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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 3, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

"It takes a little courage,
  And a little self-control,
And some grim determination,
  If you want to reach a goal.
It takes a deal of striving,
  And a firm and stern-set chin,
No matter what the battle,
  If you're really out to win."

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To be a good Methodist is to be either consciously a Christian or a sincere seeker of religion. These are the only two classes that our General Rules recognize. Read them carefully and see if this is not true.

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Bishop Charles H. Brent, of the Protestant Episcopal Church, recently made the trip from England to the United States as a steerage passenger on one of the great ocean liners. He gave as his reason that he thought a Bishop's place was among the common people, and that common people were seldom found among the first class passengers. The Bishop might have added that steerage rates are more in keeping with a minister's income than the first class rates.

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There is just one part of the militant Church that will be in evidence in the world beyond—the souls of the redeemed. That Christian or minister who comes at last with a record of having done many wonderful things in the way of church building, money raising, social reforming, and the producing of thought-provoking books or sermons, but who has not led one soul to Christ, will have very little upon which to base a claim of having been a pillar in the house of God. The real church builder is the one who leads souls to Christ, for he is adding to the strength of the Church Triumphant.

CARNEGIE AND CHURCH SCHOOLS.

Mr. Carnegie has expressed the opinion that the Church ought not to have anything to do with education. Mr. Carnegie is an expert neither in the domain of education nor in that of religion.

If he were not backing his views with five hundred millions of dollars, they might be dismissed as the vagaries of an ill-informed doctrinaire. But whilst Mr. Carnegie himself is harmless, Mr. Carnegie plus five hundred millions of dollars is a great menace to religious education in America. With an enthusiasm worthier a better cause, this authority on steel and armor-plate is doing his utmost to thoroughly and completely secularize our schools.

That his course advertises his ignorance of the history of institutions in the United States does not in the least abash him. Education is a child of the Church, born into the arms of the Church, protected and fostered by the Church, and if religion should withdraw its divine support, it is very much to be doubted whether education would persist. Harvard University, William and Mary College, Yale University, and all the pioneer institutions of our land, were established by the Church, and were intended to foster and propagate the religion of Christ. The church school preceded both the State institution and the private foundation.

The reason alleged for Mr. Carnegie's opposition to church schools is, that in a spirit of narrowness they will fetter free investigation. This assumption is not borne out by the history of our institutions. In fact, they have been much broader and more catholic in spirit than Mr. Carnegie himself. Theology is a branch of human knowledge, and is of the supremest importance. So narrow is Mr. Carnegie that he will not place on his Foundation an institution that has a school of theology. His reason for not giving aid to one of our needy Southern institutions was, that there were too many young men there who were studying for the ministry. In proscription this ironmonger has shown more narrowness than the narrowest sect in the world.

As a matter of fact, there is more liberty of thought to-day in our church schools than anywhere else. State schools, and institutions privately endowed, frequently dismiss professors because of their teachings, but this seldom happens in an institution owned by the Church. Prof. E. A. Ross was dismissed from his professorship because of his views on Oriental immigration, but it was from "Leland Standford" that he got his walking papers. Dr. E. Benjamin Andrews taught Mr. Bryan's views on money at Brown University, and he lost his position because the trustees deemed him economically unsound. Prof. Bemis was dismissed from Chicago University because he taught government ownership of natural monopolies, especially the ownership of gas and electric light plants. State Universities are notoriously hampered and restrained.

If the State schools dared to teach the history of St. Bartholomew's massacre or of the Spanish Inquisition, the Roman Catholic patrons would seriously object. Our State institutions are constantly in commotion because of new administrations that insist upon teachers being in accord with prevailing economic views. The schools upon the private foundations have no more freedom. The teacher of economics in Chicago University, when he begins to discuss Mr. Rockefeller, and his part in our industrial development, is apt to put his foot on the soft pedal. Public sentiment in the institution, were there no other compelling force, would not allow him to criticise the methods of the man, whilst profiting by those methods.

Jesus Christ taught men to reverence the truth. He said, "Ye shall know the truth, and the truth shall set you free." In the best colleges of the Church you will find greater reverence for the truth and a more eager desire to know it, and more freedom in its utterance when found, than in all other institutions, whether supported by the State or private benefactions. The masses do not fear for the freedom of education under Christian auspices, but they do fear the demoralizing and seductive influences of Mammon on educational ideals.

Mr. Carnegie is the greatest menace to educational freedom that we have to-day.

LOOK TO YOUR FENCE CORNERS.

At this season of the year the traveller through the country may see along the road tall weeds and tangled grass. A ragged fence-corner or a weedy corn or cotton field is not an inspiration to the sojourner, and such sights are seldom pointed out by real estate agents to prospective land buyers. That growth which maintains the life of humanity is the result of careful cultivation. The field that produces the greatest harvest is the one that has the fewest weeds in it. The best farmer is the man who cultivates his crops and not the one who simply tries to kill the weeds. It is almost as important to stir the ground about growing crops where there are no weeds as it is to kill the weeds where they are plentiful. There is but one time that the farmer should go forth solely on a weed-killing crusade, and that is when his crops are made and he is bent on preventing the seeding down of his land with the useless growths, so as to protect future growing crops.

In the field of Christian culture there are two reasons for attacking the sinful ways that beset us day by day. One is because of an inborn, or heavenly born, hatred of sin, and the other is because of the love of heavenly virtues. The man who protects his growing Christian influence by weeding out the harmful habits and sins of his life and spends his time trying to grow in grace will do infinitely more for the salvation of the world than that one who, forgetful of the growth of Christ-likeness in his own heart, ever sees the faults of others and thereby becomes an iconoclast. As growing crops and clean fields are a better advertisement of land than are clean fence-corners, so are high Christian virtues better aids to the evangelizing of the world than a fruitless life of abstemiousness.

The man who spends his waking hours doing good is certain not to need to lay awake at nights worrying over the bad effects of his life. But there is one time in a man's life when he should look to the fence-corners of his Christian influence, and that is when the habits of his own life, that to him are harmless, are apt to seed down some young heart and choke out all the growth of Christian character that is implanted therein. Many a church member, simply because an occasional toddy did not hurt him, has left an influence that sent younger and weaker men to drunkard's graves. Many a professed Christian who is firmly established in his own habits of life has, by playing a game of cards at home, or for the sake of being sociable, started another on the road to a gambler's ruin.

The weeds in the fence-corners that go to seed by the side of rich fields destroy the future growing crops. It is the mildly sinful habits of influential church members that furnish the excuse for the ultra-worldliness of young men and young women, and consequently the fruitlessness of many churches. Look to your fence-corners, you who have lived comparatively fruitful lives! There may be damaging sinful habits going to seed there!

SOME DUNKARDS, AND OTHERS.

Last week, in Roanoke County, amid the mountains and under tents met the old original German Dunkards. They are of the most rigid sect. There are but something like 100,000 of them in the whole world. They hold to the exact text of the Scriptures. They had a foot washing Communion service, following exactly the recorded example of the Savior, the rich humbling themselves before the poor. They illustrated idealism and chivalry in their highest meanings, the strong doing menial service for the weak. As a matter of cold fact, there are no poor among the Dunkards; but those who have prospered largely went on their knees and washed and wiped the feet of their brethren who had prospered less, and so expressed humility and respect for misfortune and dedicated themselves to helpfulness. By the rules of the Dunkard Church every member is required to pay his debts scrupulously, to the last penny, and to labor for his living.

They are narrow people. They do not add much to the advancing thought of the country; but in their own deliberate and Bible-guided way, they think and analyze, and their judgments of men and proposed measures is in wonderful accord with the decisions of the best thinkers. They looked at the telephone thoughtfully at the session last week, and decided at last that members might use it, provided they are discreet. They considered carefully the matter of clothing for their members and decided that the women should hold to the plain, untrimmed snood over their heads and that men should grow their beards and wear straight cut waistcoats and coats with skirts to the knee.

That is narrowness. Most of us laugh at it. Yet we must face the serious fact that no Dunkard girl ever has been given to the ranks of the white slaves, and that no Dunkard boy is in any jail or penitentiary or ever has been accused of violating any law. No Dunkard ever has taken benefit of the bankruptcy courts. No one has had a fire which has not been obviously honest and not one of them has had a claim against an insurance company. Their religion forbids insurance. According to their doctrine, fire is the act and ordinance of God, to be accepted and submitted to.

"Absurd," the business man calls that. Yet the Dunkard girls marry early and have no divorces and from their Dunkard husbands give crops of sturdy boys and girls. The children are clean blooded, clean living, powerful in strength and courage and in productive power. They inherit traditions of hard and faithful work on the ground, and they get results. A great people! They build churches and vote for schoolhouses and good roads, after prayer and consultation with their Maker. They add to everything and detract from nothing. Patience and obedience are vital parts of their religious belief and habit.

A few years ago this kind of religion was general. Here in the South we were very strict. We believed in certain things, such as a personal God, laws made by him under which we would be punished; actual redemption and remission through the suffering and blood of the Savior, a personal Devil and an eternity of punishment for the wicked and of happiness to reward the good and penitent. Then we swung into the new thought, the theory that Christianity was merely a code of ethics and that the Bible was to be interpreted and applied according to the notions of each reader. So we have fallen, as a people, into a manner of loose living. Women show their persons, frequently in blind following of the fashion and without thought of evil, so as to excite the passions of men. The men disregard the ethical codes, to which they were born and do not hesitate to connive at dirty things to gather in dollars for themselves, to promote their own pleasures and vices. The churches and pastors are taught to wink at these offenses. We are told of universal forgiveness and happiness in the future life and taught that we may live as we please and at the last moment or on some general line of good fellowship may expect peace and happiness in the life to come.

Somewhere between the Dunkards and their rules of rigid obedience to church ordinances and the free thinking and resulting dissolute action we have in our cities, is the right way. It is the broad, free-living, free-thinking people who have daughters in the divorce courts, the police courts, centers of scandal; and sons in the penitentiary or runaway from home under clouds. It is people like these Dunkards, narrow, strict, iron-walled as they are, who make the real substance, power, moral force, producing strength of the nation, in substance and in strong and clean and producing womanhood and manhood. The Dunkard woman never is in the newspapers, except the brief notices when she is married or dies, but she lives long and peacefully and gives the world and the country a little host of strapping and clean-living daughters and stalwart sons, makers of things and fathers of families.

The Dunkards at Roanoke discussed whether they might use telephones in their homes and "cry sales" at public auctions. Strong people as they are they may be too narrow and rigid for this time. The task and responsibility of thinking people is to find and follow a midway and right course. Between the Dunkards, making their church rules from year to year and living to the text of the Commandments, examples and precepts, and those who interpret Commandments and teachings to suit themselves, there is narrow but safe ground, and those who seek it with honest diligence and earnest conscience may find it. But when we err it is far better for us and the part of the world surrounding us, that we err toward the Dunkard rather than toward the free thinkers and livers—calling themselves free, but really in the worst and most shameful of all bondage.—The Richmond Virginian.

A LONG TIME AGO

In the Old Field.

By Rev. J. A. Parker, D. D.

Fifty-seven years ago this scribe began to exercise his "gifts and graces" (such as he had) in this vicinity as an exhorter in the M. E. Church, South.

One of his first efforts, though not in the line of his licensed duties, was in the defense of the Divinity of Christ, in reply to a tirade by a minister of the "Christian Church." While such work was by some considered out of my line of duty, I was not punished for my bold dash, nor reproved.

Now, after the lapse of fifty-seven years, that exhorter has the privilege of preaching to the grandchildren and great grandchildren of those who heard that first effort. Not one who was present at that time is here now. All have passed over the river and their bodies sleep "in the city of the dead," where lie the bodies of father, mother, sister, brother-in-law, and many loved ones of the past.

Since that "long time ago," not only people, but churches, schoolhouses, lodge buildings, homes, and farms, have all changed places—people to their graves, farms to woods, and woods to farms. The places of my boyhood have become to me terra incogniter.

After journeying something near three hundred miles in Alabama, not a preacher of that long time ago was seen. Rev. L. E. Crawford, son of the late Rev. R. B. Crawford, one of my classmates, allowed me to occupy his pulpit at Enterprise, Alabama, on Sunday, Jan. 9. Few of the old guard remain; and as far as can be ascertained from information available at present, only one or two of the 1860 Class now remain on earth. Of the older set, Drs. Hamilton, Mitchel, Summers, Allen, and Mark Andrews, Blue, McCarty, West, McCoy, and many others have been transferred to the New Jerusalem Conference.

The young men in the ministry whom I have met seem to be worthy sons of their noble fathers, and good "bishop timber" still remains in the old Alabama Conference. The District Conferences are being held, and plans laid for a lively spiritual campaign during the summer months.

It is unfortunate to live in the past, but the environments of the hour awake so many memories which have long slumbered, it makes your correspondent feel like a relic of antiquity. Think of being introduced to the grandchildren and great grandchildren of those who were themselves children within your manhood's memory!

How brief is life! So soon we pass away! The lone grave where the remains of Rev. Joseph Calloway were laid in 1857 is now surrounded with scores, perhaps hundreds of graves, where there "is no device nor knowledge, nor wisdom." What of those who were unprepared "to meet their God?" As long as we have something to do in the future, time "is as yesterday when it has past, and as a dream in the night;" but when we turn away from the future, and look back at the happenings of fifty years, it seems like "a long time ago!"

This backward look at "the long ago," brings up some precious memories, but there is a future, and unfortunate is he who has no plans of love for that future. Every day of service for God and humanity should close with plans and purposes for "one more day's work for Jesus."

TWO HURTFUL EXTREMES.

Dear Dr. Meek: John Wesley said that there were two extremes in almost everything. I find myself, oftentimes, jumping from one extreme to another, in spite of my very best efforts to keep in the middle of the road. I think one of the worst extreme measures ever taken in our Church in its itinerant system is to take a young man, even out of the best of colleges or universities, and start him at the top without a proper foundation under him. It often causes him to overestimate his real ability, and there is no other way for him to go but downward. How many lives have been ruined by such extreme methods eternity alone can tell!

A man should prove himself faithful in small things before he is trusted with large things. If he is not faithful in little things, to be sure he will not be a success in handling big things. A man's capacity to handle large things is developed by his willingness to do small things and to do them well. A boy must learn to chop with a hatchet before he can swing an ax. If you give him a large ax while he is yet in knee trousers, he is apt to cut off his toes or flay himself in the head. Perhaps George Washington's ability to lead the great armies of the United Colonies was developed by the use of his little hatchet. It is hurtful, indeed, to put a man above what his real ability warrants in any work of life, especially in that of the Christian ministry. He will surely go down, for there is no other course for him. Water seeks its own level, and men seek theirs also.

To spoil a boy while he is young is a bad policy. It may, yes, it is very apt to spoil him throughout his entire life. I do not speak of personal experiences. So far as I am concerned, it has always taken the greatest effort to do the small things. In fact, I have never developed but the poorest capacity to do even little things. If at the end of my life I shall realize that I have succeeded in doing a few small things here and yonder, I shall be happy forever. There has not been a day in my ministry but that I felt the need of some one who could do my work far better than I could. Many have been the times that I asked my Heavenly Father to forgive me for my inability to do even the smallest things for him. One of the strongest evidences I have that the Methodist Church is divine is contained in this thought: Some little success has attended my very poor efforts.

But the other extreme I started out to discuss is this: You may keep a good man so long on a low plane that he loses confidence in his real ability, and finally becomes indifferent. A good and successful preacher said to me a few years ago. "I have reached the point where I do not care." I said, "My dear brother, dismiss that thought from your mind or it will ruin your future ministry and your future happiness." Which of the two extremes is the more hurtful? I am unable to say, but in my humble opinion, a middle ground is better than either. Bishop Smith truly said: "Of all the work of life, whether it be here or yonder, the Christian ministry is the best." Let the rich man glory in his wealth, and the great man in his fame, but there is a joy that attends the Christian ministry that never comes to them. If at the end of my life it can be truly said, "Lord, thou gavest me one talent, and beside it I have gained one other talent," the reward will be full and shaken down.

Mt. Pleasant, Miss. W. R. WILLIAMS.

PLACE OF EMBARKATION.

By W. Fred Long.

Friends of the Mississippians now en route to the World's Sunday School Convention will be glad to know that most of the party are here ready to begin the long journey. The writer, spent one day each in Memphis, Cincinnati, Detroit and Toronto. At the latter place I was privileged to attend the Annual Sunday school meeting of the Board of Directors of the Province of Ontario, and deliver an address which did the speaker good. "Amen"! The trip through Ohio and up the Little Miami Valley was interesting; for each group of people was discussing the late floods, and many thrilling experiences were related. Such disasters are used of God to bring our whole people closer together and more sympathy will be shown our fair Southland when the Mississippi reaches flood stage again. We pray that the government may prepare to aid our section of the country more.

At Cincinnati Monday the thermometer stood at 104 degrees. There were a few heat prostrations. Detroit is a beautiful and historic city. Michigan has produced some great men and played an important part in the history of our country. Toronto is a clean and moral city. You cannot help but be impressed with the atmosphere of the place. It was here that I first looked out of my sleeper window on foreign soil, and the first sleeper I saw was "Gulfport." I sent up a prayer for all Mississippi and Gulfport.

I went down to-day and inspected the Steamer Scotion, upon which 380 Sunday school workers will embark tomorrow. She weighs 10,491 tons, is 515 feet long, 60 feet wide, and accommodates 400 cabin passengers. The deck is free from obstruction and will give us plenty of space. The public rooms—dining, writing, music—are beautifully furnished. She can go 16 knots an hour, and make the trip from here to London in 8 days. We will go the Northern route, touching New Foundland, and will likely see icebergs. We will go down the St. Lawrence River 1000 miles, leaving only about 2700 miles sea voyage. I am expecting great sights between here and Quebec where we go into the ocean.

I must say a word about the historic city of Montreal. It has a population of over half a million, and lies at the base of the mountain after which it was named. It is called the National Port and Commercial Metropolis of Canada. I saw a monument which was erected to J. C. Young—1816 to 1878—who is given credit for the foresight and plans of making the town possible. (Some day Mississippi will erect one to Capt. Jones, perhaps.) Churches are plentiful and beautiful. The most historic, "Notre Dame," was established in 1642, was rebuilt in 1678, and again in 1829. The present building is magnificent and impresses one who sits quietly within her great walls.

I went on a trolley ride to-day around Mount Royal. Quite a few went to her top on the elevated railroad. In 1898, while at Chattanooga, I refused to go up Lookout Mountain, which is higher and more thrilling. We seen many historic places and enjoyed the ride, but the trip will always be remembered by the sad accident and our providential escape on a St. Catherine street car. Some linemen were working on the truck wagon, fixing the trolley wires, they being out on a temporary extended platform. The conductor of the car just ahead of us failed to lower the trolley and two men were knocked off, one of them being killed outright by a live wire, and the other one sustained broken bones and a crushed skull. He will probably die before morning. We were within 40 feet of the place at the time. I saw the man fall. Kind providence kept the wire from reaching our car, which was open, trimmed in brass, and was a steel framed car. Had the wire have struck our car, it would have been death to us all.

Montreal, Quebec, Canada, June 20, 1913.

THE ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference was held in the Methodist Church in the hospitable town of Columbia, La., on June 12-15, 1913. Rev. H. W. May, the popular presiding elder, presided with his characteristic dignity.

The attendance was small. Seven pastors did not attend at all and others stayed only one day, besides but very few laymen were present and but two of the local preachers, who were not serving as supplies, came.

The time of the Conference conflicted with the closing exercises of the Columbia High School, which was very much regretted by the Conference and the citizens of Columbia, for it prevented having preaching services two nights of the Conference and kept the citizens from attending, as they might have done, the Conference sessions and preaching services.

There was preaching each day at 11 o'clock and Saturday and Sunday nights and, although poorly attended, the services were all profitable. The preaching was done by Dr. S. H. Werlein, B. H. Sheppard, C. B. Carter, W. D. Kleinschmidt, A. S. J. Neill, and J. M. Alford, in the order named.

The visitors to the Conference were, Rev. P. H. Fontaine, manager of the Orphanage, at Ruston; Rev. C. V. Breithaupt, of our French Mission at Houma; Rev. P. O. Lowrey, the Conference Sunday School Missionary; and President R. E. Bobbitt, of Mansfield Female College, all of whom represented their interests. Rev. D. H. Colquette, a member of the Arkansas Conference, and, of course, Rev. Briscoe Carter, presiding elder of the Ruston District, were present.

One promising young man, Richard O. Coorpender, recommended by the quarterly conference of the Alexandria charge, was granted license to preach. A matter of gratification to the Conference was the statement made by President Bobbitt that "there were more students in Mansfield College last session from the Alexandria District than from any other District in the Louisiana Conference."

Steps were taken to meet a long felt need when a Board of District Trustees was elected, namely: L. B. Baynard, T. L. Owen, W. R. O'Neal, R. R. Reditt, L. M. Huey, James Robertson, Otis Collins, Dr. Haas, and Wm. Grisom. The Board was authorized to purchase the old West Alexandria parsonage for a District parsonage. This property was tendered the District by the Alexandria church at a very low price and, with some improvements, will make a very creditable District parsonage.

The Conference unanimously passed a resolution requesting Dr. Meek to continue as Editor of the New Orleans Christian Advocate until the full time for which he was elected expires. Also a resolution requesting the Bishop and Cabinet to re-district the Conference at its next session and form at least one new district.

The following delegates were elected to the Annual Conference: T. W. Holloman, J. E. Williams, J. W. Tooke, and R. R. Reditt. Alternates: H. H. White and S. M. Barr.

An impressive memorial service was held in memory of Dr. C. W. Carter, an honored superannuate member of the Louisiana Conference, and a member of this District Conference, who passed away last December.

The Conference was not only comfortably and pleasantly entertained in the homes of the good people of Columbia, but was tendered a most enjoyable boat ride on the scenic Ouachita River and a delightful reception at the home of Mr. and Mrs. R. R. Reditt, all of which was highly appreciated, as was the untiring and thoughtful attentions given by the courteous and accommodating pastor, Rev. C. M. Thompson.

Opelousas was selected as the place of meeting next year. A. S. J. NEILL, Secretary.

THE SHREVEPORT DISTRICT CONFERENCE.

This body met at Pleasant Hill, La., June 20, and closed June 23. T. H. Morris was elected Secretary, with G. E. Cameron and J. C. Rousseaux, assistants. Nearly all of the charges were represented, and the proceedings were enlivened by many hearty, but good-natured debates over matters of interest coming before the body.

A summary of the reports of the pastors showed the following facts, eighteen charges reporting: Number of accessions by certificate, 205; vows, 25; total, 230; number of conversions, 13; 66 per cent of the membership attend religious services; 52 per cent take the communion; 5 per cent have family prayers; Sunday schools of the district grade, according to the Standard of General Sunday School Board, at 47 per cent; number of Epworth Leagues, 10; membership, 370; 38 per cent of assessment for ministerial support has been paid, and 13 per cent of assessment for Conference collections has been paid. Three charges pay their pastor weekly, 3 pay monthly, and 10 pay quarterly. Two charges report three young men having been called to preach. The small number of conversions, as well as the small number of homes having family prayer, was humiliating to the members of the conference, and they went out from the session determined to make a better record before the next Annual Conference. A revival committee was appointed, consisting of John Franklin, S. S. Halliday, with the presiding elder a member ex-officio, and chairman.

A movement to raise a loan fund for needy students at Centenary College was projected, in charge of the following committee: Paul M. Brown, R. H. Wynn, W. R. Harvell, C. M. Morris, and H. T. Young. Prof. J. S. Johnston represented Centenary College, while President Bobbitt represented Mansfield College.

Fred Evans Few, from the Zwolle charge, was licensed to preach and recommended to the Annual Conference for admission on trial.

Dr. John L. Scales was elected Lay Leader for the district.

The following, on nomination of the presiding elder, were elected a Licensing Committee: G. E. Cameron, H. T. Young, O. M. Posey, V. L. Fulton, J. S. Johnston.

The following delegates to the Annual Conference were elected: J. S. Johnston, S. H. Porter, V. L. Fulton, and Rev. W. F. Henderson, Jr. Alternates: W. A. McKennon and S. V. Jordan.

The presiding elder, Rev. Paul M. Brown, is very popular among the preachers and delegates, and a resolution asking his appointment to the District for another year was slipped by him and unanimously passed.

The next session of the Conference goes to Queensborough which defeated both Logansport and Mooringsport for the honor.

Brothers Lowrey, for the Sunday schools, and Fontaine, for the Orphanage, were on hand looking after their interests. A fair collection for the Orphanage was taken. The Conference refused to recommend an assessment for the support of a Sunday school secretary.

Pleasant Hill gave abundant and delightful hospitality to the visitors, and the session was declared to have been both pleasant and profitable. It is hard to conceive of a more delightful session. THOMAS H. MORRIS, Secretary.

FOR SALE.

A most desirable Beach Cottage at Seashore Camp Ground. In good repair; furnished; six rooms, four rooms front beach; gallery on front and one end. Immediate possession, $950.00 cash. Apply at once to Mrs. W. H. Goodale, 160 Seashore Camp Ground, Biloxi, Miss.

Church News

Bishop Mouzon's sermon at the recent Commencement of Wofford College was on "Individual Responsibility", and was pronounced a masterful utterance. The Wofford graduating class this year numbered 40.

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The congregations at the first Methodist Church of Memphis, of which Rev. T. W. Lewis is pastor, are reported to be the largest in the history of that flock. This is one of the greatest churches in Southern Methodism, and it was never served by a more efficient minister than the present incumbent.

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Dr. J. Wilbur Chapman and his co-worker, Mr. Charles M. Alexander, have returned to the United States after doing evangelistic work in Australia and New Zealand for two years. They have been invited to return to New Zealand in 1914 to assist in the campaign for national prohibition in that country.

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The adherents of the Bahain faith in the United States are now said to number 12,000. The fifth Annual Convention of this sect assembled in New York City on April 28. It was reported that 300 delegates, three-fourths of whom were women, were in attendance. It is stated that the foundation of the first Bahain temple in this country has been laid in Chicago.

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The property holdings of Trinity College, at Durham, N. C., are stated to be well past the $2,000,000 mark. The Southern Christian Advocate says: "Trinity is now the best endowed college in the South, and will shortly be the best university in the South." The blight of church ownership does not seem to have retarded the growth of this splendid institution.

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Dr. F. M. Thomas, the accomplished presiding elder of the Louisville (Ky.) District, recently delivered at Columbus, Ohio, the Memorial Address on the occasion of the decoration of the graves of the Confederate soldiers who died in prison at Camp Chase. His effort is reported to have been a notably appropriate and brilliant one. It seems to be Dr. Thomas' habit to do well whatever he undertakes.

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The Woman's Journal is authority for the statement that there are 7395 women preachers in the United States. This does not look like the female Methodist circuit rider is such an unthinkable thing as some of our enthusiastic laity rights advocates are given to affirming. If the woman's rights movement in the Church succeeds, we may have such sisters on our hands far sooner than we now deem possible.

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The agitation about higher criticism and ethical, rather than specific, doctrinal teachings in the Sunday school lessons has influenced several of the Presbyterian bodies to withdraw from the Methodist, Congregational, and other uniform publications, and to unite in a series of their own. The International Series of Lessons will be held on to; the change relates only to the comments on the lessons. The branches enlisted in this movement include the regular Presbyterian Churches, North and South, in the United States, the United Presbyterians, both of the Reformed Churches, and the Presbyterians of Canada.

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The Moody Bible Institute of Chicago has made arrangements to teach Italian as a part of its curriculum. Native Italians who need perfecting in their own language in order to do Christian work among their own people, as well as English-speaking students who are planning to work among Italians, will especially appreciate this course of study. An experienced teacher, who holds a diploma from one of the leading Normal Schools of Italy, has been secured, and his service, like that of all the other Institute teachers, will be given gratuitously to enrolled students. This addition of Italian to its regular Bible, Music, Missionary and Practical Work Courses, has been made by the Institute because of the large amount of Italian immigration to our shores during the past ten years.

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"Methodist Fraternity and Federation" is the name of a new book by Bishop E. E. Hoss, which has just been issued by the Publishing House of the Methodist Episcopal Church, South. It contains seven addresses delivered by the Bishop on important occasions in which other Methodist bodies, as well as our own, were interested. In the list are included his fraternal messages to the Canadian Methodist Church in 1894, the Methodist Episcopal Church in 1900, and the British Wesleyan Conference in 1903. It is needless to say that these utterances and also the others contained in this volume are of a high order. We are glad to see them gathered together in a way that will guarantee their preservation, and which, we hope, will give them a wide circulation. The book may be had by writing Smith and Lamar at Nashville, Tenn., or Dallas, Texas, or Rev. C. W. Bachman, Winona, Miss. The price is $1. No up-to-date Methodist preacher can afford to be without a copy in his library.

"MODERN CHURCH BUILDINGS."

There is a growing demand upon the part of the people which should be encouraged for the best in construction, accommodation, convenience and economy in church buildings. This is strongly indicated by the desire of pastors and building committees and congregations to study carefully the different styles of architecture and plans of buildings before reaching a decision in the choice of a house.

I suggested to Mr. John Gaisford, 409-410 Goodwyn Institute, Memphis, Tenn., a Methodist architect, that I believed our people would greatly appreciate steriopticon views of church and Sunday school buildings, these views to show the different styles of modern church and Sunday school buildings, plans, different stages of construction, etc.

I had hardly hoped that Mr. Gaisford could afford to take the time to give his attention to this matter, but am advised that he has acted upon the suggestion, purchased a steriopticon, prepared many slides, and will be glad to use same in his Conferences with building committees in their effort to decide upon the proper kind of structure.

W. F. McMURRY.
Corresponding Secretary.

A SUNDAY SCHOOL APPEAL.

From the Louisiana Conference Sunday School Board.

Dear Sunday School Workers of the Conference: On account of the expense incident to maintaining a Field Secretary and the small returns from our Children's Day collections, at the close of last year the treasury of our Sunday School Board showed a deficit of $748, which deficit is still unpaid. And since to draw from this year's income to meet this deficit would seriously involve our work, we must raise the amount apart from our Children's Day collections, or the subscriptions for this year's support.

On the round of District Sunday School Institutes recently conducted by Dr. and Mrs. Hamill this matter was discussed by the Sunday school workers present and it was agreed that this deficit should be prorated among the several Districts and that the Sunday schools be asked to pay it without affecting the contributions to the Board for this year. We need your practical co-operation in this matter and that you send our Treasurer a contribution as liberal and as immediate as it is convenient for you to make it.

In addition to the contributions from Sunday schools, our Field Secretary, Rev. P. O. Lowrey, is authorized to bring this matter to the attention of such individuals as may be considered interested in our Sunday school work, and we shall appreciate contributions from all such persons. While the amount is small and an average of $10 each from seventy-five persons would pay it, at the same time it will greatly hinder our work unless promptly met, and we shall depend upon the friends of our Sunday school cause for their sympathy and help.

While our colleges are endowed and our public schools are supported by ample taxation, our Sunday schools for the present depend upon the voluntary contributions of their friends for financial support, and in the aggressive policy our Sunday School Board is now maintaining we must lean upon you for backing, or else we shall be forced to retrench. Our note at the bank is due Aug. 1, and an immediate response to this call is very much to be desired. We feel sure that we can depend upon you.

H. L. BAKER, Chairman,
T. W. HOLLOMON, Treasurer,
La. Conference Sunday School Board.

VICTORY.

When you can bear with any discord, any annoyance, any irregularity, unpunctuality (of which you are not the cause)—that is victory.

When you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight—that is victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it all as Jesus endured it—that is victory.

When you never care to refer to your self in conversation, nor to record your works, nor seek any commendation, when you can truly "love to be unknown"—that is Victory.

When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your notions ridiculed, and you take it all in patient and loving silence—that is Victory.—Onward.

ATTENTION! WANTED!

A Millsaps College student will be glad to assist in revivals during the summer as a soloist and choir leader. Address Box 316, Yazoo City, Miss.

"A man is known by the company his mind keeps. To live continually with noble books, with high-erected thoughts seated in the heart of courtesy, teaches the soul good manners."

"He who wavers is molded by the world, but he who goes straight ahead molds the world."

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Secular News and Comment

By Rev. A. J. Gearheard.

President Hadley of Yale University announced to the Alumni Association of that institution on June 17 that the total gifts received by the school during the last year amounted to $1,152,000.

* * *

The United States Supreme Court recently decided that property owners along the Mississippi River whose holdings were damaged by overflows caused by the breaking of levees have no recourse for damages against the United States Government.

* * *

Ex-President W. H. Taft will preside over the gathering of Union and Confederate Veterans at Gettysburg beginning this week. He will deliver the principal address on July 4. President Wilson was invited to preside, but official business renders it impossible for him even to attend.

* * *

In recognition of his valuable contribution to the knowledge of malaria and its cure, Dr. Chas. C. Bass, professor in the School of Hygeine and Tropical Medicine in Tulane University, was recently presented with a gold medal by the American Medical Association. The winning of this medal is one of the highest honors that can be attained by a member of the medical profession.

* * *

About six years ago a number of States enacted laws requiring railroads to charge but two cents per mile on passenger trains. The railroads secured injunctions in the several States and have carried the litigation to the United States Supreme Court. Last week the Supreme Court handed down decisions on cases pending from four States, and in each case the two-cent rate was upheld.

* * *

San Francisco is now a "rebuilt city. In 1906 approximately $400,000,000 worth of property was destroyed by an earthquake and by fire. On June 25 a building permit was granted in that city for the erection of a cottage to be built at a cost of $500, which was the fifty-thousandth permit granted since the great disaster, and brought the total valuation of new buildings in that time up to $400,000,000.

* * *

The old St. Louis Hotel building in New Orleans is crumbling. Its walls are no longer safe and the building is not fit for further use. It is one of the most famous buildings in the Crescent City. In it some of the greatest men of the world have been entertained. For many years it was the seat of government for the State of Louisiana, and at one time it was the finest hotel in the South, having been built in 1836 at a cost of $1,500,000.

* * *

Kaiser William of Germany is exerting his influence to stir up interest among the youth of Germany in athletic sports. On June 8, he dedicated the great stadium at Grunewald, Germany, where the Olympic games will be played in 1916. At the close of his dedicatory speech there were released 8,000 carrier pigeons, each with a closely written copy of the Kaiser's speech tied about its neck. In this way the German ruler expects his speech to be published to the whole nation.

* * *

Those having on hand parcel postage stamps may now use them on letters, and regular stamps will be honored on parcel post packages. Postmaster General Burleson recently explained that the reason the special stamps were used was in order to test the actual income from that branch of service and thus see whether it was a paying adventure. It has already proved its worth to the country, and the special stamps will be no longer issued.

* * *

The New York Independent recently conducted a voting contest in order to ascertain who is considered the most useful living citizen of the United States. Thomas A. Edison, the wizard of invention, received the largest number of votes. The following were next in order: Jane Addams, Andrew Carnegie, Theodore Roosevelt, Helen Gould Shepard, Alexis Carel, George Goethels, William J. Bryan, Woodrow Wilson, Luther Burbank, and Booker T. Washington.

* * *

On June 20 Dr. J. A. Danna performed an operation at the Charity Hospital in New Orleans that was of unusual interest. A child, because of too small a cavity in the skull for the development of its brain, had grown physically but not mentally. Dr. Danna removed two pieces of bone from the skull, each the size of a dollar, thus enlarging the brain cavity and giving that organ room to grow. If the child recovers and becomes normal as the result of this operation, doubtless a great many other abnormal children will be subjected to similar surgical treatment.

* * *

On June 17 an autograph letter from the German Emperor recognizing the Mexican government under Huerta was placed in the hands of Provisional President Huerta by Herr von Karsdoff, the representative of Germany in Mexico City. One by one the European powers are recognizing the Huertan administration. But the United States continues to withhold recognition. In view of the activity of the rebel forces, it is evident that the present Mexican administration is by no means secure in its tenure, but at the same time the delay on the part of this Government in giving it recognition is causing many American property holders in Mexico to lose heavily.

* * *

The general arbitration treaty existing between the United States and Great Britain has been renewed for five years. Existing treaties with France, Spain, and Italy have also been renewed recently, and other important treaties will expire this year, among which are: treaties with Japan, Mexico, Norway, Sweden, Portugal, and Switzerland. Considerable interest is felt in what may result in the formation of a new treaty between this country and Japan and Mexico. If the Japanese treaty is renewed, Japan may be forced by the mere signing of it to ignore the recent California anti-Japanese legislation. If a treaty of any kind is entered into with Mexico, it will involve the recognition on the part of the United States of the Huertan Government.

* * *

The term of Senator John Sharp Williams of Mississippi will expire on March 4, 1917, and that of Senator Vardaman of the same State on March 4, 1919. If the old plan of having the State Legislature elect United States Senators, after being instructed in a general primary election, had continued in force, both Mr. Williams and Mr. Vardaman would have been before the people for renomination in 1915, since the Legislature then to be chosen will hold over until 1920. But since the amendment to the Federal Constitution providing for the election of Senators by a direct vote of the people has been adopted, Mr. Williams' successor will probably be chosen at the time of the congressional elections in the fall of 1916, and Mr. Vardaman's successor at the time of those held in the autumn of 1918. We suppose that the party nominations for Senator will be made in the antecedent primaries when the party candidates for the Lower House of Congress are named. If so, it is likely that a State law will be passed requiring all the congressional elections in Mississippi to be held on the same day, which is not done at present.

AUNT PUSS.

She was one of those personalities, who, for their helpfulness and trustworthiness, were held in high and kindly regard in the domestic life of the Old South—a "Black Mammy," and not very black either, as she was of a light or copper color. It was thought that the blood of Indian ancestry coursed through her veins.

At the close of the War between the States she was, or had been, a family servant in the home of my wife's father, Col. R. A. Baker, near Summerfield, Alabama. She had a kind heart and a cheerful disposition, and a friendly word and smile for all around her. After freedom came, she and her husband, "Uncle George," were, at different times and places, hired servants in the writer's family. Uncle George was a representative type of his race, a good servant, respectful and helpful—our man of all work—and possibly an official member of the Methodist Church. Aunt Puss was an intelligent and devout Christian. She was a Methodist, and loved her Church and all Christian people.

She and her husband were with us for the longest time at Verona, Miss., coming to us while I was in charge of the Verona Female College. She never seemed to be very strong, but she was most faithful and reliable. She had charge of the dining room; and with our bright colored cook, Janie Topp, in the kitchen, and Aunt Puss in the dining room, it would have been difficult to find two more capable and faithful domestics to feed and wait upon a lot of hungry school girls and a family of healthy children.

I do not know that Aunt Puss was even a regular nurse, but Mrs. M. A. Reynolds, the sole surviving member of Col. Baker's family, says that 'her crib had a place in the cabin of Aunt Puss.' She was kind and pleasant with the children, and having charge of the milking of our cows, more than one of our little fellows under her training became good milk-boys. When the baby and smaller children were left to her care, with the strong and willing arms of Janie Topp to help, we felt that they were in safe keeping; and the wife and mother, without anxious solicitude, could attend preaching on the Sabbath.

Aunt Puss was more than a faithful servant—she was a true friend to the family. I do not know that she could have been more careful and faithful if our home and the affairs of the family had all belonged to her; and our children, whose early lives were touched by her kind and gentle virtues, cherish for her a lasting and loving remembrance.

Her religion was not merely a Sunday religion, but was a part of her everyday life. It was a glad and joyous experience. She walked close to God. Her cup of joy often seemed to be full to the brim, and her lips ready to voice her kindly feelings and her faith in God by such expressions as, "Yes, honey. Bless the Lord."

Mrs. Reynolds, above mentioned, said that Aunt Puss was 92 years old at the time of her death. In the early July days of last year, 1912, at or near Verona, she passed away from the cares and toils of earth, to her heavenly home, as we hope—the "Black Mammy" transformed into a bright and shining saint. T. C. WIER.

Starkville, Miss.

A SONG OF CHEER.

By Emma C. Dowd.

A singer sang a song of tears,
And the great world heard and wept
For the song of the sorrows of fleeting years,
And the hopes which the dead past kept:
And souls in anguish their burden bore,
And the world was sadder than ever before.

A singer sang a song of cheer,
And the great world listened and smiled,
For he sang of the love of a Father dear
And the trust of a little child:
And souls that before had forgotten to pray,
Looked up and went singing along the way.

—From the Southern Churchman.

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THE ABERDEEN DISTRICT CONFERENCE.

Few towns in northeastern Mississippi have made a more substantial contribution to Methodist history than classic Verona. The delightful hospitality which was dispensed by its clever people on the occasion of the session of the Aberdeen District Conference which has just adjourned added greatly to the obligation we owe to this cultured community. Not only were their splendid homes, blending the gentle elegance of the old with the modern comforts of the new, freely opened for our entertainment, but apparently with their houses went their hearts. The thoughtful attentions and courtesies shown the visitors were not made a snbstitute for attendance upon the sessions of the conference, as is all too often the case.

Rev. J. W. Bell, the capable presiding elder of the District, seemed perfectly at home in the chair, and demonstrated the fact that one may be vigorously virile and considerately courteous at the same time. He never hurried the proceedings along, and yet accomplished in two days what often requires the half as much time more. Several quasi-connectional brethren added to the enjoyment of the meeting, among them being Dr. Watkins, President of Millsaps College; Professor Sullivan, of the same institution; Rev. T. H. Lipscomb, representing the Board of Education, and Rev. W. C. Carlisle, for the Board of Church Extension. To this list should be added Brother Bachman, who had brought the books and parchments, and Rev. W. M. Williams, the man with the large family. The last named made a touching plea for the children committed to his care, and impressed his hearers that he was eminently the best man for his position.

Resolutions were passed providing for the establishment of a District loan fund for the education of young ministers, by the sagacious provisions of which the trustees may, if the occasion should arise, convert such funds as had been advanced a student into a gift, absolving him from obligation to refund the money in case it was seen that in the particular instance it would work a hardship; commending the editorial administration of Dr. Meek and expressing the hope that he may be retained in the editorship of the Advocate; urging upon our people the necessity of work among the Negroes, and accepting the apportionment of $10,000 which the District is asked to raise toward the erection of the Hospital projected to be built in Memphis.

John R. Murff, a promising young man, was licensed to preach, it being understood that he would prosecute studies leading to his entering the ministry as a life work. The credentials of W. G. N. Whitehead, a local preacher of the M. E. Church, were recognized, and it is not improbable that he may be given work as a supply. George J. Leftwich was elected Lay Leader, and P. W. Shell, W. M. Reeves, Dr. S. H. Lawrence, and Brother Leftwich were elected delegates to the Annual Conference. The invitation of Prairie was accepted, and the next session will be held there.

Excellent preaching was done by Rev. J. E. Gault, Rev. W. M. Williams and Rev. Dr. A. F. Watkins, while the opening sermon of Rev. R. M. Evans, which had been especially prepared for the occasion, was of an unusual order of merit and was followed by a general handshaking service. It was felt that no small part of the harmony and earnestness of the conference was due to this forceful and stimulating utterance.

Addresses were made by Mrs. Charles Roberts, Mrs. T. M. Clark and Mrs. Victoria T. Hoyle, representing the Woman's Missionary Society, and by Miss Elizabeth Kilpatrick, who urged greater Sunday school activity. The capital contribution of these ladies is not acknowledged at the end of this report because it was of least importance, but by way of climax. It is customary to follow the bread and meat with the cake.

I. D. BORDERS, Secretary.

Courage isn't lack of fear; it is standing your ground in spite of fear.—Henry Churchill King.

HOLLY SPRINGS DISTRICT CONFERENCE.

The Holly Springs District Conference was held at Tula, Miss., 16 miles in the country from Oxford, June 17-19. More than 50 delegates and visitors were met at Oxford on the 16th and carried to Tula by the hospitable people who entertained the Conference. Others came from the surroundings circuits and there were present continuously about 75 persons beside the local congregations which packed the house for all religious services and remained well for the business sessions. The one verdict from a veteran who has attended 39 Conferences to the youngest recruit in the service was: "The best district conference I ever saw."

President A. F. Watkins, of Millsaps College; Rev. W. L. Duren, President of the Board of Missions; Rev. T. H. Lipscomb, Conference Secretary of Education; Miss Elizabeth Kilpatrick, Field Secretary of the Sunday School Board; Rev. W. M. Williams, of the Orphans' Home; and Rev. W. C. Carlisle, representing the Board of Churcb Extension, had a full day for presenting their several causes and the time was well spent. Tbey brought information and inspiration. They all spoke to a full house and had good attention.

The business sessions were presided over by that hustling young presiding elder, Rev. R. A. Tucker, who already knew what every preacher and official was doing and let everybody else know as he gave direction to reports, now turning on the light where it was wanted, now where it was not. In every way the district shows material advancement, and all felt new zeal as they noted the progress of Zion. Rev. J. D. Wroten was the courteous and efficient secretary of the body. J. G. McGowen, M. G. DuBard, J. B. Cole and R. X. Williams were elected delegates to the Annual Conference. M. G. DuBard was elected District Lay Leader. Potts Camp was selected for the meeting place of the next District Conference. The presiding elder was authorized to raise a loan fund for assisting in the education of needy and worthy young persons, said fund to be in the hands of the presiding elder of this District together with the pastors at Oxford, Water Valley, Grenada, and Holly Springs. Should misfortune overtake the borrower, the committee may make a gift of the amount borrowed. Resolutions were passed commending the Editor of the Advocate and requesting him to continue in charge of the paper.

While good attendance, generous entertainment, business methods, and enlightening addresses from the "connectionals" helped to make a good conference, the crowning glory was found in the character of the religious services. Plenty of time was given to opening services and nothing was permitted to interfere with the preaching of the Word morning and evening. W. G. Burks, T. H. Lipscomp, A. F. Watkins, R. O. Brown, J. R. Countiss, W. L. Broom, and T. H. Dorsey preached the seven sermons of the conference. Six of them were earnest, Scriptural, inspiring and helpful, and when the writer preached "the interest was good—and the text." It was a season of prayer, especially such prayer as is heard of the Almighty rather than recorded on the phonograph. It was good to be there, and we confidently expect revival fires to burn and church work to prosper in this District for the remainder of the year.

Grenada College. Fraternally,
J. R. COUNTISS.

A VISIT TO SUMMIT, LIBERTY, AND ELSEWHERE.

By Rev. H. P. Lewis.

About the 22nd of May, wife and I left Jackson to visit friends and relatives of the long ago. I preached in Summit the fourth Sunday in May, where I was pastor in 1894-5. I built a nice church in Summit in 1894. Through tbe courtesy of our Israelitish friends, we worshiped in the Jewish Synagogue for a year or more before our church was ready for use, during which time many of the Jews came out and joined us in our worship. Some of the same Jews were out to hear me again. I preached to good crowds both morning and evening. We had a good time.

We also visited McComb and Holmesville. I served the church in Holmesville for five years, beginning in 1873. It was while we lived near Holmesville that we buried our precious little Ada, and later our precious mother and father, two among the best people that ever lived in Holmesville. From McComb we went to Liberty, my last charge as a pastor, where I bad served three years, built a nice church, and was superannuated in 1909. What a treat it was to us to be with our Liberty brethren and friends once more for a few days. I preached to a full house the first Sunday in June and had a good time. After spending 12 or 14 days it was hard to bave to say good-bye.

The preachers where we went—Lewis of Summit, Clifford of McComb, Ellis of Liberty, and Lewis again of Crystal Springs—are doing good work (as they always do), and are well received. Brother Ellis has more on his hands than he can do justice to, a wife and eleven children, and all the Methodists from South McComb, via Middy Springs and Osyka to six or eight miles soutbwest of and north of Liberty—enough work for two or three ordinary men. He is a four-year man and equal to almost any emergency. If his people will stand by him nobly, which I feel sure they will, he will render them good service, thougb he is overworked. I can sympathize with any preacher who has such a charge on his hands as Brother Ellis has. For many years of my ministerial life we had from eight to fourteen in family. My salary never went beyond $800. How did we live? Well, God knows. We pulled through somehow, thanks to the Good One. We tried to keep humble, prayerful, and faithful. The good wine was saved for the last. We are in our old age, having, in many respects, the best time of our lives. A good home on North West street in Jackson, with all modern conveniences, all paid for. God bless my brethren.

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WORKING TOGETHER.

A million little sunbeams
Can make a pleasant day;
A million little raindrops
Can frighten them away.

Now, if all the little children
Should sit down and cry together,
What should we do, what could we do,
In such a spell of weather?

The sun might blaze in bluest skies,
'Twould be a dreary place
Until we saw a happy smile
On every little face.

—The Youth's Companion.

WHAT A LITTLE CLOCK DID.

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train, after a look at the clock, stopped to chat a minute with one another. And all were half an hour late, because one small clock stopped. Never had these people known how much they depended on that clock until it had led them astray.

You may think you have no influence, but you cannot go wrong in one little act without leading others astray.

TWO CHILDREN.

The two children were playing in the yard at the home of Constance. She remembered the teaching of her parents, but she wished to play a certain game, and Taylor desired to play another game.

"You ought to play my game," said Taylor, "because I'm your visitor, and you ought to do what I want to do."

Constance realized the truth of this, yet she did not wish to give in to her little friend.

"Let's go over to your house, Taylor," she said.

—Selected.

MAKING A CAMP FIRE.

"How do the Indians make a fire without matches?" asked a boy who loved to 'play Indian.' Most of us have heard the answer to this. "The Indians use a flint and steel, as our own fathers and mothers did one hundred years ago, and before they had flint and steel they used rubbing sticks." We all have read about bringing fire out of two sticks by rubbing them together; but I find that most persons look upon this as a sort of fairy tale. or if they believe it to be true, they think it so difficult as to be worth no second thought.

All woodcrafters, I find, are surprised and greatly interested to learn that it is not only possible but easy to make a friction fire if you know how. I have taught many boys and men to do it, and some have grown so expert that they make it almost as quickly as with an old fashioned sulphur match. When I first learned from Walter Hough, who learned from the Indians, it took me from five to ten minutes to get a blazing fire—not half an hour as some books have it. But later I got it down to a minute, then to thirty seconds from the time of taking up the rubbing sticks to having a fine blaze, the time in getting the first spark being six seconds.

"Cracked Jimmy," in "Two Little Savages," gives very practical directions for lighting a fire anywhere in the timbered part of America thus:

"First curl a birch bark as dry as it can be,
Then some twigs of soft wood, dead, but on the tree,
Last of all put some pine knots to make the kettle foam,
And there's a fire to make you think you're settin' right at home."

If you have no birch bark, it is a good plan to shave a dry soft wook stick, leaving all the shavings sticking on the end in a fuzz. Several of these make a sure fire-kindler. Fine splinters may be made quickly by hammering a small stick with the back of the ax. Always put out the fire on leaving camp. It is a crime to leave a burning fire. Use buckets of water if need be.—Ernest Thompson Seton, in "The Book of Woodcraft."

WHY CHINA CANNOT HAVE TYPEWRITERS.

It is said that while typewriters are now made for use in nearly a hundred different languages, and they are sold all over the world, there is still one great nation which has no typewriters that write its tongue. That nation is China, and the reason is very simple.

The English alphabet has 26 letters. The typewriter produced for the Russian market is the largest made; but no typewriter could be made that could begin to be big enough for the Chinese language, which is represented by sign characters, of which there are about 50,000.

Of the great number of words found in the English language, only a small proportion are used for the ordinary purposes of speech, and the same is true of the characters used in the Chinese language; but the number of Chinese characters commonly employed is still far greater than could be put on any typewriter. So this nation of 400,000,000 has no typewriter in its own tongue.

But that does not mean that no typewriters are sold in China. More and more Chinese are learning other languages besides their own, and many Chinese merchants use typewriters.—The Presbyterian.

IF YOU CARE FOR YOUR SON.

Do not give him plenty of spending money.

Do not permit him to choose his own companions without restraint or direction.

Do not give him a latchkey and allow him to return home at any hour without question.

Do not fail to make inquiries as to where and with whom he spends his leisure time.

Do not fail to have him understand that manners are not a substitute for morality.

Do not fail to teach him that he must not expect pay for every act of helpfulness to others.—The United Presbyterian.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference was held at Shubuta, Miss., beginning Wednesday morning, May 28. and closing Friday, May 30, at noon. Rev. J. T. Leggett presided, with G. S. Harmon and R. S. Stewart at the Secretary's table. All the preachers in the District, eleven local preachers and a goodly representation of laymen were present.

The preachers were cheerful and hopeful in their reports, and several reported successful revivals. There were interesting programs on Sunday school work and missions, eliciting some spirited discussions; and all other interests of the Church were before the Conference.

The Woman's Missionary Society was represented by Mrs. R. E. Johnson, the recently elected Conference President. The Society is to be congratulated on finding this talented woman to head its work. She is a born leader, and has the work of the Society in both mind and heart. As a speaker she is composed, forceful, resourceful, earnest, and has the rare quality of knowing just what she wishes to say, and saying it without circumlocution or repetition. Mrs. C. R. McQueen, the very capable District Secretary, represented the work locally, and Miss Rosalie Edwards, of the Woman's College of Meridian, delivered an earnest, heart-searching address on Missions.

Others who visited and addressed the Conference were Revs. A. F. Watkins, President of Millsaps College; I. W. Cooper, President of Whitworth College; L. L. Roberts, Financial Agent of Whitworth; Robert Selby, Conference Secretary of Education; H. M. Ellis, Field Agent of the Methodist Hospital; W. M. Williams, Manager of the Orphan's Home, and M. M. Black, Conference Missionary Secretary.

Eri Howell, Daniel B. Barnard and Julius D. Williams were granted license to preach.

Rev. Walter E. Harrison was received as a local preacher from the M. E. Church. and was recommended for Admission on Trial into the Annual Conference. Wm. Haywood was also recommended for Admission on Trial and for local deacon's orders, but will carry his recommendations to the South Georgia Conference.

The following Lay delegates were elected to the Annual Conference: L. P. Brown. D. S. Harmon, J. W. Beeson and D. W. Heidelberg. Alternates: T. G. Bennett, C. W. Cochran. President J. W. Beeson, of the Woman's College of Meridian, was elected District Lay Leader.

Rev. John Paul was elected District representative of the Methodist Hospital.

The presiding elder nominated and the Conference elected the following Licensing Committee: J. R. Jones, H. A. Gatlein, John Paul, G. S. Harmon, and the presiding elder as an ex-officio member.

DeKalb was unanimously chosen as the seat of the next Conference.

During one of the early sessions Rev. B. F. Jones, the Conference host, presented the chair, for use during the Conference, a gavel made from a piece of wood taken from the house where Bishop Robert Roberts held the session of the Mississippi Conference in 1816. Both the speeches of presentation and acceptance were spontaneous and felicitous.

Those who preached during the Conference were Revs. A. F. Watkins, L. L. Roberts, R. S. Stewart, W. M. Williams and J. R. Jones.

The Conference host was indefatigable in his attentions and the hospitality of the good people of Shubuta was royal. The Conference expressed its appreciation by a hearty vote of thanks.

Several resolutions bearing on live subjects were passed and ordered published in the New Orleans Christian Advocate.

The constant courtesy, forbearance and brotherliness of the presiding officer won for him the appreciation and affection of the preachers and laymen.

G. S. HARMON, Secretary.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

MOSES—A CHARACTER STUDY.

The Bible contains the records of men who have either triumphed over the trials and temptations of this world and received their reward or who have made a miserable wreck of their lives by falling into sin. A man who falls because of inefficiency or deliberate fool-hardiness commands the contempt of his fellow men. But the man who triumphs over every difficulty and masters every trying circumstance and at last wears a victor's crown is a hero and is as such worshiped or reverenced by his associates and admirers. Of the men spoken of in the Bible there are such as Judas Iscariot, Pilate, Ananias and others, whose names are never mentioned except with a feeling of contempt. The avariciousness of Judas, the moral cowardice of Pilate, and the hypocrisy of Ananias are characteristics to be despised.

But what of the heroes of the Bible? The eleventh chapter of Hebrews gives a long list of those "who through faith subdued kingdoms, wrought righteousness, obtained promises, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." A few months ago the adults in the Sunday Schools, and all classes that do not use the Graded Series, began the study of these great heroes. First, the character of Abraham was portrayed and Sunday school students were given a lesson in faith. Then the strong elements in the lives of Isaac, Jacob, and Joseph were brought out in a number of lessons. In each of these lives was found certain fundamental elements of character that enabled them to stand in the face of tremendous odds and endure to the end. But this study of Bible heroes did not end with the story of Joseph. Beginning next Sunday, the greatest character of the Jews before the time of Christ, Moses, becomes the subject for study, and for many weeks the remarkable history of this remarkable man will be discussed.

The life and works of Moses have had more to do with the shaping of the history of the world than the life and works of any other man except the Son of God. As a writer of law, Blackstone, the great English commentator, credits him with being the greatest contributor to the science of jurisprudence. As a medium of divine miracle-working power, judging from the number of miracles performed, he was the greatest of all the sages and prophets of old. As a magnetic leader of the people, there is no recorded instance in sacred or profane history of any man who was his superior. He took a race of serfs, led them out of the land of their bondage, kept them together as a united band for forty years in the wilderness, during which time he transformed them from grumbling and panicky slaves into a nation of strong men and women, able to conquer and possess a warlike land. As an instrument in God's hands he was supple, bending to the will of God at almost every demand, and, as a result, through him, God wrought more for the uplift of humanity than he did through any other Old Testament character.

But there must be a reason for all the greatness of Moses. The brief account of his being found by the daughter of the Egyptian king and raised as her son, his unfortunate altercations with the Egyptian taskmaster and, the day following, with one of his own race, his hasty flight and final marriage to a daughter of a priest of Midian, and subsequent life for forty years as a shepherd, do not give us sufficient light, without careful study, to enable us to discover the secret of his greatness. Possibly the key to the mystery of his greatness lies in two things: First, his own mother was his nurse, and second, he was permitted to sit at the feet of the greatest masters of the world as a student.

Of the two forces that molded his character, the greater is unquestionably that of the privilege of having his own mother as his nurse. During his childhood he was taught to worship the living God, and so firmly was the faith of Abraham implanted in his heart that no prospect of royal preferment was able to tempt him to deny his race or religion. How beautiful is the brief comment of the author of Hebrews: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." Such a character was none other than the result of the teachings of a godly mother. The name of Jochebed, the mother of Moses, should not be omitted from the list of the greatest mothers earth ever produced.

But it must be remembered that Moses enjoyed the privileges of a son of a royal mother, as well as the teachings of a godly mother. We dare say his knowledge of the sciences, of history, of tradition, as well as of law, was equal to any of his age. Great scholarship is a priceless heritage, provided it is acquired upon a foundation of unshaken faith in God. Moses, the scholar, was subsidiary to Moses, the man of God. Faith must ever take rank over knowledge. By learning man can grip the master achievements of earth's greatest men, but by faith man can grip the limitless creation of the King of kings. By learning man can command the secret forces of this earth and mount up to the pinnacle of earthly bliss, but by faith man can command the power of God and mount up to the heights of the glory of Heaven. By learning we have blessings in this world, but by faith we have blessings that increase in brilliancy as the days of life lessen and in the life beyond break upon the released soul of the saved with divine effulgence. Who would not prefer Moses the man of God to Moses the scholar? Who would not give the Christian mother a place in this world of greater importance than the professor of higher learning?

If the pastors, Sunday school superintendents, and teachers of classes fail to glorify God by bringing home to the hearts and minds of the scholars in our Sunday schools the great truths taught by the life of Moses, whose life they begin to study next Sunday, they will have neglected one of the greatest opportunities of their lives.

THE PREACHERS' INSTITUTE.

The news comes to this office of a splendid attendance at the Seashore Campground upon the occasion of the Preachers' Institute. The enrollment this year is gratifyingly large, and the character of the work is up to the mark. The preachers are loud in their praise of Prof. Cope, of Dr. Rice, and of Bishop Candler. The sermon last Sabbath by the Bishop was said to have been a great deliverance. Its effect was pentecostal. Bishop Candler has wonderful power in tearing the mask from shams, in puncturing the bubbles of pretense, and in bringing to bear upon the problems of life a genial common sense. Fads and faddists fear him. His homely wisdom has saved many of our younger men from wandering in erratic orbits. President Robert Selby, and the Treasurer, Rev. W. W. Holmes, both seemed happy over the prospects for the Divinity School.

LEGISLATION PLUS LAW ENFORCEMENT.

There are some social elements the Christian can seldom harmonize with, even on minor issues. We speak particularly about that element that derives its ideas and impulses from the manufacturers and sellers of intoxicating liquors. The saloon keeper may be big-hearted, liberal, and according to the ideas of the world, charitable. The brewer may be in his way a philanthropist. But the business of making and selling liquor is now so nearly in the hands of lawless men that to be the friend of the saloon business is to at the same time brand one's self as an enemy to law enforcement. There is scarcely a saloon keeper who does not regularly violate the known laws of the land, and the keeper of the dive and blind tiger, and the boot legger are recognized criminals.

To say that saloons should be kept open in order to prevent a worse condition of blind tigers, is to accuse the saloon element of being a lawless gang that has no respect for the statutes of the State. To say that it is impossible to enforce the law is to accuse the friends of temperance of being a crowd of weaklings whose cowardice is as contemptible as are the law violations of the lawless.

Louisiana, especially New Orleans and the southern portion of the State, is in the grip of the rum monster. There is a concerted movement on foot to legislate the saloon out of the State. That the people may have more confidence in the success of such a movement, let us in every parish in the State, organize a live law-enforcement league, that will compel the enforcement of the laws we now have. There is not a saloon in Louisiana that can keep its doors open and conduct its business on a profitable basis and keep the letter of the Gay-Shattuck Law. The friends of temperance who will not become active in enforcing the laws that now exist can not be depended on to enforce absolute prohibition. We confidently believe that the first duty of the forces that expect to rid this State of the liquor business is to command the confidence of the voting public by showing that existing laws can be enforced, and consequently additional laws will be enforced.

We believe in the great cause of temperance. We are constitutionally against the saloon and every auxiliary to its business. We believe that enforced prohibition is a duty that right living, strong men owe to their weaker brothers. We hail with pleasure the day when this whole land shall be free from the curse of the saloon. Our hats are off to the brave men who are leading the fight against the organized liquor traffic. But we would call the attention of the advancing hosts to the fact that the battle will not be entirely won when the ballots are counted. The greatest task of prohibition is the enforcement of the prohibitory laws, and now is a good time to develop the law enforcement forces by having them train their guns on the guilty saloon keepers.

PERSONAL AND OTHER NOTES.

Rev. R. A. Meek, the Editor of the Advocate, has been out of his office since Saturday, June 21, having been called to North Mississippi by illness in his family. This will explain to his correspondents why their communications have remained unanswered.

Rev. E. S. Lewis, of West Point, Miss., attended the great Missionary Conference at Waynesville, N. C., last week.

Dr. S. H. Werlein, of Alexandria, La., was a pleasant caller at the Advocate office last Tuesday morning. He was in the city visiting relatives.

According to a secular news announcement, Rev. J. A. Wells, pastor of the Holmesville (Miss.) charge, will lead in a revival meeting that is to begin at Barto, Miss., on July 6.

Bishop Candler's new book entitled, "Practical Studies in The Fourth Gospel" is just issuing from our Publishing House at Nashville, Smith & Lamar, Agents. It is sold at $1 a copy post paid.

Dr. J. W. Moore, pastor of the First Methodist Church of New Orleans, will deliver the address at the laying of the corner-stone of the new church at Crowley, La., next Friday, July 4.

Rev. H. S. Spragins, the presiding elder of the Greenville District, was one of the North Mississippi representatives at the Missionary Conference that was held at Lake Junaluska, N. C., last week.

Dr. John T. Sawyer has been secured by the Pastor of Louisiana Avenue Church to fill his pulpit every Sunday in July at 11 a. m., and 7:45 p. m. Dr. Sutton will be absent at Seashore Camp Meeting during the month.

Rev. T. M. Bradley, the pastor, recently closed a helpful meeting at Rosedale, Miss., in which he had the able assistance of Rev. H. S. Spragins. There were six additions to the Church, and the entire membership was greatly strengthened.

Dr. J. T. Sawyer filled the pulpit at Felicity Street Church, New Orleans, last Sunday both morning and night. The Doctor is at home in "Old Felicity," as he calls it, for he served that congregation with great acceptability many years ago.

Brother C. J. Stapp is in great favor with his people at New Augusta, Miss., where he is enjoying what he chooses to call "the best year in his ministry." Some additional subscribers to the Advocate from his charge is increased evidence of the prosperity of Zion at New Augusta.

Rev. J. E. Sampley, who has been in Dallas, Tex., for the past two months drinking the Gill's Mineral Well water in an effort to regain his health, writes that he is greatly improved and thinks that he will be ready to resume regular work this fall. He left Dallas last week for Holland, Texas, which is his present address.

Rev. L. W. Cain, our pastor at Leland, Miss., has been engaged to do the preaching at the Oxford, (Miss.) camp meeting which begins on August 2. Brother Cain is one of the most successful pastor-evangelists in Mississippi and will no doubt lead the Oxford camp meeting hosts to victory this year.

Rev. F. R. Sweeney, the faithful shepherd of our Church at Wilson, La., has been voted a vacation by his official board. He passed through New Orleans last week en route to the Seashore Camp Ground, where he expects to remain for several days. While in the city he paid the Advocate office a pleasant call.

Rev. I. L. Peebles has had published in pamphlet form a very profitable discussion of the question of baptism under the title of "Sprinkling, Pouring and Immersion Discussed." The book sells regularly at ten cents a copy, but Brother Peebles will sell it in lots of one dozen or more to pastors for distribution at 4½ cents a copy.

Rev. Mr. Wakefield, a minister of the Northern Methodist Church and a member of the firm of The Baker, Wakefield Cypress Lumber Company of which Mr. H. L. Baker, President of the Louisiana Conference Sunday School Board, is the active manager, occupied the pulpit at the Parker Memorial Church last Sunday evening.

Rev. J. W. Booth and wife, Rev. A. S. Lutz and wife, Rev. H. N. Brown, and Rev. C. D. Atkinson composed the Lafayette (La.) District delegation at the Seashore Camp Ground this week. Brother Booth honored this office with a brief call on his way over and gave a good report of the works of our Church at Jeanerette.

Rev. S. D. Howard, the genial hearted pastor of the Baker (La.) charge, passed through New Orleans last Thursday on his way to Varnado, where he is now engaged in a revival meeting with the pastor, Rev. H. C. Murphy. Brother Howard favored the Advocate office with his presence for a few minutes, and gave a good account of his work at Baker.

Rev. R. O. Brown, the pastor, began a revival meeting at Holly Springs, Miss., last Sunday. On Tuesday he was joined by Rev. P. H. Davis, an evangelist of Franklin, Ky., who has held a large number of very successful meetings in the South during the past few years. Brother Brown has arranged for special music throughout the meeting, and a sweeping revival is anticipated.

A letter from Rev. W. W. Graves, of Lake, Miss., dated June 26, contained the names of three subscribers to the Advocate and the following cheering words "We are moving along fairly well up here in the midst of dry weather and the boll weevil." Things religiously are accustomed to moving along well where Brother Graves is the pastor, whether the weather is dry or wet.

In a personal letter from Rev. J. A. Bowen, of Birmingham, Ala., he states that his time is in such demand for revival meetings that it would require three men to fill the engagements. We are not surprised that this worthy brother finds his services in demand, for the one thing the average pastor always wants is a successful evangelist to lead his people in revival services.

The following message from Rev. W. W. Drake, of Baton Rouge, La., written on a postal card, dated June 29, and bearing the Waynesville, N. C., post mark, was received at the Advocate ofoffice Tuesday morning: "We are having a great Conference. It reached a climax this morning when a collection amounting to $105,000 was taken. This amount will certainly be increased to-morrow."

Rev. J. H. Foreman, of Bogue Chitto, Miss., and Rev. J. C. Lay, of Simmesboro, La., were callers at the Advocate office on June 25. They were on their way to attend the Divinity School at the Seashore Camp Ground. The Editor was unfortunate in that he was out at the time they were in and did not have the pleasure of meeting them, but the Publisher was present and extended to them the hospitality of the office.

Dr. J. C. Ballard, of Bay St. Louis, Miss., is the newly elected Lay Leader of the Seashore District. He has already proven his fitness for the work he has been called to do. On June 22 he made his first public appearance in his new capacity, and made a most favorable impression upon a large audience in our church at Biloxi. In the afternoon of the same day he delivered an address to the old soldiers at Beauvoir.

Rev. W. S. Lagrone, of Greenville, Miss., is assisting the pastor, Rev. L. W. Cain, in a revival which began at Leland last Sunday. Mr. I. N. Price, of Chattanooga, Tenn., is leading the music, and every plan has been carefully worked out to make it possible to have a great revival meeting. With Brother Lagrone, who was for some time the Conference Evangelist of the North Mississippi Conference, in the pulpit, and all arrangements in the hands of such a pastor as is Brother Cain, the results of the meeting are almost assured.

Rev. L. M. Broyles, formerly of Mississippi, but now a resident of Ft. Smith, Ark., in renewing his subscription to the Advocate complained that without the weekly visit of the home paper he became lonesome. We are glad there is a reason to cause Brother Broyles to continue to read his former Conference organ. The Publisher appreciates subscribers from any part of the Connection, and, indeed, the Editor is not unmindful of the fact when his former readers invite the paper to follow them into new fields.

At the recent session of the Holly Springs District Conference, a lucid account of which, written by Rev. J. R. Countiss, appears in another column of this issue, the following were granted license to preach: Wister D. Bennett, Rufus G. Moore, George W. Russell, and Walter B. Atkinson. Three of the licentiates are young men who plan ultimately to enter the regular traveling ministry. J. M. Carpenter and C. T. Floyd were recommended to the Annual Conference for admission on trial at the same session.

Rev. C. C. Wier has a firm grip on the hearts of his people at Morgan City, La., where he is the popular pastor, and the work of our Church there is prospering. The Berwick congregation has had electric lights installed in the handsome new parsonage which was finished last year under the pastorate of Rev. H. N. Brown. The Morgan City Home Mission Society has on hand funds with which to install a complete bath room outfit. Both the Morgan City and Berwick Sunday schools recently celebrated Children's Day.

The old Gretna church property that has stood empty for many years was sold last week for the consideration of $1400. The money has been placed to the credit of the McDonoghville church, which, since the incorporation of Gretna and McDonoghville as one commonwealth, is now in position to serve both fields. A committee has been raised by the McDonoghville quarterly conference for the purpose of devising ways and means to enlarge the present church building and make it adequate to accommodate the congregations that now fill the house.

From a fine brotherly letter written to the Editor by Brother W. M. McIntosh from Okolona, Miss., we take the following: "We have just opened up here with Brother Holder and the other pastors in a union revival meeting. Our prospects are fine. The meeting began yesterday (June 15) and the revival spirit is here already. The Lord is blessing me these days. I have had some of the biggest meetings of my life this year." We are glad to learn that Brother McIntosh is being used of the Lord in winning many souls to Christ.

A farewell reception was tendered Dr. and Mrs. R. H. Wynn by the people of Crowley, La., on the evening of June 17 at the home of Mrs. Clark of that city. In addition to the ministers of all the churches in Crowley being present, Rev. J. I. Hoffpauir, the newly apointed presiding elder, was present by special invitation, and the occasion was more than a farewell to Brother Wynn, it was a welcome to Brother Hoffpauir. Reports from Crowley are to the effect that the evening was a most delightful one, and that the sorrow of giving up the old and much loved presiding elder was in a measure overcome by the presence and happy affability of the new one.

The following sad message reached our office last Monday, bearing the date of June 27, and signed by Rev. T. J. Hopper, of Cedar Bluff, Miss.: "We buried little Lois yesterday. She died Wednesday morning at six o'clock. We feel sad and lonely, and ask the prayers of the readers of the Advocate." We are indeed sorry to learn of this sad bereavement. The angel of death always comes into the home of love as an unwelcome visitor, but his advancing step cannot be halted. We can only grieve with those who lose their loved ones and point them to God whose consolation is their only help. The funeral service was conducted by Rev. T. H. Lipscomb, of Starkville.

On June 23 Sister Morehead, wife of Rev. H. C. Morehead, an honored superannuate of the North Mississippi Conference, who resides at Sidon, Miss., died. Her remains were laid to rest in the cemetery at Grenada on June 25, an impressive funeral service being conducted by Rev. O. P. Armour, assisted by Rev. J. R. Countiss and Rev. J. A. Hall. She was a good woman and was loved by every one who knew her. Her husband is in deep sorrow. May God comfort him by his gracious presence and give him bodily strength and spiritual peace until that time when he chooses to call him to join his beloved companion on the other shore.

The following happy announcement, written by Rev. Robert W. Vaughan, of Mer Rouge, La., who was for four years the guiding hand of the Louisiana Methodist Orphanage at Ruston, will bring a flutter of happiness to the heart of every Advocate reader in Louisiana: "I am sure that you will rejoice because of the donation of a Superintendent's Home for the Louisiana Methodist Orphanage by Mr. and Mrs. Lawson Higginbotham, of Mer Rouge, La. This home is to be erected at once and dedicated to the memory of their sweet little daughter, Edith, who was very suddenly taken from them by death in the early part of this year."

Bishop Mouzon, who was announced to preach on last Sunday morning at the First Methodist Church of New Orleans, passed through the city last Thursday and stated that other engagements rendered it impossible for him to remain in the Crescent City over Sunday. Dr. J. W. Moore, the pastor, filled the pulpit, and we are informed that he preached as big a sermon as a Bishop could have preached. His theme was "Christian Forgiveness," a subject which he informed his congregation that he felt it needed to hear at that time, in view of the fact that he had announced a Bishop to preach and then did the preaching himself.

Rev. J. B. King, pastor of the Deasonville (Miss.) charge, is now at Auburn, Miss., his boyhood home, taking a much needed rest. Before leaving his charge he attended a fine Children's Day service at Fletcher's Chapel, one of his appointments, and the collection amounted to $15.14. He reached Auburn in time to attend a similar service at King's Chapel, which he reports to have been a most successful occasion. During his absence from his charge, Rev. Hugh Castles, a local preacher, is filling his appointments. Brother King has not been in good health for some time, and we trust that his summer's vacation may afford him complete rest and recuperation.

Rev. C. D. Atkinson passed through New Orleans last Monday and favored the Advocate ofoffice with a brief call. He was returning from Nashville, Tenn., where he attended the Vanderbilt Biblical Institute, which he reported to be one of the best ever held there. On his return he stopped a few days at the Seashore Camp Ground where the Divinity School is enjoying a most profitable session. Brother Atkinson says that the walls of the new church which he is building at Crowley, La., are about half way up, and that the corner-stone will be laid next Friday, July 4. Bishop Candler was announced to deliver the sermon at the laying of the corner-stone, but on account of pressing duties demanding his presence elsewhere he was forced to cancel the Crowley engagement.

We take the following from the Texas Christian Advocate concerning Dr. Theo. Copeland, pastor of the Cabanne Methodist Church of St. Louis, Mo., and well known by Advocate readers because of the revival meetings he has held in Mississippi: "Dr. Theo. Copeland, of St. Louis, spent the past ten days or two weeks in Texas, visiting his old friend, Rev. J. S. Bowles, of Midland. While there he held a meeting for our Church in which there were forty or more conversions and accessions to the Church. Dr. Copeland is one of the able preachers and successful pastors in St. Louis, and a most brotherly man. We greatly enjoyed a visit from him on his return from Midland. We will always be glad to welcome him when he comes this way."

TRAINING THE JAPANESE CHILD.

According to Frances Little, author of "The Lady of the Decoration" and "The Lady and Sada San," Japanese mothers violate many of the theories of our modern child experts. In an article on "The Training of a Japanese Child" in the June Century, she says that the typical Japanese baby is an absolute autocrat in the family to which he comes, and his slightest wish is gratified the moment he expresses it. The little Oriental eats when and what he wants, and makes no pretense of obedience. He is idolized by the entire household, who think that everything he chooses to do is right. Yet this regime of lawlessness seems to agree with him, for he thrives and grows fat. But as he grows older, he is gradually taught strict discipline and dutiful respect for his elders.

STICK TO IT.

Too many of the young people of to-day will begin a task, no matter what it may be, from the preparation of a Latin lesson to the weeding of an onion bed, do perhaps half of it, then stop and begin something else, and probably never think of it again. It is a mistake for parents to allow such proceedings on the part of their children, but it is also a mistake for the young people to allow themselves to form such habits.

Boys, don't be quitters. Persevering people are the ones who win the golden laurels of success. The great men of our country, our lawyers, our statesmen, our inventors, and many of our presidents have achieved their greatness and built up their characters and reputations by persistently keeping at whatever they undertook. A person can never become a great writer or an orator without much perseverance in pursuing his vocation, and by setting high, and working for his aim in life.

When you have a lesson to be learned, keep at it until it is mastered. When you have a task set before you, stick to it until it is finished. Don't be a quitter!—The American Boy.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

JAMES H. DULANEY was born in Jefferson County, Ala., on Oct. 18, 1826. He came to Mississippi in the year 1869. He professed religion and joined the Methodist Episcopal Church, South, at Well's Chapel, on the New Albany Circuit, in the year 1877. Brother Dulaney lived a devoted Christian life until the day of his death. He was married to Mrs. E. A. Cole on Feb. 1, 1874. Brother Dulaney was a great lover of children, and all of the children of the community dearly loved him. He loved his Church, believed in its doctrines, and was a liberal supporter of the cause of Christ. Brother Dulaney was a great sufferer for eight years—almost an invalid for the greater part of the time; but no man ever bore his afflictions with more Christian fortitude than he did. He died on May 3, 1913, in the full triumph of the Christian faith, and went home to heaven. After the funeral service, conducted by the writer in the presence of the family and a great host of friends, all that was mortal of him was laid to rest in the cemetery at Well's Chapel to await the resurrection of the just. J. A. GOAD.

ALEX McKENZIE was born in Perry County, Miss., March 22, 1850, and died at his home near Mahued on June 17, 1913. His life was spent in his native county. He was a man of sterling qualities. He did his own thinking and had the courage to stand by his convictions. He was an efficient steward in our church at the time of his death, having joined the Church in early manhood. His home was always open to his pastor, and he never failed to let him know that he was interested in him and in the Church. In middle life he was married to Miss Alice Cook of Jasper County. They lived happily together until his death. He leaves a wife, two daughters, one son, three brothers, three sisters, and a host of friends to mourn his loss. But they are not without hope. He died as he had lived, with a strong and abiding faith in his Lord. As the end drew near he would talk about leaving us, but showed no signs of being afraid to meet his God. He was a good citizen, a true friend and brother, kind and devoted to his wife and children, and loyal and generous to his Church. We shall miss him here, but if we are true to God we shall see him again after awhile. C. J. STAPP, P. C.

MARRIAGES.

At the home of the bride's parents, Mr. and Mrs. Harding Howell, of New Iberia, La., by Rev. R. V. Fulton, Mr. HENRY W. GOULD, of Opelousas, and Miss MARGARET HOWELL.

At the home of the bride, on June 25, 1913, by Rev. J. D. Simpson, Mr. JAMES F. DOUGLAS and Mrs. LILLIE DONALD DERRIC, both of Greenwood, Miss.

At the First Methodist Church of New Orleans, by Rev. A. J. Gearheard, on June 19, 1913, Mr. CHARLES E. STEWART and Miss LEONA J. STREHLE, both of McDonoghville.

THE REVIVAL AT MILLSAPS.

The annual revival services of the Young Men's Christian Association of Millsaps College were held this year early in April, instead of in November as heretofore. The preaching was done by Rev. H. B. Watkins, of Natchez, and the singing was led by Brother Seevers of Meridian. A gracious revival it was! While its effectiveness was not measured by the number of converts, yet it was a revival of those who were professing Christians. Scarcely have we known a meeting to do more good in bringing those who listened to the sermons into a deeper appreciation of the convicting power of God and his power to save. Brother Watkins was at his best, and preached soul-stirring sermons. The Young Men's Christian Association has done a good work this year, as it has in the past. There is no influence anywhere stronger or more effective than the college branch of this organization.

G. L. HARVEY.

K. C. B. TEAM.

It has been our pleasure to come again within the bounds of the North Mississippi Conference where we started in the ministry. In response to a call from Brother J. B. Randolph we opened a meeting in Como the first of June and God gave us a great victory there. Brother Randolph is in high favor with his people. He has recently completed a most beautiful church, which is one of the best arranged that I have ever seen. Como has a very fine set of people, and under the able leadership of their pastor they are launching out into great things for the Master.

During the last week that we were at Como, Brother William J. Cambron, the advance man of our team, began a meeting at Sardis. Brother Cambron is a Baptist preacher of great power. All denominations are heartly co-operating, and from the first service God has blessed us with wonderful power and is sweeping the entire town. The church is revived to the point where many pray in public and do personal work who have heretofore been inactive. Brother Gladney has done faithful and deep work and is now reaping where he has sown. Time and again the testimony has been given in the congregation: "Under Brother Gladney's preaching I felt long ago that I should take this step," etc. Such testimonies encourage God's servants to preach the "whole truth." The young people have turned away from worldly amusements and have organized prayer meetings—one for the young men and one for the young ladies.

Our evangelistic company is known as the K. C. B. Team. We have associated together in order to unite all the Christian forces in a town for a clean sweep of the entire community. The manifest favor of God has been upon us in this movement. My permanent address is Nashville, Tenn. I shall be pleased to open correspondence with any brother in reference to a meeting. Brother Gladney and Brother Randolph will gladly answer inquiries in reference to our work. We open at Birmingham, Ala., June 29. G. A. KLEIN.

AMORY, MISS.

Dear Brother Meek: Our Armory congregation has been doing some handsome things for the parsonage and the pastor and his family. The ladies of the Church projected the plan of the parsonage improvements, and the men took for their part half the expenses, and a large and well ventilated kitchen was built with a large pantry, and a back hall was closed in. They have contributed greatly to the comfort of the preacher and his family. They then proceeded to install a water-works and sewerage system for the parsonage home. This, together with some furnishings, cost more than $500. Immediately following all this the good women gave the parsonage home a pounding. Last Friday the work of the pounding began at about 10 a. m., and continued at intervals till 8 o'clock at night. This seemed to be a real means of grace to our people, and has contributed immensely to the comfort and profit of the preacher and his family. We are now in the midst of a meeting with Brother J. H. Felts, of Corinth, doing the preaching. We are expecting a good meeting. The services began last night with a splendid congregation.—W. M. Young, P. C.

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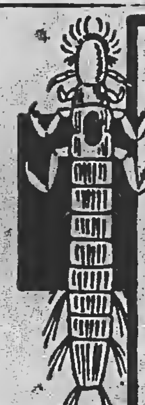

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Tidings From the Field

Eden, Miss.

Dear Brother Meek: On May 25 Brother Dan Kelley, our Conference Evangelist, came to us to assist our beloved pastor, Brother Lane, in a meeting. Brother Kelley came overflowing with the love of the Lord. He preached for us eight days. It was in many respects a great meeting. The church has been greatly revived and strengthened, and if we do not hold out it will not be because the preaching was not strong, practical, and spiritual. Brother Kelley is a grand man. The people fell in love with him, and wished that he would stay with us a week longer. He is a strong preacher and a tireless worker. He leaves nothing undone to lead sinners to Christ. Our membership was wonderfully revived. We feel much better prepared for our work and we hope to see greater results from our meeting.—Mrs. J. F. Wilson.

Pickens, Miss.

Dear Dr. Meek: We have just closed a good meeting at Goodman. The preaching was done by Rev. T. W. Cain, our pastor at Leland. Brother Cain did us some splendid work. He preaches the old-time gospel in the old-time way. His sermons are full of power, and the Spirit of God takes his words to the hearts of his hearers. The results of the meeting can not be known. Only three joined the Church, but only a very few were out of the Church. One of the results was the organization of a men's prayer meeting. We had present at that meeting on the last Sunday of the services 37 men, all of whom promised to work to build up God's kingdom and the morals of the town. We expect to hear great things from them. The people spoke of Brother Cain in terms of highest praise. He will not soon be forgotten. We praise God for the meeting.—J. D. Simpson.

Auburn, Miss.

Mr. Editor: Our Children's Day exercise at Adam's Church was held last Sunday. We could not have it earlier on account of delay in receiving programs. We had an interesting and beautiful service, the program being carried out in every particular. The children acquitted themselves admirably. The Church was a bower of beauty, under the skilful fingers of the committee composed of Mrs. Walter Denman, Mrs. Ada Carruth, Mrs. John P. Carruth, and Mrs. J. S. Parker. The occasion was a big one in more ways than one. Several hundred people were present and there was dinner on the ground for all. In the afternoon the pastor preached a special sermon to the children and a large number came forward, expressing a desire to be saved, and pledged themselves to be Christians. After the sermon a meeting of the Epworth League was held, thus rounding out a full day's work for Jesus. The members of the Adam's Church know how to do things when they have the proper leadership.—J. S. Parker, P. C.

Lucedale, Miss.

Dear Doctor: We closed out a good meeting here on June 4. Brother J. L. Decell, of Mt. Olive, did the preaching and did it well. He possesses remarkable evangelistic powers and already ranks as one of the most gifted evangelists in our Conference. Our meeting lasted twelve days and there was not a dull service. Of course we did not accomplish everything we wished for, but some serious difficulties which existed in our church were eliminated, five people joined our Church on profession of faith, five came to us from the Presbyterians and three by certificate. Dr. I. L. Peebles came to us a week prior to the meeting and gave us a good start by preaching several able sermons and distributing quite a lot of his literature.

This account would not be complete if I failed to mention the very efficient help that Rev. W. S. Havlein, of the M. E. Church, rendered us. Brother Havlein is South for his health's sake, but he is by no means idle, as he preaches frequently (and he's a preacher, too), teaches one of our Adult classes in the Sunday school, and is my very helpful and brotherly critic and counselor.

Doctor, we have the best all-round Sunday school in this Conference, and sometime later I shall write you an account of it which will furnish the proofs.—F. L. Applewhite, P. C.

Washington Street, Vicksburg.

Our protracted meeting closed on last night. The house was packed to overflowing, the Holy Ghost filled the place, and the hearts of the people rejoiced. The meeting started with the sacrament of the Lord's Supper and closed with an old fashioned Love Feast, during which many testified that the Lord had done great things for them. Yesterday we received 62 into the Church and 8 last evening. Thirty-two were baptized and 30 came in by vows, restoration, certificate and from other Churches, making in all 74, and others will join later. In strength and spiritual power I feel sure that our church is more than doubled as a result of this meeting. When we build, we will have a real live church membership to put in the new house of worship.

Brother Dan Kelley is a first rate preacher and an evangelist of the true type. He preaches a gospel of sound doctrine—the fundamentals of Methodism—and people are moved to deep repentance under the Holy Ghost and the truth of the Gospel as it is in Christ Jesus. There is bound to be good come of this meeting. His preaching is of such a high type that he can hold a meeting in almost any place and succeed, if he can have the loyal support of the pastor and the officials of the church. His labors here have been a great benediction to this church. We are making arrangements to begin on our new church as soon as possible and hope to have it so we can worship in it before the Annual Conference meets in December.

I want to say something for Brother Kelley's comfort of mind, and something because it is right: When Brother Kelley is holding a meeting and has an appointment with another brother, and finds that he should remain over a few days longer to close the meeting and reap the results that should come, the other pastor should not get out of patience with him and close the meeting and quit, but let him stay till the meeting is done and hold on himself till he can get there.

I know that it worries him to know that a pastor is worrying, fretting, and fuming because he does not come on the spot. Sometimes I think it does good for the pastor to start the meeting and get a good strong hold on the situation. Brother C. M. Chapman, President of Port Gibson College, was with me the first three or four days of the meeting and gave us some of as good preaching as one would care to hear. Our people were delighted with him as a man and a preacher. He is a strong, clear, sound gospel preacher and he helped to lay the foundation for the results of this great meeting.—W. H. Saunders, P. C.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The New Iberia Sunday school on June 1 wound up a "Seekers and Searchers" contest for new members with 216 present, this being 100 gain in membership—or at least in attendance—since the first of the year. On this same day the Children's Day program was rendered to an overflowing house.

The Sunday school of the Grace Church, Dallas, has a special class for its Secretaries that meets after the several Secretaries have made up their reports for the day. This would seem to be but just to this group of faithful servants of the school who otherwise might themselves grow up in ignorance of the Bible, and while their recitation period must of necessity be brief, still "a half loaf is better than no loaf," and we commend this provision of the Sunday school for its officers and teachers. This school also has a birthday secretary, who keeps up with all the pupils' birthdays, so that suitable remembrance may be made. Of course no count is made of how many the lady members of the school have had.

At the Monroe District Sunday School Institute held in Rayville in March Miss Pauline Glass Randle, whose father is our pastor at Mangham, was elected chairman of the Intermediate-Senior Department of our District Sunday School Conference, and her interest and plans for her work are seen in the following extract from a recent letter: "Saturday I got a copy of the Minutes down to see how many churches I have to work with. I shall write to each pastor in the District, and shall ask each Superintendent to give me the number of Senior and Intermediate classes in his Sunday school, together with the names and addresses of the teachers of each, and the number of pupils in each class. I shall also request the teachers to communicate with me concerning their class work. It seems to me that this will be the quickest way to get in touch with the conditions in my Department. I hope to have organized classes in my Department over all the District. They are an inspiration both to pupils and to teacher. I shall be at the institutes, and I hope by that time to have learned a great deal more and be of real service." We commend this zeal to all who have been given official responsibility in our District Sunday school organizations. The field for Sunday school work of this kind is white unto the harvest, and they that reap shall receive their wages.

The Journal of the Religious Educational Association for June contains a very fine article on the question of the Bible in the public schools by Prof. Vernon P. Squires of the University of North Dakota. His State has worked out a system by which the Bible forms one half-unit of the sixteen units of the regular High School course. The course is not taught in the school itself, but is marked out and is to be learned through the regular Sunday school, a special class, or individually, the one aim being to elevate the standard of Sunday school work by giving it a classical standing. The examination includes Bible geography and map drawing, biography of Biblical characters, narrations of biographical events, the life and times of Christ, the life and times of the early disciples as recorded in the Acts, including the mission work of Paul, grouping of the books of both the Old and the New Testaments, memorizing certain passages from each of the Testaments, etc. The examination is from the Bible alone, any version of which may be used, to suit either Catholic or Protestant. It is not to touch any question of sectarianism, but will deal only with the scolastic part of the Bible as literature and history, leaving the religious part to be taught in the class—at Sunday school or otherwise. It is the conviction of the Christian teachers who made and have tried this plan in the high schools of North Dakota that this is a satisfactory solution of the Bible-in-the-school question, and we see nothing wrong with it. What a change it would make in the estimate placed on Bible knowledge by our high school pupils if it took classical rank with their other studies! May something like it come to Louisiana.

MISSISSIPPI CONFERENCE NOTES.

Rev. B. F. Lewis.

The tour of Sunday School Institutes, planned by the Mississippi Conference Sunday School Board at its last annual meeting in Hazlehurst, has just been completed. The touring party consisted of Brother E. E. French, Superintendent of Supplies at our Publishing House, Nashville, Tenn.; Miss Daisy Magee, for the past three years Elementary Superintendent of our own Conference Board; Mrs. G. D. Cameron, recently elected Missionary Superintendent of the Board, and Mr. R. A. Maddox, Field Secretary and the Chairman of the Board.

The places visited were Canton Crystal Springs, Prentiss, Bond, Montrose and Shubuta. There were four sessions at each place, while on Sunday the party scattered, touching as many points as possible, and reassembled on Monday to continue the tour. A very conservative estimate places the total number of pastors present at between 15 and 20, three of whom rode over dusty roads from 10 to 20 miles to reach the institute. Between 150 and 200 Sunday school Superintendents, officers and teachers were in attendance, the greatest distance traveled by any one by private conveyance being 20 miles. Greater distances were traveled by rail.

In several places conditions were very favorable to successful work. Canton had already begun grading its school and is planning modern Sunday school rooms as an annex to the church. Shubuta already has a Committee appointed and tentative plans for an important annex, while Montrose is striving for a brand new church with modern outfit. Some of the pastors in attendance had long converse with the Chairman relative to Sunday school work, and two agreed to undertake at once an active campaign in the interest of the Sunday School Board. Two of our church schools are planning to introduce the Teachers' Training Course into their curriculum this next session and give diplomas upon the completion of the course. The benefits to be derived cannot be estimated. Altogether, the work done at the institutes was satisfactory.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Lebanon Sunday school has 100 on the roll, with an average of 75 in attendance.

The Ripley Circuit has four live schools and things are working well along all lines.

Mr. Foust reported one Sunday school that had made 100 per cent advance over last year.

Wheeler Charge has four good schools, and a possible fifth one is to be added to that list soon.

Courtesy in Sunday school work, as in everything else, pays big dividends in the lives of the investors.

Brother Davenport reports two good Sunday schools in his work, and an increased Sunday school interest.

There are three good Sunday schools in Hickory Flat Charge and one good Children's Day service has already been held.

Superintendent J. R. Brenion had fifteen fine young men in his class last Sunday and expects even better things as the days go by.

Mr. Ledyard's fine Sunday school at Tupelo had a beautiful Children's Day service on June 15. The children were well trained and an ideal day in every respect was enjoyed, but they always do things well in Tupelo.

A Chinese proverb says that "with time and patience the mulberry leaf becomes satin," and that same patience is one of the most difficult, as well as one of the most necessary, lessons to be learned in Sunday school work. A real Sunday school or class can not be built by merely contemplating what other classes have done or by receiving inspiration. It takes the pastor and superintendent and all the teachers in hearty co-operation and with untold patience to work out the real Sunday school.

Two splendid books have been added to the Adult Class Reading Course: "The Representative Men of the Bible," George Matheson—A keen analysis of the lives of sixteen of the great characters of the Old Testament from Adam to Job is given, and it is of special interest to Sunday school workers this year. The other book, "Higgins, A Man's Christian," by Norman Duncan, is a live, throbbing picture of the sort of ministry the Gospel of Jesus Christ makes possible in the lumber camps of Minnesota. These summer days such books should be read and enjoyed by the members of Adult Classes and also by all Sunday school teachers.

DURANT DIST. S. S. SUPTS., NOTICE.

Mr. Editor: Please allow me to say a word of encouragement to the superintendents of the Sunday schools of the Durant District, for I fear from what Brother Weaver writes me that but few are making arrangements to observe Children's Day. Brethren, I hope you will give the children a chance, and that the pastors will co-operate with the superintendents. Send to Mr. R. M. Weaver, Assistant Field Agent, Corinth, Miss., for programs. Surely this is one thing we can do, even if we do have to feed the boll weevil. W. S. SHIPMAN, P. E.

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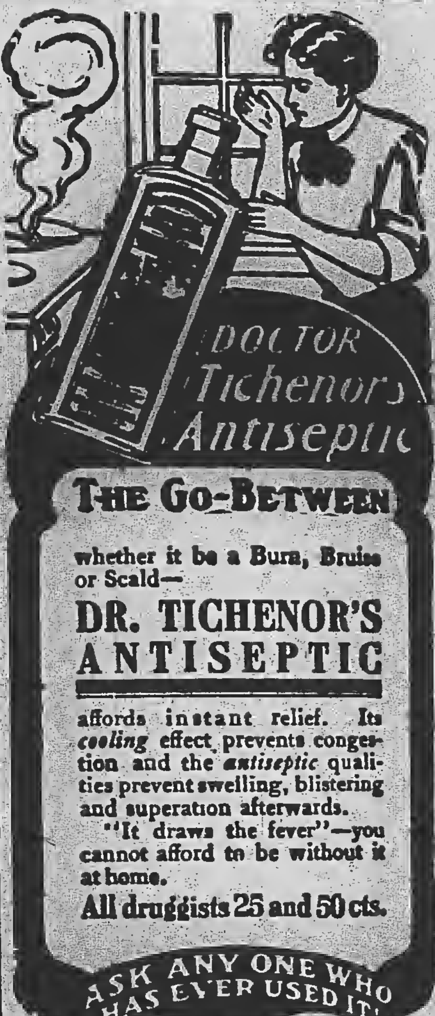
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Memphis Conference Female Institute.

The following is the list of officers and faculty for the ensuing year:

Henry G. Hawkins, (A. B. University of Alabama), president, Bible and French.

Katherine Mitchell, (A. B. Martha Washington College), presiding teacher, Latin and History.

Nellie L. McNutt, (A. B. Goucher College), Mathematics and Science.

Jennie B. Rousseau, (A. B. Liberty College, post graduate, student of Goucher College and University of Chicago), English and Latin.

Mary Sam Jenkins, (M. E. L. Memphis Conference Female Institute), Principal Academic Department.

Sarah H. Rogers (A. B. Memphis Conference Female Institute), Primary Department.

Amy Joe Carter (M. E. L. Memphis Conference Female Institute), Assistant in Academic and Primary Departments.

Maud Mann (Goetz Conservatory, pupil of Mandeline Presser and Theul Burnham, Paris, France), History of Music, Harmony, Piano.

Carrie Chapel Lewis (pupil of Clara Baur, Cincinnati Conservatory, and of Vannini, Florence, Italy), Voice and Piano.

Mrs. J. T. Barbee, Violin.

To be supplied: supervisor and piano assistant.

Mrs. Dan C. Caldwell (New York School of Design; pupil of Aulich, etc.), Drawing, Painting, Tapestry, China Painting, etc.

Ethel Mae King (Chicora College, Emerson School of Oratory), Expression and Physical Culture.

Angie Steele, tutoress in stenography.

Hazel June Ikerd (Port Gibson Female College), Secretary.

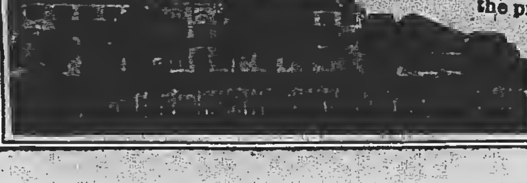
Miss Ena Williams, Domestic Department.

Mrs. Evora Phillips, assistant in Domestic Department.

Mrs. Annie Galloway Hawkins (M. E. L. Whitworth College), lady principal.

Mrs. Mary L. Gibson, sewing, dressmaking.

Next session opens September 17, 1913. For catalogue, address Memphis Conference Female Institute, Jackson, Tenn.



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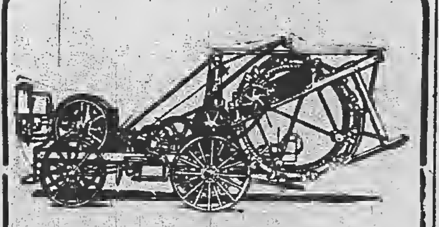

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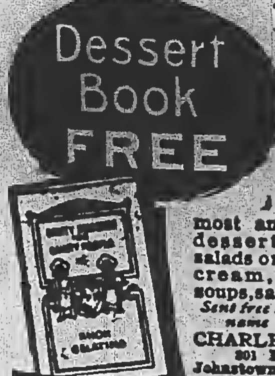

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Shannon, Troy	July 5, 6
Houlka, Concord	July 12, 13
Houston	July 14,
Verona, Plantersville	July 19, 20
Prairie, Prairie	July 26, 27
Okolona	July 28,

JNO. W. BELL, P. E.

Corinth Dist.—Third Round.

Corinth First Church	June 29, 30
New Albany Ct., at Ecrue	July 5,
New Albany Station	July 6, 7
Hickory Flat, at Palestine	July 11,
Myrtle, at Friendship	July 12, 13
Ripley and Blue Mt., at Falkner	July 13,
Dumas, at Dumas	July 19, 20
Sherman, at Bethel	July 21,
Booneville Ct., at Blythe's Chapel	July 26,
Booneville Station	July 27, 28
Kossuth, at Pleasant Hill	Aug. 1,

J. H. MITCHELL, P. E.

Durant Dist.—Third Round.

Hesterville, at Shady Grove	July 26, 27
Rural Hill, at Smyrna	Fri. Aug. 1,
Sidon, at Cruger	Aug. 3, 4
Kosciusko Cir., at Ethel	Aug. 9, 10
Ebenezer, at Hebron	Aug. 16, 17
Black Hawk, at Shutes S. H.	Aug. 23, 24
West, at Hebron	Sept. 6, 7
Poplar Creek, at Huntsville	Sept. 13, 14
McCool, at Liberty Chapel	Sept. 20, 21

W. S. SHIPMAN, P. E.

Greenville Dist.—Third Round.

Benoit and Bulah, at Shipman's Chapel	July 5, 6
Cleveland	July 6, 7
Leland and Hollandale, at Leland	July 13, 14
Shelby & Alligator, at Duncan	July 19, 20
Lula and Dubbs, at Rich	July 20, 21
Boyle and Arcola, at Boyle	July 27, 28

HAL. S. SPRAGINS.

Durant Dist.—Third Round.

High Point, at Owen's Chap.	July 6, 7
Louisville, at Noxapator	July 12, 13
Pickens, at Richland	July 19, 20
Lexington (Wed. p.m.)	July 23,
Ackerman, at A. (Fri. p.m.)	July 25,
Chester, at N. Union	July 27, 28

W. S. SHIPMAN, P. E.

Winona Dist.—Third Round.

Itta Bena, a. m.	July 7,
Moorehead Ct., at Blaine, p. m.	July 7,
Drew Ct., at Sandy Bayou, a. m.	July 12,
Ruleville Ct., at Ruleville, a. m.	July 13,
Isola Ct., at Caile, a. m.	July 18,
Indianola Mission, at Fairview	July 19, 20
Indianola, p. m.	July 20,
North Carrollton Ct., at Coila, a m.	July 26,
Eupora & Maben, at Eupora	July 27,
Bellefontaine, at Lebanon	July 31,

BEN P. JACO, P. E.

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RESOLUTIONS OF LAYMEN

At a special session of the District Conference held at Wilson, La., last week by the laymen of the Baton Rouge District, the following resolutions were offered, and unanimously adopted:

"Whereas, The obligations of the individual or congregation to pay the salary of the pastor of the church, as assessed and fixed by the Board of Stewards of the various charges, are as binding upon the people as are the obligations to pay the grocery bill, the clothing bill, the doctor or any other bill contracted, and,

"Whereas, we recognize the fact that we have, as a people and Church, fallen far short of our duties and obligations in regard to this important matter, and in too many instances have caused pastors great embarrassment, if not actual suffering for the necessaries and comforts of life, therefore be it

"Resolved, by the laymen of the Baton Rouge District Conference of the M. E. Church, South, in session assembled at Wilson, La., that upon return to our respective homes we will take up with our people the question of devising plans to raise the funds with which to pay the pastor's salary in full, as well as all the other assessments of the Church; that we will call a meeting of the stewards and laymen of our respective churches and inaugurate plans or systems which will insure the raising of the funds necessary to this end.

"Be it further resolved, that we recognize the Bible doctrine of paying tithes to be as binding now as in any other age of the world, and according to the words of Malachi, we are "robbing God," and will be called upon to give an account of our stewardship."

Signed by W. T. Holland, J. R. Abels.

Upon motion made by Mr. J. R. Abels, it was ordered that the foregoing resolutions be published in The St. Helena Echo, and that all papers throughout the district, friendly to the cause, be requested to copy same.

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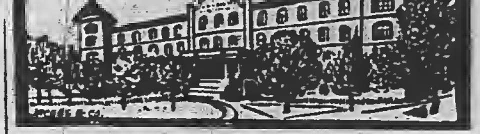

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Ar. Alexandria	3:30 a m
Remain in Sleeper until	7:00 a m

Southbound Train No. 1

Lv. Alexandria	11:56 p m
Ar. New Orleans	8:40 a m
Sleeper ready for occupancy	9:00 p m

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana .... Mrs. A. C. McKinney, Ruston, La.
Mississippi .... Mrs J. L. Neill, Hattiesburg, Miss.
North Mississippi .... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"There is money enough in the hands of church members to sow every acre of the earth with the seed of truth."—Josiah Strong.

"And a Little Child Shall Lead them."

During the District Conference which convened at Centerville in April, Brother W. M. Williams spoke in behalf of our Methodist Orphanage at Jackson, Miss.

The appeal went right to the heart of the President of the Missionary Society, and it was not long before she asked the members if they would not like to have the privilege of clothing a little girl in this home. Did she ask in vain? No, indeed! for with shining faces these women gladly hailed the opportunity to render some help to one of Christ's little ones. Much love and many prayers have gone into each little garment. The richer gift is ours, for "inasmuch as ye have done it nnto one of the least of these, my brethren, ye have done it unto me." We recommend the plan to other societies.

We were filled with joy when our women here took np this work, for, in the past, their efforts had been directed to local work only—caring for the church and parsonage. Not one disparaging word would we utter, for they have worked well and faithfully; but they lost sight of the fact that the Master required a higher service from them. He so loved us that he gave his only son. Are we going to give that which costs us nothing? Are we willing to give only where we can derive some benefit ourselves? "He that soweth sparingly shall reap also sparingly."

We have taken the first outward step, and we pray that our women may have love so like the Savior's that they may see the world with the same vision which was ever before him.

Vashti Industrial School.

Prof. E. E. Bishop, Superintendent of this Home, in a recent article in the Nashville Christian Advocate says: "A nation's greatest asset is the children of the country. They are the strength and hope of onr land and of our civilization if rightly trained. On the other hand, if corrupted they become our greatest menace." He further states that if we want pure water we look to the protection of the stream at its source, and if we want good citizenship, we must look to the early training and protection of the young life.

This need of Vashti is greatest among the poorer class of people whose life is a mere existence, full of sorrow and pinched by many privations. When women, wearied in the battle of life, can no longer keep up the unequal struggle, their little ones are turned loose upon the world. To be cared for? No! to be shunned and degraded. It was for the protection of snch girls that the Vashti Home was founded. It took one of our deaconesses to see this great need. God bless this noble band of women! "The love of Christ constrains" them, and the good they have accomplished cannot be measured until Eternity reveals it.

Prof. Bishop says they receive three hundred applications per year, and accept about thirty. They haven't room for more. Such a short sentence, but its weight is heavy npon the hearts of those who have to turn aside these unprotected girls to such a fate as we can not know.

Some Startling Statements!

It costs about $100 per year to train and protect a girl, but she lives on a community at an expense of $1000 or more per year. We are allowing fifty thousand girls to go unprotected every year, and that means that many are falling into the vilest sin and degradation. It has been computed that the evils which follow in the track of this sin cost the public annually $2,675,000,000. This is an average of $30 per year for every man, woman and child in our land. The statement staggers us! Preventive work could be accomplished if each person gave only six and two-third cents per year. This small sum from every one would be sufficient to throw the arm of protection around fully 50,000 girls, the number now on the downward road to ruin and perdition. Every State could have its Vashti Home then. How long before we follow the example of Thomasville, Ga.?

GIRLS' MISSIONARY CONFERENCE.

We acknowledge the receipt of a program for the Girls' Missionary Conference to be held in Booneville, Miss., July 12-14. Subjects of the deepest interest will be presented, and we doubt not that it will prove a "feast of good things." This Conference is for North Mississippi girls, but it is quite evident that the Mississippi Conference isn't going to be "behind the times," for we have received a letter from Mrs. A. E. Wyatt, our Conference second vice-president, and she is planning a like conference for the girls at a later date. These conferences are planned to help our girls so they may carry on their work more efficiently, and, above all, that they may have rich and abundant blessings in their hearts and lives; and that they may learn that the greatest blessing comes when they have helped to send, or have carried, the glad tidings to those who are lost in sin and in darkness.

Alexandria, La.

Mrs. Baynard, Press Superintendent of this auxiliary, writes encouragingly of the work in her society. They meet regularly once a month in the Church parlors. Mrs. Medlock is president, and makes the meetings profitable and pleasant—a happy combination! The study class is large, and meets twice a month at the homes of various members. All have enjoyed the book on China. They report that Mrs. H. E. Owens' Bible class has sent the Louisiana treasurer, through their auxiliary, $60 to support a Bible woman in the field of China, the woman to be in Miss Bomar's school. The society has also sent a large box of clothing to the Mary Werlein Mission in New Orleans.

Secretary of the Home Base.

Mrs. Bessie W. Lipscomb, of Mississippi, who was elected to this new position at the last Council meeting, began her duties the first of July. She will "conduct the correspondence with the Conference Secretaries of both the Foreign and Home Departments. She will receive the reports of Conference work. She will have charge of the distribution of all literature and supplies necessary for the conduct of the work. She will help to plan itinerations for Conference visitors, and will herself attend Conferences and other special meetings whenever possible." Note that all literature and supplies will now be furnished from this one office.

Historic College For Women

WESLEYAN, the first great college for women, was established in 1836, in the beautiful and healthful city of Macon, Ga., in the most delightful climate in the world. It is now a splendid modern institution, with good equipment and doing high grade work. Its students are from the best homes of America. Its alumnae are leading women of the country. Its faculty are eminent educators. Address, Dept. M,

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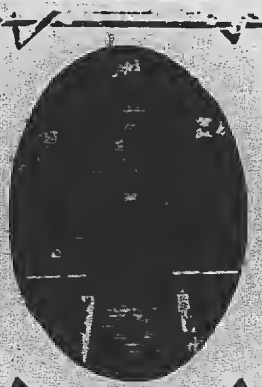

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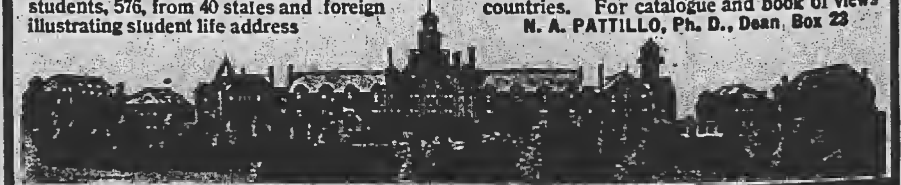

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SECOND CHURCH, BATON ROUGE.

Dear Dr. Meek: On Sunday, May 15, Mothers' and Children's Day services were held in our church, and a very beautiful program was successfully executed at both hours. The services for mothers was at 11 a. m. and the children's service at 7:45 p. m. The church was beautifully decorated Sunday morning with white flowers in honor of the mothers of our Church. The choir sang several beautiful songs suitable for the occasion, such as "Meet mother in the skies," and "Tell mother I'll be there," etc. The Pastor made a short talk in honor of the mothers The following are some of the suggestions that he made: It has been said that the sweetest words in our language are mother, home and heaven, and one might almost say the word home includes them all; for who can think of home without remembering the gentle mother who sanctified it by her presence? And is not home the dearest name for heaven? We think of that better land as a home where brightness will never end in night. So, then, may our homes on earth be the centers of all our joys; may they be as green spots in the desert to which we can retire when weary of the cares and perplexities of life, and drink the clear waters of a love which we know to be sincere and always unfailing. Home will be such a place if in it there is a pure, noble, sweet mother. To have great men, we must have great mothers—mothers who love home. Such mothers will be proud of their sons and daughters. John Wesley, the founder of Methodism, whose name all Methodists love, had a great mother. So Geo. Washington and many other great men, of whom I have not space and time to speak, owed their success in life chiefly to their mothers. I don't believe in our mothers going to the polls to vote, but I do believe in them raising grand and noble sons to vote for them, and then I believe we would have pure politics and a great government.

Sunday evening the church was beautifully decorated and, as the evening hour was devoted to the children, everything showed to the best advantage under the soft glow of the incandescent lights. To the Superintendent, Brother O. H. Cline, and the teachers, as well as to the faithfulness of the pupils taking part, was due the perfect success of the occasion.

Our revival meeting began on Monday night, the 16th of May, the first sermon being preached by that sweet spirited man, Brother H. S. Johns. Brothers Drake and Johns were both with us part of the time during the meeting, and gave their kind and faithful assistance. On Tuesday, the 17th, the militant force of the church was augmented by the arrival of Rev. A. I. Townsley of Rayville, La., who came to assist in our revival. Brother Townsley is no stranger to our people, having been their pastor for two years. As was freely predicted before he arrived, the seating capacity of the auditorium was inadequate, the available space in the aisles and recesses were filled with chairs and still the congregations could not be comfortably accommodated. Twice a day for ten days Brother Townsley dug from the inexhaustible mine of Holy Writ treasures both new and old. The afternoon services were mainly addressed to Christians, and were calculated to brighten the way of the believer by assurances of the Divine oversight vouch-safed to those who love and serve the Lord. Hope in affliction, consolation in distress and sorrow, and the comforting certainty of God's presence at all times were the themes presented in pleasing style, and the audiences were impressed with an earnest conviction that no doubt of the reality of eternity and Heaven existed in the mind of the speaker. The evening sermons were powerful, evangelical exhortations to repentance and a Godly life, interspersed with many forcible illustrations of the uncertainty of human life and the awful necessity of being always ready. Brother Townsley's words of purest English flow in a torrent that sweeps his audience from the moorings of Atheism and infidelity and compels the drifting individuals to "lay hold" of the buoys and life rafts of God's mercy as the only means of salvation. The meeting closed on May 26. The last service was the best. Many shed tears while Brother Townsley preached about "Where is heaven and who goes there?" We rejoice at the helpful, energising influence imparted to every phase of our activities. The work of repairing our church received a very substantial boom, and we go most hopefully into the campaign for a modern building, which we hope to have ready for use by fall. To say the least of the meeting, it was a great success, and we expect to gather fruit all along during the year from the good seed that have been sown. This has been a very good year with us. We have received to date 27 members, have a fine Sunday school and Epworth League, and we are expecting to have a good report at the end of the year.—W. A. Mangum, P. C.

BY WIRELESS.

Long before that wonderful scientific triumph, the transmission of messages without the use of wires, another wireless method of carrying news was recognized.

Though notable chiefly for its inaccuracy as contrasted with the actual method of wireless communication it has also always been famous for the mysterious speed with which it travels.

The name of this wireless messenger is Rumor—sometimes called Gossip. It was even personified by the old Romans many centuries ago, into a goddess, so sure were they that Rumor traveled too fast for human agency.

Now in the olden days there was some excuse for the blind faith that was put in rumor because it was the only way people could get news; but surely there should be no excuse for it to-day. The printing press, the telephone, the telegraph and the advance of science even, make accuracy and truth so easily attainable by all that no one should depend on idle or malicious tales for their information concerning anything. For instance, why should anyone believe such tales as have been circulated from time to time by the ignorant, the malicious, the envious, or the credulous regarding the purity and wholesomeness of that delicious beverage, Coca-Cola.

Scientific investigation has disproved these stories one by one as they have appared; yet some persons cling perversely, either in ignorance or from downright maliciousness, to some of the fanciful rumors.

The Cola-Cola Company has issued much literature, not just of unsupported claims but proving by the words and testimony of some of the greatest scientists in the world, that Cola-Cola not only is pure and wholesome but that every single one of these rumors to the contrary is absolutely false.

It has been proved by scientific tests and experiments made by such men as Doctors Schmiedeberg, Hollingworth, H. C. Wood, Jr., and others that the caffeine in Coca-Cola and in tea, coffee, cocoa, etc., instead of being harmful, as claimed by "Rumor," is positively beneficial.

It is high time that we prove our advance over the old Romans and the credulous of ancient times by closing our ears to rumor and basing our judgment on facts.—Adv.

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Whitworth College.

A LETTER FROM DR. DU BOSE

On revisiting Whitworth College, my surprise has been great and my delight genuine. First, I have been struck by the marked material improvements seen on the campus. The fine residence of the President, the spacious, classic and well-appointed auditorium, are special features of this improvement, and would do credit to institutions far more richly endowed than Whitworth. The large and refined audiences which, added to the student body, filled the new auditorium impressed me as being one of the evident signs of the school's wider and abiding influence upon the commonwealth.

I have also had opportunity to see some demonstrations of the class and department work done in the College. These have given me the confidence that the Faculty has been well chosen, and that its members are personally efficient, alert and zealously faithful in the instruction given. The academic and language work, the music and art directory, have all seemed to be worthy of a generous commendation. The presidency of Dr. Cooper has, as to its diligence, firmness and far-sightedness, passed into a proverb. It is to his personal and official direction that happy advances of recent years are due.

As an ex-Mississippian, and one to whose heart Mississippi and its Christian education are ever dear, I heartily commend Whitworth to parents who have daughters to educate. H. M. Du BOSE.
Atlanta, Ga.

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QUARTERLY CONFERENCES.

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Alexandria ....July 6,
Simsport and Evergreen, at Bay Hill ....July 13, 14
Pineville and Tioga, at Tioga ....July 17,
Natchitoches ....July 19, 20
Jena ....July 23,
Tront ....July 24,
Mellville, at Woodside.....July 26, 27
Colfax, at Atlanta.........July 31,

H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.

Plaquemine, at Cottonwood.July 5, 7
Baton Rouge, First Church, 8 p. m....................July 7,
Zachary, at Slaughter......July 13, 14
Port Vincent ....July 19, 20
Baton Rouge, Second Church ....July 20, 21
Baker, at Bethel...........July 26,
Denham Springs ....July 27, 28

WM. H. COLEMAN, P. E.

Monroe Districe—Third Round.

Waterproof, at Wesley ....July 6,
Eros, at Village ....July 13,
Florence, at Clayton ....July 20,
Monroe ....Jnly 27,
West Monroe, p. m. ....July 28,
Tallulah, a. m. ....Aug. 3,
Rayville and Delhi, at Rayville, p. m. ....Aug. 3,

WM. SCHUHLE, P. E.

Lafayette Dist.—Third Round.

Lafayette ....June 28, 29
Crowley, Wed. ....July 2,
Estherwood ....July 5, 6
Rayne, Wed. ....July 9,
Port Barre ....July 12, 13
Franklin, Wed. ....July 16,
Vinton ....July 19, 20
Lake Charles ....July 20, 21
Pecan Island ....July 26, 27
Abbeville ....Aug. 2, 3

JAMES I. HOFFPAUIR, P. E.

Ruston Dist.—Third Round.

Benton and P. D., at Concord ....July 5, 6
Elmore, at Oak Ridge......July 9,
Ashland, at Old Castor.....July 12, 13
Homer ....July 14,
Ringgold, at Andrews......July 18,
Gibsland, at Oak Grove....July 19, 20
District Conf., Athens......July 22, 25
Haynesville, at Athens.....July 23,
Ruston ....July 27, 28

BRISCOE CARTER, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven District—Third Round.

Summit and East McComb, at East McComb ....July 5, 6
McComb, Centenary ....July 6, 24
Bogue Chitto and Norfield, at Bogue Chitto ....July 9,
N. Wesson, at Providence ..July 12, 13
Magnolia ....July 16,
Adams, at Ebenezer ....July 19, 20
Fernwood, at Kokomo ....July 23,
Wesson, at Wesson ....July 27, 28
South McComb, at Muddy Springs ....July 29, 30
Buford, at Hopewell ....Aug. 2, 3
Tylertown, at Tylertown ..Aug. 6,
Brookhaven ....Aug. 10, 11
Scotland, at Galatia ....Aug. 13, 14
Topisaw, at Sartinsville ...Aug. 16, 17
Hazlehurst ....Aug. 24-Sept. 4
Monticello, at Monticello ..Aug. 30, 31
Bayou Pierre, at Tabernacle Sept. 2, 3
Gallman, at Old Crystal Springs ....Sept. 6, 7
Pleasant Grove, at Mallalieu Sept. 9,
Barlow, at Blue Hill ......Sept. 13, 14
Meadville, at Bude ....Sept. 20, 21
Crystal Springs ....Sept. 28, 29

ROBT. SELBY, P. E.

Hattiesburg Dist.—Third Round.

Lucedale, at Shipman.......July 5, 6
District Conference, at Mt. Olive ....July 8, 11
Prentiss, at Mt. Zion.......July 12, 13
Richton ....July 19, 20
Ellisville, at Ovett.........July 20, 21
Collins, at Williamsburg....July 23,
Summerland, at Hinton.....July 26, 27
Sumrall, at Good Hope.....July 29,
Mt. Olive, at Oakvale......July 30,

GEO. H. THOMPSON, P. E.

Meridian District—Third Round.

Shubuta and Quitman, at Quitman ....July 6, 7
Scooba, at Wahalac ....July 12,
Meridian, South Side ......July 20, 21
Meridian, East End ....July 20, 22
Enterprise and Stonewall, at Enterprise ....July 27, 28
Matherville, at Salem ......Aug. 2, 3
Daleville, at Soule's Chapel Aug. 9, 10
Meridian, Central ....Aug. 17, 18
Meridian, Fifth Street ....Aug. 17, 19
Meridian, at Poplar Springs Aug. 24, 25
Meridian, Seventh Ave. ...Aug. 24, 26
Vimville, at Why Not ......Aug. 30, 31
Waynesboro Ct., at Hebron Sept. 6,
Waynesboro ....Sept. 7, 8
Moscow, at Big Oak ......Sept. 12,
DeKalb, at Spring Hill....Sept. 13, 14
Buckatunna, at State Line, Sept. 19,
DeSoto, at Salem ....Sept. 20, 21
Porterville, at Briggs Chapel, Sept. 27, 28
Lauderdale at Lockhart ..Sept. 28, 29

J. T. LEGGETT, P. E.

Newton Dist.—Third Round.

Rose Hill, at Paulding..Fri. July 11,
Pachuta, at McGowans.....July 12, 13
Laurel, Sixth St.........Sat. July 18,
Laurel, Second Ave...Sun. July 19,
Laurel, Fifth Ave., Sun. and Mon. ....July 19, 20
Louin, at Cedar Grove, Sat. and Sun. ....July 26, 27
Shiloh, at Clear Creek, Thurs. ....July 31,

H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Third Round.

Woodville ....July 6, 7
Wilkinson, at Mt. C. ....July 11,
Natchez, Jefferson Street, at 11 a.m. ....July 13,
Natchez, Pearl Street, at 8 p.m. ....July 13,
Amite, at Mt. V. ....July 16,
Gloster ....July 19, 20
Centreville ....July 20, 21
Hermanville ....July 27,

T. W. ADAMS, P. E.

Seashore District—Third Round.

Twenty-ninth St. and Lyman, at Nugent ....July 4,
Moss Point ....July 5, 6
McHenry and Wiggins, at Wiggins ....July 7,
Lumberton ....July 20, 21
Columbia ....July 26, 27
Hub and Oakvale, at Hathorn ....July 28,
Brooklyn and Bond, at Maxie ....July 29,

W. H. HUNTLEY.

Jackson Dist.—Third Round.

Brandon, at Thomasville....July 5, 6
Camden, at Forest Hill.....July 12, 13
Deasonville, at Union......July 18,
Yazoo City ....July 20, 21
Flora, at Livingston ....July 26, 27

PAUL D. HARDIN, P. E.

GOD ANSWERS PRAYER.

Jehovah, the loving God, distinctly promises to answer the prayers of his children. He that gave parents a love for their children, will he not listen to the cries of his own sons and daughters? He has wonders in store for them. What they never heard of, never saw or dreamed of, he will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; he will send every angel out of heaven to succor them if their distress requires it. He will astonish them with his grace, and make them feel that it was never before done in this fashion. All he asks of them is that they call upon him.—Spurgeon.

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THIS KIND GOETH OUT BY PRAYER.

There is food for thought in the Ninth Chapter of St. Mark's Gospel. While Christ was on the mount with three of his disciples, before whom he was transfigured, the others became entangled with the Scribes in a dispute. A certain man brought his ailing son to Christ to have him healed, and, Christ being away, permitted the disciples to try to heal him. In the presence of the scoffing Scribes they undertook, hastily, no doubt, to perform the miracle. The child was not cured, and the result was that the doubting crowd advanced upon the disciples and began disputing with them. That about which they contended is not certain, but there is reason to think that it was as to whether Christ had the power that he claimed to have.

This picture of disputing disciples is not an uncommon one. The real need of that hour was the healing of the invalid child, but the child was abandoned to its fate while the quarrel waxed hot. Many times communities are permitted to lie steeped in sin while different denominations wrangle over methods of doing Christ's work. Oftentimes improvements in churches are never completed because members can not agree as to how the work shall be done. Christ's explanation that the ailment called for prayer on the part of the disciples accounted for the cause of their failure. The things people usually quarrel about need to be prayed over; but too often a call to prayer in the presence of disputing parties is very embarrassing.

Christ ignored the contending Scribes and turned his attention to the dying child. But he met a strange condition in the mind of the father. Even after having brought his son to Christ, because of having witnessed the failure of the disciples, he doubted the ability of Christ. Many a man of this world has been driven to infidelity by the failures of professing Christians. Christ, however, did not regard the cause of his doubt as being sufficient ground to demand proof of his ability. He taught the doubting father that, in spite of the failure of the disciples, the salvation of his child depended on his faith. "If thou canst believe, all things are possible to him that believeth." It was not to be a test of Christ's ability, but of the man's faith. The members of the Church may be at fault, but God will at last demand of each individual a living faith in Christ.

The father of the afflicted child learned two things: First, he learned that no matter how willing disciples may be to do good, healing is never accomplished without the presence of Christ. The church that does not see results in the healing of sin-sick souls needs Christ, and the method of obtaining that healing power is by prayer. Every now and then some pastor gets too modern for the prayer meeting, but just as sure as the prayer life of a church or individual runs low, just so sure will the results of that church or individual in winning souls to Christ run low. We need a revival of prevailing prayer. Social service, systems of finance, models of architecture, and great learning are not to be thought of idly, but such things are impotent when it comes to the saving of a soul. Being born again is a miracle wrought by the power of God through Jesus Christ, and that power is not worked up by human agencies, but prayed down from on high by earnest loving Christians.

The second thing the father learned was that it was futile for him to ask for the life of his child and withhold himself. He saw that he was standing between his child and salvation and his prayer was, "Help thou my unbelief." In other words, "If the only thing that prevents the saving of my child is my condition, perform the first miracle on me." What a blessing it would be if more parents would learn that they need faith in order to rear their families!—A. J. G.

SABBATH DESECRATION.

Whether the time in which we are now living is any more evil than certain periods in the past history of the Church is a question answered by some in the negative and by others in the affirmative. On this question there is much difference of opinion. Whatever may be the correct answer to this query it nevertheless remains true that there is a departing from some of the old paths that should be noted with some concern. One instance of this is found in the matter of Sabbath desecration.

Selfishness is often at the bottom of Sabbath desecration. One on the way to take up his daily toil on the Sabbath will say that his business will suffer or that he will lose his position unless he uses the Lord's day for secular purposes. All of this merely means that his selfishness prompts him to engage in the prosecution of his regular business on the Sabbath. Yet, on the contrary, it would be entirely possible for him to find something else to do. The new occupation might possibly demand that greater effort be put forth, or it might not be quite so lucrative, but what matters this to the one who is alive to the sanctity of the Sabbath day?

Another contributing cause is that the desecrater is often in pursuit of some pleasure or some form of amusement. His excuse is that he has no other day for this pursuit, and he seems to think that this justifies every sort of dissipation and debauchery on the day that the Lord has set aside as being holy unto himself. Who gave these people the Sabbath and who made it possible for them to have this day thus to dissipate, unless it was God himself? No heathen people ever had such an institution as the Christian Sabbath. First, God gave it to the Hebrews; then he gave it to the Christian people. He gave it not as a burden, but as a blessing. It was given for the benefit of man's spiritual nature as well as for the benefit of his material nature. Those who use it as God intended that it should be used find it a great blessing that has come to us from God. But many take this blessing of God and make of it a curse for themselves and for others, just as is done with so many of the other blessings that have come to mankind out of the boundless goodness of God.

A parasite gains its life by sapping the life of another. In course of time this parasite will destroy the life of the one who made possible its own existence. Those who desecrate the Sabbath of the Lord are but parasites upon the society that has been made possible through the life-giving power of Christianity. They will not so sap the vitality of Christianity that it will cease to be a blessing to mankind, but the more this evil of desecrating the Sabbath day is indulged in the more the strength of Christianity in the lives of those who thus show their disregard for the holiness of the Sabbath will be lessened.

Some professing Christians fall into this practice. They run after all kinds of amusements on the Sabbath day and do not frequent the house of the Lord. One who has thus become a parasite upon the religion of Christ has become a backslider. In his essay on "Parasitism," Henry Drummond says: "The penalty of backsliding is not something unreal and vague, some unknown quantity which may be measured out to us disproportionately, or which perchance, since God is good, we may altogether evade. The consequences are already marked within the structure of the soul. So to speak, they are physiological. The thing affected by our indifference or by our indulgence is not the book of final judgment, but the present fabric of the soul." No man or woman can afford to do anything that will dull the fine sensibilities of the soul. In course of time this practice of desecrating the Sabbath, if persisted in, will destroy the spiritual life of the one who engages in it, and he will be left hard and empty and devoid of the beautiful life that might have been his had proper regard been given to God's day and to its holiness.

W. L. D.

CORNER STONE LAYING AT CROWLEY.

On the Fourth of July, after a patriotic celebration of the Nation's birthday, a large audience assembled in the old church at Crowley, La., at 5 p. m., to hear an address by Dr. J. W. Moore of New Orleans, and to witness the impressive ceremony of laying the corner stone of our new church in that city, which also was conducted by Dr. Moore. The subject of the address was "The Church's Ideals—The Nation's Ideals." The large audience gave undivided attention to every word of the message, and many shed tears of joy during the impressive exercises. Those present report that the service was one of the most spiritual that they ever witnessed on such an occasion.

Brother C. D. Atkinson, the pastor, is reported to be in great favor with his people. He has a grip on the hearts of his members and commands the respect and love of the entire community. To his untiring energies and faithful perseverance are largely due the success of this most commendable building enterprise. The ladies of the church have secured $4000 of the $5000 they pledged. A large majority of the subscriptions made have already been paid. The walls of the building are well up, and Brother Atkinson is confident that the building will be in first-class shape for the session of the Louisiana Conference which is to assemble in Crowley next December.

THE GREAT MISSIONARY CONFERENCE.

By Rev. W. W. Drake.

It has been my great privilege, during the past few days, to be in attendance on the Second General Missionary Conference of our Church, which was held on the beautiful Southern Assembly Grounds near Waynesville, N. C. Of these grounds and their purpose I have not the space now to speak further than to say that up here among the peaks of the Balsam Mountains the Laymen's Movement of our Church has secured a magnificent location for a general gathering place of Southern Methodism which will undoubtedly be a blessing to the Church throughout the years. It has been pronounced by some disinterested persons of wide observation to be the finest situation for the purpose to be found anywhere.

Here in this beautiful mountain region, with nothing to distract attention from the object of the gathering, the hosts of our Methodism, assembled from every direction—from the central and near-by Conferences, like the Virginia, Kentucky, and others, in crowds, and scattering representatives from far away localities, like Arizona, New Mexico, and Oklahoma. It was a great disappointment to me—greater and greater as the Conference increased in interest—that there was not a large representation from Louisiana instead of the less than half-dozen men and women present.

Two things in connection with the Conference were somewhat disappointing: the fact that the preparation of the grounds was, for reasons unforseen and unavoidable, incomplete, so that practically all had to be entertained in Waynesville involving constant coming and going. Again, the attendance, doubtless due in part to the uncertainty as to entertainment, was not as large as was anticipated by the Secretaries. I suppose that there were about as many delegates from abroad as at the New Orleans Conference. Frequently more than 2000 persons were in the auditorium at the sessions, and on Sunday morning Bishop McCoy's strong and inspiring sermon was heard by a magnificent audience of some 4000 people. To give an adequate and particular account of the Conference, would occupy more space than the Advocate could allot to it; so I shall try to point out certain salient and impressive features.

The opening service, with an address by Robert E. Speer, the well known missionary leader, on the relation of prayer to missions, set the key note for the Conference, which was emphasized by Dr. O. E. Brown's impressive talks each day at the "quiet hour," and in many addresses throughout the program. I wish I could convey to your readers the emphatic impression of the necessity of intercession as the great fundamental need of the missionary enterprise, which was created by these addresses and quiet talks. I am strengthened in a growing conviction that the Church upon its knees in definite supplication, rather than money or volunteers, is the supreme need of the hour.

The program was rich in information and inspiring discussions of the various phases and fields of our missionary work. I can not even mention in this article all of these addresses. The first day was devoted to a thorough discussion of the various problems of the home field. Of special value was the discussion of the immigrant problem by Dr. Peter Roberts of New York, himself an immigrant and Y. M. C. A. worker, and thoroughly familiar with that pressing problem. The second day was full of vital discussions of the present thrilling situation of need, opportunity, and responsibility in practically every foreign field, among which the most striking was that of Dr. Oldham, sometime Missionary Bishop of the M. E. Church in India, now Missionary Secretary of that Church, which left upon the audience a profound impression of the call of the Christian Church to great advance movements in connection with the "Council Hour in non-Christian Lands," as stated in Dr. Oldham's subject. As a fitting close of the day, the evening program included a masterful statement of the doctrine of "Stewardship" by Dr. Egbert W. Smith, of the Southern Presbyterian Board, followed by an address on "The Turning of the Nations" by that well known traveler, newspaper man, and citizen of the world, Wm. T. Ellis of Philadelphia.

Saturday was laymen's day and was full of excellent addresses, among which may be specially mentioned that of Mr. LaFlamme, Secretary of the Laymen's Movement, in which he set forth strikingly, practical plans for the missionary organization of the local church.

Among other inspiring features were the graphic appeals on Sunday afternoon for Africa by Dr. Morrison of the Southern Presbyterian mission in the Congo, and by Bishop Lambuth; the messages of missionaries, and of the six just appointed to our new African work, and addresses by Mr. Li, a brilliant Chinese Christian just arrived in this country for study in Vanderbilt University.

I might speak of many other features, such as the delightful Christian fellowship of the gathering, but I must close with reference to one great inspiring fact.

Many of us remember the inspiration and uplift that come to our entire Church and to American Christianity when the New Orleans Conference raised a great collection of $50,000 for missions. It has given new life to our work ever since. Our Secretaries had prayerfully decided that the time had come for another great advance and had posted lists of "Specials" sorely needed for buildings and equipment throughout all our fields, amounting to $250,000. On Saturday at noon, after a simple statement of these needs by Dr. Pinson, re-enforced by telling appeals from Bishop Hendrix, an offering was spontaneously begun, which grew to $106,000 in a short space of time. Individuals gave generously, as when Mr. Enochs of Mississippi offered $10,000; Sunday schools, churches, Districts, and various groups gave in all sorts of sums. In the afternoon, at a meeting of the women, nearly $10,000 was added; and on Sunday morning, at the close of a powerful sermon by Bishop McCoy, $26,000 more was added, and at the evening service the amount went beyond $151,000. And in connection with the money offering, three young men and three young women gave themselves. It was a great privilege to be there, and I wish that all our people from Mississippi and Louisiana could have been present to see the truly "hilarious" giving which registered a new high water mark in our history as a Church. It was a matter of personal regret to me that our people in Louisiana scarcely had a part in this great sacramental offering. I trust that the report of it will stir us to larger things.

Waynesville, N. C.

THE SECOND GENERAL MISSIONARY CONFERENCE TO THE CHURCH.

(The following message to the Church was unanimously adopted at the closing session of the Missionary Conference at Lake Junaluska. June 29, 1913:)

We rejoice to recognize the hand of God in this Conference now about to close. From the first hour to this closing hour, the Spirit of the Highest has hovered over us. Our hearts have burned within us as we have sat under the spell of his presence and the sway of the high and serious themes that have held our attention.

We have here seemed to catch a fresh vision of the divine purpose for our age and we can but feel that this Conference has been meant, and is now commissioned, to carry and interpret to the Church the inspiration and the purposes that have so mastered our own lives while here. The evangelistic and missionary life of the Church should feel the quickening impulse of this occasion, and the streams of benevolence should be swelled by the influence of the great offering made here.

We are brought face to face with a situation such as has not been since Pentecost. The blindness and prejudice of which we used to hear have changed into the call of the Orient and the awakening nations. The voices of execration and hate that used to greet the missionary, have been translated into Macedonian pleading and songs of welcome. God is testing his Church by a staggering task now laid bare and made ready to its hand.

The situation at home calls for a heroic and consecrated Church to sound the prophetic note in the face of an arrogant materialism and a soul-killing industrialism. Strong and Christly hands are needed to lift the curse of lust and greed from the weak and ignorant and poor, and a great faith and optimism to bring back the joy of hope to the under-world of despair.

The conviction has here been burnt into our souls that this marvelous day is the day of God's power and the day of the Church's supreme opportunity; that unless we rise above the dead level of our commonplace Christian living and unchristian giving, unless we shall take upon our prayers and into the vital center of our lives the crying need of the Christless millions in a way we have never yet done, it will be more tolerable in the day of judgement for Sodom and Gomorrah than for us. This conviction leads us to call upon our leaders, clerical and lay, to sound the note of awakening throughout the Church. Let us ring out again in the prophet's cry: "Awake, put on thy strength, O, Zion!"

No timid and hesitating policy will meet the needs of the day nor the expectations of our Lord. We must revive our easy-going standards of service and of giving, and with a new and Christly passion for men, courageously plan larger things for God while we confidently expect great things from God. Let us rally and utilize the hitherto latent resources of our beloved Church, that we may in some adequate measure answer the thrilling challenge that God has brought out of the restless heart of a changing world.

We believe that the time is ripe for a great step forward. Following the first General Missionary Conference held in New Orleans, began the real missionary awakening of the Church. The present Conference coincides with the great awakening of the nations, and comes at the end of a decade of assiduous missionary education and cultivation. It should mark the hour of fruition. The conditions abroad, the needs at home, and the yearning and expectancy in the heart of the Church unite to make possible the most signal and solid advance in our history. We therefore join hands and hearts in the purpose to realize this possibility. We see a cloud larger than a man's hand gathering on the horizon and catch a glimpse of the times of refreshing from the presence of the Lord that await the full awakening of the Church to her glorious opportunity.

We urge on the whole Church the first and supreme duty of the hour—to pray mightily to the Lord of the harvest that he may send forth laborers into his harvest and that the Church may be led to provide for their support and equipment. This Conference was conceived and planned in prayer; its opening hour brought a message in prayer, and its results are hailed as answers to prayer. It was therefore fitting that it should come to its close with glad thanksgiving to him whose is the Kingdom and the power and the glory forever. But, unless it is followed by a quickening of the prayer life of the Church and a united cry for his power and guidance it will fail of its highest possibilities.

To do great things, there must be united action, while for lack of it a great opportunity may be lost. We would pledge—to our Board of Missions and its officers—our united efforts in the plan to raise outside the regular collections, a fund of $250,000 for building and equipment; and with the foundations here laid, we feel that the Church should go far beyond that amount. We urge on the entire Church to concentrate on this plan, and, without diversion of interest or multiplication of objects, to do this one thing, do it speedily, and do it thoroughly.

MRS. HAMMOND AND NEGRO UPLIFT.

Speaking recently of a plan I have at heart for the better housing of the poorer Negroes, the New Orleans Christian Advocate says that I expect "to demonstrate that better-equipped houses and absolute segregation are the paramount needs of the Negro race." May I correct part of the above statement?

My plan has no more to do with segregation than with the fourth dimension. If I ever get the money—as I pray heaven I may—I want those houses, playground, settlement house and all, right down in the middle of where the poorer, more shiftless Negroes are already living. I want to prove for them, as Octavia Hill proved for fifty years for London's poorest criminal class, that the landlord can house such people in health and decency, get a fair business return on his investment, and re-create his tenants at the same time, provided he goes about it with common sense, and in a spirit of human brotherhood—the spirit of Jesus Christ.

Miss Hill, fifty years ago, bought two of the most evil tenements in London, filled with evil tenants. She replaced with new material the rotten wood and vermin-infested plaster of the halls, cut windows in them, and put water on every landing. (People must have water handy if they are to keep clean. I know so many "dirty" Negroes who must "tote" all theirs from hydrants half a block away: I'd be dirty myself under such circumstances.) She had the halls scrubbed every day, to preach their silent lesson of cleanliness to all who went in or out. She collected her own rents weekly, instead of sending a real-estate agent. This is where love came in.

At first they regarded her as their natural enemy, but inch by inch she won them. Then the rooms were renovated and let to the same tenants at the same rent as before. But now they took pride in keeping them clean. She helped them find work, and taught them to stick to it when they found it. She taught the mothers how to care for their children, the girls how to sew and cook, and all the children how to play clean games. She started the first penny savings bank. She was their landlord, inexorable about the rent; for she had to "make good" at the business end of her experiment; but she was also their friend. She belived in their possibilities for good; she believed God believed in them; and she transformed those people, bodies and souls and homes. That is what love is for; that is what it was created to do.

When last August she went, an old woman, to her heavenly reward, she left two or three hundred English women behind her doing this Christlike work. It is being done in New York and Philadelphia. "The Octavia Hill system of rent-collecting," as it is everywhere called, does three things: it makes possible the housing of this lowest, most dangerous class in sanitary houses; it pays the landlord a fair profit, and far, far more, it transforms the tenants themselves. So clearly has this long been recognized in England that Miss Hill, for years, has been overrun with requests to take over the management of tenement properties which no ordinary business methods could make profitable to their owners. She could have used many times the number of helpers at her command.

Negroes, like all the rest of us, are human first and racial afterward. What works with Slavs and Italians and Japs and Anglo-Saxons will work with Negroes of the same economic class. If it won't, there's some mistake about Love being the remedy for the sins of all the world.

So we want money to try this housing plan at Paine College. And we want to train, under white supervision, Negro women of education and character to do this kind of work for their own people. Such women, employed by white owners of Negro renting property, would cost no more than the ordinary real-estate agents, but would bring in far better returns to the landlord and the community. For, really and truly, however we Christians doubt it, Christ's way of doing business is both sensible and practical.

As to segregation, that's a horse of another color, and one we white folks are diligently trying to lead by the tail instead of the head. I hope to try my luck on the head some day, but not at this time and place.

Augusta, Ga.

L. H. HAMMOND.

PEACE HATH HER VICTORIES.

William Jennings Bryan is Secretary of State, and American diplomacy is an ally of Christianity. Our relations with Mr. Bryan have been sufficiently intimate to bring us under the spell of his religious character. As guest in our home he was asked to conduct family worship. He took the Bible and read the thirteenth chapter of First Corinthians and then knelt as he led the prayer. He thanked God for life; he prayed for wisdom, that we might know the will of God, and for courage to do his will. The children who were at that family altar do not yet possess a clearly defined standard of greatness, but they speak of Mr. Bryan as a good man. In a conversation about a member of Congress who was our warm friend, Mr. Bryan told us to advise him not to drink: "Tell him the men who render the best service in Congress are sober men. Urge your friend to be a total abstainer."

In an address on "The Value of the Sunday School," delivered in Philadelphia, Pa., in April, Mr. Bryan said: "I do not know the day on which I first signed the pledge, but I guess it was the day when I first signed my name. I believe in signing the pledge. I am ready to sign one any time or anywhere if I can get a human being to sign it with me. When men tell me it is humiliating to sign a pledge to abstain from drinking liquor, I say it is no more humiliating than the vow taken at the marriage altar. I believe in the pledge, because it strengthens the man himself and because the example it sets strengthens others. My experience is that if there is one place where a man should not drink it is in public life. Nowhere are temptations greater, and for this reason a man must carefully hold himself in hand. After having been in public life a quarter of a century, I can testify that there has never been one day when I found that it would have been advantageous to me to drink. And I never found that I lost standing even among those who did drink. I have never heard one criticism made of my position as a total abstainer. In this respect I shall continue as I have been going. I'll not change even in my high office, where some persons think that in the interests of diplomacy this or that should be done which does not exactly square with their conscientious scruples. American diplomacy is not the kind in which you have to make a man drunk in order to deal with him."

At the first dinner given to the members of the diplomatic corps, he stood face to face with the social custom of serving wine. The seven other ambassadors in Washington and their wives were invited to meet Ambassador and Mrs. Bryce. As they sat at the table Mr. Bryan told his guests that Mrs. Bryan and himself had been total abstainers from their youth. He frankly stated that when offered the portfolio of State he discussed the custom of serving wine at State dinners with the President, and that he left the matter to Mr. Bryan's discretion. His guests applauded the statement. Millions of our American knights and ladies join the diplomats in their appreciation of Mr. Bryan's chivalrous stand, even if it should "upset the digestion and temper of some old-fashioned diplomat." We welcome the Bryan brand of diplomacy! He has fought many battles for our country. A revival of righteousness is in progress. Wrong will not rule the land, nor will justice sleep with such men as Woodrow Wilson in the White House and William Jennings Bryan in the Department of State—

"Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

CHARLES D. BULLA,
in July Adult Student.

THE SEASHORE ASSEMBLY.

The annual session of the Seashore Epworth League Assembly will be held at the Seashore Camp Ground, Biloxi, Miss., July 17-27.

This institution has offered for the past fourteen years regular courses in systematic Bible study, Home and Foreign Missions, Personal Evangelism, and Methods of Epworth League work. It affords the finest possible atmosphere for religious influences and personal work and its sessions have always been characterized by the conversion of young men and women and the commitment to service of many of those who participate in its sessions. Volunteers who date their calling to the mission field from their attendance upon sessions of this Assembly are now filling important posts abroad, and young men are "making full proof of their ministry" who heard and answered their call at these sessions.

A fine opportunity for vacation enjoyment is offered in connection with the spiritual and educational advantages of the Assembly. Special rates are to be had to the Camp Ground and the cost of board and lodging is within the reach of those who must practice economy in making their arrangements for a summer vacation. Reservations may be had by addressing R. G. Price, Seashore Camp Ground, Biloxi, Miss.

The program will be in charge of Rev. C. N. Guice, of Canton, Miss. Leagues, Sunday schools, and Missionary Societies will do well to have delegates, who, after attending the session of the Assembly, may bring back results and inspiration to their home organizations. Pastors to whom League work has presented difficulties may overcome these largely by sending some of their brightest young people to be trained for League work.

FITZGERALD S. PARKER.

THAT MANSFIELD CHURCH PROPERTY.

My appeal for money to buy the old Methodist church property in Mansfield for Mansfield College continues to bear some fruit, though by no means as much as the importance of the effort demands, or as one would expect, considering that the movement has had the hearty endorsement of so many presiding elders and other ministers and laymen of prominence. Since my last report the following subscriptions have come to my hand:

E. A. Frost, Shreveport	$10.00
P. O. Rosenstream, New Orleans	10.00
Rev. A. H. Parker, Greenwood	10.00
V. L. Fulton, Shreveport	10.00
Rev. W. F. Henderson, Jr., Keithville	10.00
Rev. F. J. McCoy, Shreveport (Queensborough)	10.00
Mrs. and Miss Bubenzer, Bunkie	10.00
Mrs. J. C. Armstrong, Pleasant Hill	5.00
Total	$ 75.00
Previously reported	452.00
Grand total	$527.00
Balance needed	$473.00

Mansfield College has closed a most prosperous session and has a most flattering outlook for next year; and this addition to her property holdings, together with an opportunity to beautify the campus by the removal of the old house of worship, will add much to the attractiveness of the institution and greatly help President Bobbitt in his great work. A new sidewalk has just been laid on the street in front of the college, and there would be a distinct advantage in being able to make as many improvements as possible before the opening of the next term of school. Send in your subscriptions. Mention the matter to your friends.

Very truly,

Mansfield, La.

THOMAS H. MORRIS.

FOR SALE.

A most desirable Beach Cottage at Seashore Camp Ground. In good repair; furnished; six rooms, four rooms front beach; gallery on front and one end. Immediate possession, $950.00 cash. Apply at once to Mrs. W. H. Goodale, 160 Seashore Camp Ground, Biloxi, Miss.

Church News

Rev. A. E. Rector, a prominent member of the Texas Conference, was recently transferred by Bishop James Atkins to the West Texas Conference and appointed travelling representative of the San Antonio Female College.

* * *

Dr. J. W. Lee, pastor of St. John's Church of St. Louis, Mo., has been granted a vacation extending from July 1 to September 1. Dr. C. C. Woods, the versatile Associate Editor of the St. Louis Christian Advocate, will occupy his pulpit during the month of August.

* * *

Birmingham College, at its late commencement, conferred the honorary degree of LL. D. upon Bishop J. H. McCoy. Bishop McCoy was honored by his Alma Mater, the Southern University, several years ago with the D. D. degree; so it is now proper to write his name with both honorary degrees affixed thereto.

* * *

The new President of the British Columbia Conference is Dr. W. Lashley Hall, formerly of Vancouver. Dr. Hall was for many years an officer in the Salvation Army, being confidential secretary to the Booths in London. He was transferred from London to Canada, and later heard the Macedonian call for workers in British Columbia and joined the Canadian Methodist Church and went to that important field in which he is now the ranking officer.

* * *

During the past year Messrs. James B. Duke and B. N. Duke gave to Trinity College, Durham, N. C., $1,490,000, besides which the college received from the General Education Board $150,000. Trinity College is by far the most largely endowed college in the Connection, and it has reason to be thankful that its largest benefactors are such men as are the Dukes, who really give their money, instead of trying to place it in such a way as to dominate the money others have given.

* * *

There are 156,000 students in the universities of the world identified with the federations of student movements. The object of the several federations is to develop students in their Christian life and equip them for work in the home and foreign fields. More than a million dollars has been spent on buildings for student work, some of this money being used in Turkey. It is evident that the Christian religion has not yet been driven from the great universities of the world.

* * *

Rev. Dr. Curtis Lee Laws has resigned the pastorate of the Green Avenue Baptist Church of Brooklyn in order to give his entire time to editorial work on The Examiner, a religious paper published in New York City. Another important move in the field of religious journalism was the recent withdrawal of Mr. W. B. Howland and his two sons from the business management of The Outlook and their affiliation with The Independent, which is in some respects a rival publication.

* * *

Rev. Harry F. Ward, of Evanston, Ill., has been selected to fill the Chair of Social Service in the Boston University School of Theology. Dr. Ward is an Englishman by birth, but was educated in the United States. He has been for years engaged in settlement work in Chicago, and is known as one of the most successful industrial evangelists in the North. His selection for the position in Boston is in recognition of his practical ability as a social worker, rather than his theoretical ability, although he is by no means wanting in scholarship.

* * *

In comparing the attendance at seven of the well known colleges of Southern Methodism, Bishop Candler gives for them the following enrollment for the year 1912: Emory College, Oxford, Ga., 259; Hendrix College, Ark., 220; Emory and Henry College, Va., 206; Central College, Mo., 197; Randolph-Macon College, Va., 164; Kentucky Wesleyan College, 150, and Southern University, Ala., 125. Bishop Candler claims for Emory College the fifth place in point of attendance among all the male colleges of Southern Methodism, including Vanderbilt University.

* * *

Rev. J. Miles Carter, pastor of Grace Church, Bluefield, W. Va., is reported to have received into the Church since his last Conference more than 200 members. His congregation recently voted to increase his salary $200, and a little later gave $1000 to Emory and Henry College. One of the contributing causes to the success of his church work is the fact that he believes in circulating the church paper. The total membership of the Grace Church is about 900, and there are 225 copies of the Conference organ circulated among them.

A LONG TIME AGO—IN THE OLD FIELD.

Rev. J. A. Parker, D. D.

II.

St. Paul requested the brethren to pray for him, "that an abundant entrance be given" him. Doubtless the brethren have been praying for this scribe, for where ever he goes in the old field he finds this sort of entrance. In this part the changes in fifty years seem greater than in any place so far traversed. Where one rode through a pine forest for twenty or more miles then, there are now four thriving towns, having a population of from two to three or four thousand. A pine tree of the original forest is hard to find. The saw mills have cut them into lumber and it has been shipped to all points of the compass.

The cabins in which this writer had to dispense the gospel have, in many places, given way to handsome brick buildings. The increased capacity and comfort of the houses of worship have correspondingly increased the pastor's opportunities for doing good. More than ever I am convinced of the need of making our places of worship more comfortable and more attractive. Comfort and beauty in our houses of worship will catch many non-church goers.

Through this pine forest of fifty years ago, where the preacher had anywhere from one to seventeen appointments, and rode on horse back from one thousand to two thousand miles, the A. C. Line and Central Railroad of Georgia have built roads in all directions, and I am told that some of the young preachers feel afflicted when requested to fill more than three or four pulpits each month, and ride two or three hundred miles per annum.

This is to-day, contrasted with long ago. For much of this the people are, perhaps, responsible, by demanding Sunday preaching at every place or none at all. Not far away from where I am now writing, on a Friday night, I preached to a congregation of about twenty people where no religious service had before been held, and ten or twelve miles from any regular preaching place. When opportunity was afforded to those who desired to become members of the Church eleven persons came forward. A church was organized, and from that beginning a membership has grown, so I am informed, to a thriving church. We must not neglect the unoccupied places. It was to such places our Lord sent out his disciples.

The railroads have brought commercial and agricultural life into these ancient pine forests, and the people are learning how to farm. Lands considered worthless in "the long time ago," now have fine crops growing, and are sources of revenue to the energetic farmer. But, alas! Where will the next generation get lumber to build houses? "What fools we mortals be" in not conserving our natural resources! "A long time ago" one would have thought there was timber to supply the world, but if it is obtained here in the future the world will have to supply it. In the religious world, there has been prosperity, characterized by more preachers, more churches, more people in the pews, and more money in the Lord's treasury.

Since writing the above Mrs. Parker and I have moved on to Montgomery, Ala., where we find many kind people and many friends of the "long time ago," among whom is the venerable J. W. Shores, a presiding elder of my early ministry. Eighty-six years find him cheerful and full of memories of the past and ready to preach the Gospel when opportunity affords. Here, too, I found my old time friend and brother, Judge W. H. Parks, at the head of the Chancery Court—than whom no safer man could be found to decide questions of right and wrong without hair-splitting statutory technicalities.

Fifty-three years ago I was admitted into the Alabama Conference at Court Street Church, under the presidency of Bishop J. O. Andrew, and in the presence of Bishop Joshua Soule. Forty-three years ago, at the close of the Conference session, having been transferred by Bishop McTyeire to the Little Rock Conference, and at the close of the pastorate of the late Dr. John Mathews, I had the pleasure of preaching to the Court Street congregation, where I am booked to preach to-morrow (June 29) at 11 o'clock.

Methodism has kept well up with the growth of this city. Forty-three years ago we had Court Street Church and a mission. Now we have five churches.

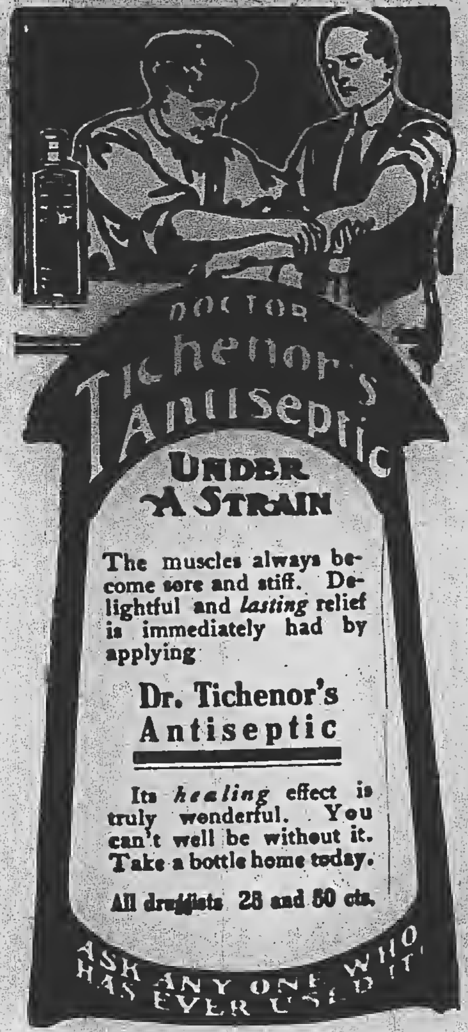
CENTENARY COLLEGE.

Ever since I accepted the presidency of Centenary College, I have been impressed with the importance of prayer as a necessary factor in its development. It is imperatively necessary that in the near future we plan a campaign for a minimum of one hundred thousand dollars. I want the preachers and laymen and women to join me in daily intercession that the Holy Spirit may guide in selecting the plans to be adopted to secure this money, and that he may open the heart of some person of means to make a large gift that will challenge a generous response from the entire Church in Louisiana. If you will join me in this prayer, drop me a line. R. H. WYNN.

Shreveport, La.

CASH PAID FOR OLD POSTAGE STAMPS.

Certain old postage stamps and revenue stamps are worth $1 to $10 and more each! It will pay you well to look among any old correspondence you may have access to, stored away in old trunks, attics, etc., as there are still large quantities of valuable old stamps to be found in such places. Try taking a look and send me a sample of each kind you find, enclosing 2c. for return postage, and I will quote you my best cash price on same at once. Leave them on the entire envelope or cover, just as you find them. L. B. DOVER, Box 924, St. Louis, Mo.



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Dr. Tichenor's Antiseptic

Its *healing* effect is truly wonderful. You can't well be without it. Take a bottle home today.

All druggists 25 and 50 cts.

Secular News and Comment

By Rev. A. J. Gearheard.

War in the Balkans has broken out again with increased fury. At present Greece and Bulgaria are the principal nations participating in the conflict.

* * *

Mississippi and Louisiana are making headway in their rank among the States in the way of postal savings. In January, 1913, Mississippi ranked 37th and Louisiana ranked 30th. On July 1 Mississippi ranked 30th and Louisiana 28th.

* * *

The Algiers Naval Station has recently been twice inspected by representatives of the United States Navy Department, and every indication is favorable to the station being re-opened. If it is re-opened, the Algiers side of New Orleans will be greatly benefited.

* * *

The National Anti Saloon League is preparing to hold a national convention in Columbus, Ohio, on November 10-13, 1913. All former conventions have been composed of representatives of the different denominations, but this one is to be composed of the friends of temperance, irrespective of church affiliation. Plans are being made to entertain 20,000 delegates.

* * *

The loss to farmers last year because of hog cholera was said to be $75,000,000. The Department of Agriculture has begun a campaign to save the farmers this terrible loss. On July 1, $75,000 was drawn from the United States Treasury, being the amount of an appropriation by Congress for that purpose, and work on solving the hog cholera problem will be started at once.

* * *

Dr. Cook failed to reach the top of Mt. McKinley, and also failed to reach the North Pole. Both achievements, however, have now been accomplished. Commodore Peary reached the North Pole some time ago, and recently Achdeacon Hudson Stuck scaled the top of Mt. McKinley, which is said to be 20,500 feet above the sea level.

* * *

A dam has been built across the Mississippi River at Keokuk, Iowa, and the force of the mighty river's current is being used to generate electricity. The current has been connected with St. Louis, Mo., and recently more than half the machinery, including the street railway cars, in that city was propelled by the power from this dam. Thus nature's mighty power has again been harnessed for the benefit of mankind.

* * *

The lesson of the Titanic has not been forgotten. The latter part of June the largest ship afloat, the Imperator, finished its first trip from England to New York City. It is so built that sinking is next to impossible, and should an accident overtake her, she carries 85 life boats with gasoline tugs to draw them. Three wireless operators are constantly on duty in order to keep the world posted regarding her condition.

* * *

The Southern Pacific Railroad was asked some time ago to place a tract of land, located in the Williamette Valley, Oregon, and consisting of 2,075,616 acres, on the market to be sold to settlers. The railroad refused to comply with this request. The United States Government brought suit to force the company to sell the land, and won its case and confiscated the land. The litigation will be carried to the United States Supreme Court.

* * *

The total cost of the Panama Canal during the nine years of American ownership is said to be $290,000,000. The water is now being let into the big ditch gradually. The first ship will pass through it in October, and then, so far as the Canal is concerned, it will be practically finished. However, the United States will not be ready to say to the world, "Pass through!" The one remaining big task yet to be done is the work of fortifying it, a task that will cost $2,600,000.

THE PATHFINDERS.

Bishop Walter R. Lambuth, having been appointed by the College of Bishops in charge of the mission to be opened in Central Africa, sailed from Antwerp, Belgium, October 14, 1911, accompanied by Prof. John W. Gilbert of the C. M. E. Church. After an ocean voyage of twenty-one days, and travel on the Congo, Kassal and Lulua Rivers for another three weeks they reached Luebo, the headquarters of the Southern Presbyterian mission, thirteen hundred miles from the sea.

Nothing could exceed the hospitality of the Presbyterian missionaries, white and colored, who welcomed them to Luebo and after a sojourn of a few days, provided the representatives of the two Methodisms with everything necessary for the equipment of a caravan for exploration in new and untried fields in the remote interior.

Three days before Christmas our pioneers started from Luebo upon a journey of exploration with sixty carriers who bore their tent, hammocks, provisions, cloth, salt, barter goods, medicine chest, etc. For nearly six weeks they traveled in an easterly direction through forests and jungles, through open veldts and across many streams. In one case a river was so swift and dangerous that the transfer from one side to the other was made over a bridge of vines. These were twisted together in three strong cables arranged in the shape of the letter V and smaller vines interlaced and woven with extraordinary skill.

While several cannibal tribes were encountered and the party was obliged to spend the night in the villages of some of these, as a rule, the leaders and their men had the hospitality of the villages extended to them by the chiefs and, in some cases, urgent invitations were given to remain for evangelistic work. Where evidences of hostility were manifested or there was unwillingness to receive any advances, a few lumps of salt to the warriors and a pound package to the chief settled the matter for the time being and enabled the travelers to go on their way.

The purpose held steadily in view from the beginning was the discovery of a tribe open to the gospel, and of a location for a mission which might meet the requirements of food supply, accessibility and health. On February 1, 1912, after forty-one days of marching on foot, they reached the village of the great chief, Wembo Niama. The Batatela, over which he rules, is a vigorous tribe of warriors nearly half a million strong. At first the chief was suspicious and not inclined to accept advances. Suddenly his whole demeanor changed. He discovered a long-lost friend in Mudimbi, the leading evangelist of the Presbyterian Church, who had volunteered to accompany Bishop Lambuth and Prof. Gilbert. The house of Wembo Niama was placed at their disposal, the sixty carriers abundantly supplied with Indian corn, millet, rice, yams, beans, plantains and bananas, and every possible assistance rendred in the matter of searching for a favorable site near by for a mission compound. A Providence, which is unmistakable, guided those who have thus pioneered the way into the heart of the Dark Continent and at the same time prepared the heart of the great heathen chief for the reception of God's messengers.

The Belgium Government has granted a permanent concession of land at Hibangu, Wembo Niama's village, nine days' journey from the Sankuru River by a more direct route, and three missionaries and their wives have been accepted for service. These are Rev. C. C. Bush, Dr. D. L. Humpower, and Mr. J. A. Stockwell. They will sail from Antwerp the first week in November in company with the Bishop upon his return from South America. The Church has nobly responded to the needs of the mission.

The only item unprovided for is the sum of $3,000 for the construction of the three missionary parsonages which should be built in January, 1914. This need was considered by the Board of Church Extension in Annual Session in Dallas, Texas, in May, as the following extract from the official minutes will show:

"On motion of Bishop W. R. Lambuth, the Corresponding Secretary was authorized to raise a special of $3,000 for building three parsonages in Africa, subject to the approval of the Board of Missions."

The Board of Missions approved the action the following week. I am sure there are hundreds of people in our Church who will count it a privilege to make a contribution toward housing our first missionaries in Africa. The entire amount of $3,000 should be in hand by the first of November, of which amount $369.35 has already been received.

Under direction of the Executive and Finance Committee of the Board, I have had prepared a beautiful photogravure of Bishop Lambuth and Prof. Gilbert. The picture is one which is suitable for framing, and is 11x14 inches in size. The Committee has instructed me to send a copy of this picture to every contributor as a souvenir of the part had in the erection of the first parsonages for our mission in Africa. Send a contribution without delay and receive by return mail our receipt and a copy of this beautiful picture entitled "The Pathfinders." This magnificent picture of our heroic and self-sacrificing Bishop as he appeared in the heart of Africa, will carry a blessing to every home it enters, and to every Sunday school class whose walls it adorns.

Bear in mind that Bishop Lambuth has raised the money with which to open the mission without cost to the Boards, denying himself the comfort of home and rest since his return to do this, except the $3,000 needed to build the parsonages. We will not disappoint him in the matter of housing the three faithful men who will go with him to the Dark Continent this fall. Send your contributions without delay.

Address W. F. McMurry, Corresponding Secretary, 1025 Brook Street, Louisville, Ky.

ATTENTION, SUNDAY SCHOOL WORKERS, NORTH MISSISSIPPI CONFERENCE.

Up to date I have received Children's Day money from five charges in the Aberdeen District, ten from the Corinth, two from the Columbus, three from the Durant, five from the Greenville, six from the Holly Springs, six from the Winona, and thirteeen from the Sardis. The Sunday School Board borrowed $560 in January to make up a deficit of last year. This amount will be paid this week. So far our Field Secretary has not been paid either expense account or salary. There is not a man in the Conference that wants this efficient worker to have her wages withheld after the money has been collected.

R. H. B. GLADNEY, Treasurer.

Sardis, Miss.

OUT-OF-TOWN CUSTOMERS

Now brought into closer touch with our store, for on

January 1st we commenced our Free Delivery by Parcels Post,

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

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EPWORTH LEAGUE PROGRESS.

An address to the Church from the Epworth League Board in session at Dallas, Texas, May 5th and 6th.

Growth.

It is gratifying to be able to publish figures showing a substantial increase in the number of chapters and the enrollment of members. From May 1912 to May 1913, two hundred and sixty-nine new societies were chartered, with a total membership of seven thousand one hundred and forty-three. By a fair estimate this gain should place the total enrollment of the Epworth League at approximately 140,000 members.

Financial.

The treasurer's report shows a deficit for the year of $1000. This is explained in part by the fact that the usual call for the ten cent assessment was reserved pending the result of Anniversary Day offering, on May 4. The fact is that a greater number of chapters contributed to the support of the Central Office for the year 1912-1913 than ever before in the history of the Epworth League. This consideration makes us sanguine of an early recovery of financial efficiency.

In connection with this question of finance, the Board has set in motion a memorial to the next General Conference pleading that Anniversary Day be made a part of the Church calendar, and that a record of the offering received on that day be inserted in the quarterly and Annual Conference minutes. Besides this, the Secretaries were instructed to conduct a canvass for personal subscriptions to the budget of the Central Office. Through this address the Board desires to urge all loyal supporters of the Epworth League to give heed to these provisions, and rally with promptness to the relief of the administration.

Changes in the Constitution:

Honorary Members.

A class of honorary members of the Epworth League was created. An honorary member must be above thirty years of age, and must have been an active member of the society previously to his advancement to honorary membership. He has all the privileges and obligations of an active member, except that of holding office in the chapter; provided, nevertheless, that, if in the judgment of the pastor, it is thought expedient that he should hold office, the honorary member may assume such responsibilities.

This action was taken for the purpose of trying to create a more normal and consistent movement of the membership through the successive stages of League work to timely graduation. The Board would pointedly emphasize the soundness of the principle involved and exhort the leaders in Epworth League work everywhere to make the act of practical effect.

The Junior League.

An amendment to the constitution was adopted providing that the First Department of the Senior chapter should be charged with the responsibility of promoting and conducting the Junior League. This was done in order to secure a closer and more vital bond between the Senior and Junior work. Every Senior chapter is, therefore, cautioned not to overlook or neglect this exceedingly important addition to its obligations.

Boys' Work.

The Commission appointed in the summer of 1912 to devise an attractive and practical scheme of work with boys, recommended the establishment of an order to be called The Knights of Szelah. The constitution of the Boys' League is to be changed to agree with the details of the proposed plan. The Commission was continued with instructions to prepare literature and promulgate the new order as rapidly as possible.

Conventions and Assemblies.

During the approaching summer twenty-five major League Conferences and institutes will be held, in fourteen States. The schedule of dates for these gatherings has been so arranged as to permit the Central Office to be represented at each Conference. A single theme has been adopted by nearly all the Conferences, and the program used will be as nearly uniform as local conditions allow.

New ventures in Epworth League Conference work will be made at Arcadia, Mo., and at Lake Junaluska, N. C. At the latter place, from August 6th to 17th the Epworth League, conjointly with the Sunday school, will conduct a Conference for the inspiration, instruction and training of its workers.

The members of the Board, with unanimous conviction, join the Secretaries in a plea to pastors and leaders to rally the young people in great companies to attend these Conferences during the summer.

The International Convention of the Epworth League, which should have fallen in this year, has, by common consent, been postponed until the summer of 1914. This agreement seemed appropriate in view of the fact that the meeting in 1914 will serve the purpose of celebrating the Quarter-Centenary of the history of the Epworth League. The time and place of the Convention will be determined by the Commission into whose hands these particulars are customarily relinquished.

In the winter of 1914, it has been determined to hold a great all-Southern Epworth League Convention in Havana, Cuba. A plan for promulgating the convention has been prepared in outline. The Board of Missions has endorsed the suggestion. Especially popular the idea has proved to be, in view of the enlarging support which the Epworth League is finding itself able to give to the Cuba Mission.

Missionary Activity.

In this connection, the Board rejoices to announce an increase of $6000 in the Epworth League's gifts to missions over last year. Of the total of $31,000 so applied, $10,000 went into the Cuba fund. The Young People's organization thus hastened to consummation the long delayed project of building Candler College at a cost of over $40,000.

A proposal came before the Board, and was concurred in, that all the Epworth Leagues in Mexico be unified under one administration.

Commission on Legislation.

"In anticipation of the next General Conference" a commission was constituted to prepare, in ample advance for thorough discussion, such "changes in the disciplinary charter of the Epworth League as may seem advisable." The commission is composed of Bishop J. H. McCoy, Dr. F. S. Parker, Miss Ada Trawick, Rev. R. W. Hood, Rev. Paul B. Kern, and Rev. J. Marvin Culbreth. All suggestions for the commission should be mailed to Dr. F. S. Parker, 810 Broadway, Nashville, Tenn.

Invitation from Dallas.

The Epworth League Board feels a sincere pride in announcing to the Church at large the beautiful act of the Leaguers of Dallas in inviting the Epworth League to remove its official domicile to their fair and growing city. Knowledge of the magnificent way in which Dallas honored the Board at its recent meeting has already spread over the Connection, and it would be strange if there are not to be found some who are ready to confess a prejudice in favor of the Dallas proposal. J. H. McCOY.

SHALL WE HAVE NO KING BUT CAESAR?

Dear Brother Meek: As a member of the great M. E. Church, South, it has pained me that there should for a moment be the necessity of a discussion of the question of the theater in connection with the Church, the Bride of Christ; and I want to thank you for the firm and uncompromising stand you have taken. May God help the ministers of the Church to stand in a solid phalanx behind you, and give no uncertain sound in regard to this thing concerning which there should be no question whatever. We surely do not wish the Church to crucify Christ afresh, nor put him to an open shame; neither do we want to wound him in the house of his friends. There seems to be an inclination on the part of some to make the Church a great machine without power, gifts or graces. As such, its members would be but foolish virgins without sufficient oil to go in to the marriage supper.

Laying aside all these high and holy things that belong to the Bride of Christ, let us consider the question from the standpoint of those who do not search the Scriptures for eternal life, nor "pray without ceasing," but who have said, "We have no king but Caesar." Can our young people, or old ones, either, who attend the theater with its footlights, ballet dances, decollete gowns, excitement, late hours, and late suppers, grow in grace and in the knowledge of our Lord and Savior, Jesus Christ? Can they on this diet learn to relish the strong meat of the Word? Will they not remain babes in Christ, if not altogether strangers to him? Is it possible to see and hear plays, the plots of which no decent, and self-respecting person can discuss afterwards, and know the mind of Christ concerning us? The theater is reproducing numbers and numbers of plays to immense houses, in the order of the serials now appearing in a certain class of cheap periodicals. Now if there were not a taste for such plays and stories, they would not be reproduced nor written. Writers and players cater to the public appetite, and shall the Church join hands with them and bid them "godspeed?" Nay, verily!

Recently a minister of the North Mississippi Conference was on a visit to Nashville. He said he did not want hear-say on this thing, but wanted to judge for himself. Accordingly, he went to one of the leading theaters, where I suppose many of "the best people in the world go." He said he should have been ashamed to have sat through the performance with his wife. Shall the Bride of Christ lift the ban from this thing? Nay, verily!!

There is still another to consider: Do not the things of God, church services, prayer meeting, Children's Day exercises, etc., seem stale and uninteresting after an evening of excitement in these places of amusement? Does one accustomed to this kind of entertainment enjoy with a holy joy the services of the sanctuary? I fear not. Shall the Church be behind the great men of our Nation in keeping up the standard? Praise God for the men in high places who are not ashamed of the Gospel of Christ!! We ought to lift our hats to them and encourage and pray for them. We will not if we are theater, wine-supper Christians, though.

Now Brother Meek, continue to lift the standard high and let us not trail it in the dust, nor even incline it that way. With the Methodist Church admitting worldly amusements, and the Baptist Church joining hands with Jews and Roman Catholics to cut the school children out of hearing the Word daily, God would soon raise himself up another people to do his work here on earth. So let us stay in his service a while longer. It seems to me you can do no greater work than to stay by the Advocate. May our Father hold you up and you shall be safe!

Yours in His name,

A CHRISTIAN MOTHER.

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GOING TO SCHOOL.

Tiny Tottie Tulliver—
Only two years old—
Thought that he could run as fast
As his brother bold;
So he started after him
Down the polished hall—
Tiny, Tottie Tulliver
Got a dreadful fall!

Tiny Tottie Tulliver—
He was only two—
Thought that he would like to fly
As the birdies do;
So one day he stepped right off
Into empty space—
All the robins laughed to see
Tottie's sad disgrace!

Tiny Tottie Tulliver—
Two years old was he—
Thought it would be nice to play
With a bumble-bee;
Caught one in his little fist,
Held it close and tight—
What made Tottie Tulliver
Scream with all his might?

Tiny Tottie Tulliver
Learned his Lessons three;
Tried no more to run, or fly,
Or to catch a bee.
All the babies in the world—
This is no pretence,
Go to school, like Tottie, to
Dame Ex-pe-ri-ence!

—JENNIE BETTS HARTSWICK,
in Southern Churchman.

HOW CHIPMUNK CAME BY HIS STRIPES.

By Thornton W. Burgess.

The Merry Little Breezes of Old Mother West Wind are great friends of Striped Chipmunk. They hurry to call on him the very first thing every morning after Old Mother West Wind has brought them down from the purple hills. They always beg him to stop and play with them, and he always refuses. But he does it in such a merry way and with such a twinkle in his eyes that the Merry Little Breezes never get cross because he won't play. No, sir, they never get cross. If anything, they think just a little bit more of Striped Chipmunk because he won't play. You see they know that the reason he won't play is because he has work to do, and Striped Chipmunk believes and says:

"When there is work for me to do,
The sooner started, sooner through."

So every morning they ask him to play, and every morning they laugh when he says he has too much to do. Then they rumple up his hair and pull his whiskers, and give him last tag and race down to the Smiling Pool to see Grandfather Frog, and beg him for a story. Now Grandfather Frog is very old and very wise, and he knows all about the days when the world was young, and when he is feeling just right he dearly loves to tell about those long ago days.

One morning the Merry Little Breezes found Grandfather Frog sitting as usual on his big green lily-pad, and they knew by the way he folded his hands across his white and yellow waistcoat that it was full of foolish green flies.

"Oh, Grandfather Frog! Please do tell us why it is that Striped Chipmunk has such beautiful stripes on his coat," begged one of the Merry Little Breezes.

"Chugarum! They are stripes of honor," replied Grandfather Frog in his deep, gruff voice.

"Honor! Oh, how lovely! Do tell us about it; please do! begged the Merry Little Breezes.

"Chugarum!" began Grandfather Frog, his big goggly eyes twinkling. "Once upon a time, when the world was young, old Mr. Chipmunk, the grandfather a thousand times removed of Striped Chipmunk, lived very much as Striped Chipmunk does now. He was always very busy indeed, but it was always about his own affairs. 'By attending strictly to my own business, I have no time to meddle with the affairs of my neighbors, and so I keep out of trouble,' said old Mr. Chipmunk."

"Just what Striped Chipmunk says now," broke in one of the Merry Little Breezes.

"That shows that he is just as wise as was his grandfather a thousand times removed, about whom I am telling you," replied Grandfather Frog. "Old Mr. Chipmunk wore just a little plain brown coat. It didn't worry him a bit, not a bit, that his coat was just plain brown. It kept him just as warm as if it was a beautiful red like that of Mr. Fox, or handsome black and white like that of Mr. Skunk. He was perfectly satisfied with his little plain brown coat and took the best of care of it.

"One day as he was hurrying home to dinner he climbed up on an old stump to look around and make sure that the way was clear. Over in a little path in the meadow grass was walking old Mr. Meadow Mouse. He was strolling along as if there was nothing in the world to fear. Way back behind him in the same little path, and walking very fast but very quietly, was big Mr. Bob Cat. His eyes were yellow, and a hungry look was in them. He didn't see Mr. Meadow Mouse, but he would in a few minutes. Mr. Chipmunk saw that he would, and that there was no place for Mr. Meadow Mouse to hide.

"'Hump! I never meddle in other people's affairs and this is none of my business,' said little Mr. Chipmunk.

"But old Mr. Meadow Mouse was a friend. He thought a great deal of Mr. Meadow Mouse, did little Mr. Chipmunk. He couldn't bear to think of what would happen to Mr. Meadow Mouse if big Mr. Bob Cat should catch him. Then almost without realizing what he was doing, little Mr. Chipmunk began to shout at big Mr. Bob Cat and to call him names. Of course big Mr. Bob Cat looked up right away and saw little Mr. Chipmunk sitting on the old stump. His eyes grew yellower and yellower, and he drew his lips back from his long, sharp teeth in a very angry way, and his little bob tail twitched and twitched. Then with great leaps he came straight for the old stump on which little Mr. Chipmunk was sitting.

"Little Mr. Chipmunk didn't wait for him to get there. Oh, my, no! He took one good look at those fierce, hungry yellow eyes and long cruel teeth, and then he whisked into a hole in the old stump. You see there wasn't time to go anywhere else. Big Mr. Bob Cat found the hole in the stump right away. He snarled when he saw it. You see it was too small, very much too small for him to get into himself. But he could get one hand and arm in, and he did, feeling all around inside for little Mr. Chipmunk. Little Mr. Chipmunk was frightened almost to death. Yes, sir, he was frightened almost to death. He made himself just as flat as he could on the bottom of the hollow, and held his breath.

"'You better come out of there, Mr. Chipmunk, or I'll pull you out!' snarled Mr. Bob Cat.

"Little Mr. Chipmunk just snuggled down flatter than ever, and didn't say a word. Mr. Bob Cat felt 'round and 'round inside the hollow stump, and raked his long claws on the sides until little Mr. Chipmunk's hair fairly stood up. Yes, sir, it stood right up on end, he was so scared. When it did that it tickled the claws of Mr. Bob Cat. Mr. Bob Cat grinned. It was an ugly grin to see. Then he reached in a little farther, and made a grab for little Mr. Chipmunk. His wide-spread, sharp claws caught in little Mr. Chipmunk's coat near the neck, and tore little strips the whole length of it.

"Of course little Mr. Chimunk squealed with pain, for those claws hurt dreadfully, but he was glad that his coat tore, for if it hadn't Mr. Bob Cat would surely have pulled him out. After a long time Mr. Bob Cat gave up and went off growling and snarling. When he thought it was safe, little Mr. Chipmunk crawled out of the old stump and hurried home. He ached and smarted terribly, and his little plain brown coat was torn in long strips.

"'This is what I get for meddling in the affairs of other folks!' said little Mr. Chipmunk bitterly. 'If I'd just minded my own business it wouldn't have happened.'

"Just then he happened to look over to the house of Mr. Meadow Mouse. There was Mr. Meadow Mouse playing with his children. He didn't know a thing about what his neighbor, little Mr. Chipmunk, had done for him, for you remember he hadn't seen Mr. Bob Cat at all. Little Mr. Chipmunk grinned as well as he could for the pain.

"'I'm glad I did it,' he muttered. 'Yes, sir, I'm glad I did it, and I'm glad that Neighbor Meadow Mouse doesn't know about it. I'm glad that nobody knows about it.'

"'A kindly deed's most kindly done
In secret wrought and seen of none.'

"'And so I'm glad that no one knows.'

"Now just imagine how surprised little Mr. Chipmunk was when in the fall it came time to put on a new coat to have Old Mother Nature hand him out a beautiful striped coat instead of the little plain brown coat he had expected. Old Mother Nature's eyes twinkled as she said:

"'There's a stripe for every tear in your old coat, made by the claws of Mr. Bob Cat the day you saved Mr. Meadow Mouse. They are honor stripes, and hereafter you and your children and your children's children shall always wear stripes.'

"And that is how it happens that Striped Chipmunk comes by his striped coat, and why he is so proud of it and takes such good care of it," concluded Grandfather Frog.—The Peoples' Home Journal.

A CHANCE TO HELP.

The women of the Crowley Church are very anxious to secure subscriptions to the Ladies' Home Journal and Saturday Evening Post. They made the first considerable sum of money for the new church scheme through a bonus of several hundred dollars received from the Curtis Publishing Company several years ago. Any one desiring to favor them should send subscriptions to Mrs. H. H. Hawsey, Crowley, La.

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Editorial.

WHY WE HAVE NOT SPOKEN OUT.

The reason that we have made no editorial comment upon the Carnegie-Kirkland transaction is not because we have the slightest tolerance for that discreditable procedure, but because we have been out of our office ever since the facts in the case became known. As we see it, this occurrence constitutes the most humiliating chapter in the history of our Church, and, so far as our knowledge extends, in the history of world-wide Methodism. Shameful as has been the course pursued by some other church institutions to get on the Carnegie Foundation, this affair is, we think the ugliest and most outrageous of them all. Indeed, taken in its complete setting and full significance it is nothing short of a public scandal, such as ought to stir the righteous indignation of every high-minded Christian gentleman, whether he be a Methodist or not.

Whatever may have been the intentions of those who conceived this scheme, as Bishops Candler and Hoss have intimated, in effect, it wears every aspect of an attempt to influence improperly the Supreme Court of Tennessee in the adjudication of the litigation for the control of the University now pending before that tribunal. We are not surprised to see individual members of the Vanderbilt Board of Trust rushing into print to assail the Bishops of the Church and, if possible, to confuse the public mind as to the true meaning of their negotiations with Mr. Carnegie. Callous indeed must be the conscience that could rest quiescent under the plain implications of this seemingly strategic maneuver. Nor are their apparent fears without foundation. The transaction is undoubtedly of a character to smirch and stain, and squirming under the consciousness of this fact is one of its legitimate and inevitable effects.

We do not mean to convey the impression that we think all the participants in it are to be held equally responsible. It is upon the shoulders of a few dominating leaders that the blame should principally rest. The little fellows on the Board who are flattered by the recognition given them and who are really incapable of being anything but an echo of somebody else should perhaps be more pitied than censured. It is certainly not right to expect more of a man than his meager capacity warrants. Sam Jones used to compare characters of this kind to a Shetland pony which had associated with the big horses and had fed alongside of them until he imagined that he was as large and sought to make as much noise as any of them. There are yet not a few of this variety of the human species extant. To hear persons who have had practically nothing to do with colleges except to walk through their halls on Commencement occasions, after having been complimented with a trusteeship, talking about great educational policies and what it takes to make and unmake institutions of learning—matching their opinions concerning such matters against those of the foremost men of the Church, men of great scholarship and large experience in this important field of service—is both amusing and pitiful.

But to us the most remarkable thing in connection with this shameful affair is that the majority of the Trustees should seemingly manifest surprise that all their statements have not been taken at once at their face value. That they should appear to expect this in the light of past events is astonishing beyond measure. These, in the main, are the same gentlemen who repeatedly affirmed that the Church owned Vanderbilt University, but who later filed a bill in the Chancery Court in which logically they utterly repudiated their own former declarations—the same who, through their leaders, asseverated that they had "accepted the findings of the Vanderbilt Commission and intended in good faith to be bound by them," but who subsequently averred that they had never had any such intention. The truth is, they have wiggled in and wiggled out, and have changed their position from time to time, as they thought the exigency of the situation demanded, with the most unblushing effrontery. How, in view of these facts, they could hope to get the Methodist public innocently to swallow their suave assurances, we fail to see. Perhaps the philosophy of these gentlemen is different from that of Abraham Lincoln and they think that the people can be fooled all the time. But their masks have been too completely torn from them to be again successfully assumed.

If any Southern Methodist is so guileless as to doubt for one moment what the real attitude of the majority of the Vanderbilt Board of Trust is toward the Church, let him procure a copy of the Vanderbilt Bulletin (really a catalogue) which was issued last February (the latest that we have seen) and read therein the general statement concerning the establishment of the University. What Commodore Vanderbilt and W. H. Vanderbilt, and Cornelius Vanderbilt, and W. K. Vanderbilt, and the citizens of Nashville, and various other private parties did for the institution is specifically mentioned, but from the first line to the last the name of the Methodist Episcopal Church, South, nowhere appears. Nothing that she has done for the University, either in the beginning or since, is referred to at all. Not a word is said about the Memphis Convention out of which the University emerged. All that relates to the Church is wiped entirely out. If these gentlemen can write the history of Vanderbilt University and eliminate the Southern Methodist Church, who can longer question their hostility to her interests in the institution? If they have cast her out of their catalogue, who doubts that they will wholly eject her from any participation in the government of the University or any legal connection with its affairs, if only they can? Indeed, it is this that by devious methods they are now striving to do, even going to the extent of invoking the assistance of a millionaire agnostic, who is the greatest enemy to Christian education that can to-day be found in any land.

But enough for the present. These remarks are explanatory and are merely preliminary to what we shall later have to say. The real merits of this last phase of the Vanderbilt controversy, Providence permitting, we hope to discuss in the near future—probably in the next issue of the Advocate. And when we do, we shall strive to express our convictions without fear or favor, and to call things by their right names. The time for conventional restraints has, in our judgment, passed, and the hour has arrived when the plain, unvarnished truth needs to be set forth, without being softened by any words of excuse or apology. Courtesy is a fine thing in its place, but it should not be transformed into an altar upon which justice and right are immolated. When this is done, instead of a virtue to be commended, it becomes a weakness and hurtful hindrance.

ROMAN CATHOLIC EDUCATORS IN CONFERENCE.

The Roman Catholic Church closed a three days' educational convention in New Orleans last week, in which representatives of all the schools belonging to that Church in the United States were present. The convention was noteworthy, in that it expressed the opinion of a large Church on many timely topics. On July 4, the Resolution Committee presented the conclusions of the convention in the form of a series of resolutions which seemed to meet the unanimous approval of the body.

The following are some of the most important conclusions reached: Because of the disposition of pupils to leave school early, it was decided to shorten the course of study in the primary schools and permit pupils to enter high schools after but six years in the primary department, thus shortening the school life of students two years. The Association expressed itself unreservedly against accepting any funds from Mr. Carnegie, or any other person holding views concerning church control of educational institutions similar to those expressed by him, and protested against his money being used by the American Medical Association in connection with hospitals. Believing it to be the duty of parents, and them alone, to speak with children on the subjects of sexual morality, the Catholic educators unqualifiedly condemned teaching sex hygiene in the public schools.

AN URGENT CALL.

On another page of the Advocate appears an article entitled "Pathfinders," written by Dr. W. F. McMurry, the General Secretary of the Board of Church Extension. The article, besides being an interesting account of the locating of the site of our new mission in Africa, is a forceful appeal to the readers of the Advocate to help contribute $3000 for the erection of three parsonages for the use of the families of the three missionaries who will soon go to that distant field. One of these brethren is Mr. John A. Stockwell, of Lake Charles, La., whose wife is the daughter of Brother Howell, a local elder living at Lake Arthur, La. For this reason, if for no other, the Advocate's readers in Louisiana, especially, should count it a privilege to contribute toward the construction of these needed residences for our workers in Africa. It is to be hoped that this call will receive prompt consideration, and that Dr. McMurry will shortly have the necessary funds with which to make comfortable the home life of Southern Methodism's pioneer missionaries to the Dark Continent.

PERSONAL AND OTHER NOTES.

Hon. H. H. White, of Alexandria, La., who is a trustee of Vanderbilt University, was not present at the recent meeting of that Board.

Rev. H. W. Van Hook is optimistic concerning the outlook for the Seashore Campground School. He says that there is every reason to believe that the next session will be a most prosperous one.

We were pleased to note that the Founder's Medal in the Dental Department of Vanderbilt University was this year awarded to Mr. George M. Wheeler, of Greenville, Miss., who is a member of our church in that city. This is a distinction well worth striving for.

Rev. T. B. Holloman was booked to preach a missionary sermon for Rev. J. F. Campbell at Rocky Springs, Miss., on Sunday, June 29. We dare say that the discourse which he delivered was an able treatment of this great theme, and that it was well worth hearing.

Bishop and Mrs. W. B. Murrah will leave Jackson, Miss., for their long journey to the Orient on July 14. Their son, Mr. William Murrah, who is connected with the well known law firm of Memphis, Fitzhugh & Biggs (Mr. Fitzhugh is his uncle), will accompany his parents as far as England, where he will spend a month before returning to the United States.

The Leland (Miss.) Enterprise of July 5 contained an interesting reference to a series of revival services which are being conducted in that city by the pastor, Rev. L. W. Cain, assisted by Rev. W. S. Lagrone of Greenville. Brother Lagrone's pulpit work was highly commended, as was also the singing of Mr. I. N. Price. We trust that the labors of these brethren may result in the accomplishment of much good.

One of the young men who were awarded the degree of Bachelor of Divinity at the recent Vanderbilt Commencement was Mr. Joseph H. Brooks, of Boyle, Miss. He is an A.B. graduate of Millsaps College, and is a son of Rev. J. J. Brooks of the North Mississippi Conference and a grandson of Rev. J. H. Brooks, of hallowed memory. He is a young minister of much promise, and we pray that he may have a career of large usefulness.

From Carriere, Miss., under date of the 7th inst., Rev. H. P. Lewis, Jr., writes as follows: "We are now worshiping in our new church at Picayune, Miss., and expect to begin a revival there on July 18, with Rev. J. W. Campbell, of Raymond, Miss., to do the preaching. We desire the prayers of the Church in behalf of these services. We had a great meeting at Carriere the latter part of May, which resulted in many bright conversions and five additions to the Church."

Our worthy pastor at Rosedale, Miss., Rev. T. M. Bradley, sent us from New York a few days since a postal card which reads as follows: "My brother, Rev. O. W. Bradley, and I are having a delightful time. While on a trip to Gettysburg, we are taking in New York and Washington." We are pleased to know that these hustling young itinerants are having a brief respite from their labors, and that they are finding their sojourn at the National Capital and in the great American Metropolis so pleasant.

A card received from Rev. W. J. Porter, of Bienville, La., written from Denver, Colo., on the 5th inst., says: "I have been spending a few days in sight of the Rockies. I saw much on the way, and have greatly enjoyed a two weeks' stay in Bowlder, Colo. A mountain-top vision is worth while. The opening of the Chautauqua at Bowlder yesterday was an important affair. I am to join a party of one hundred Texans (including Bishop Mouzon and thirty preachers) on a trip to the Yellowstone Park on July 7."

It was the Editor's pleasure to worship with the congregation at Black Hawk, Miss., last Sunday morning. The sermon preached by the pastor, Rev. A. H. Williams, from the text, "A man's life consisteth not in the abundance of the things which he possesseth," was a forceful and impressive one. Brother Williams will be assisted in his meeting at Black Hawk by Dr. H. G. Henderson of Lexington, and in the series of revival services which he is planning to conduct at Acona he will probably have with him Rev. J. E. Cunningham, of Greenwood.

The Hattiesburg District Conference is now in session at Mt. Olive, Miss. We are sorry that the extended notice of this conference which was sent to the Advocate reached our office last week after we had gone to press.

While the Mississippi Conference was not largely represented in the attendance upon the Missionary Conference at Lake Junaluska, N. C., last week, it has reason to be proud because of the princely gift of $10,000 to the missionary cause made by Mr. Enochs, an honored layman of Jackson.

Rev. T. J. Warlick, of Homer, La., sends us the following item of news from his choice charge: "Our Board of Stewards has given the pastor a month's vacation and a check to defray his expenses while taking it. Our good people here know how to do nice things for their pastor, and he duly appreciates them."

Rev. Martin Hebert, of New Iberia, has been spending the past few weeks on the Evangeline Mission assisting Rev. Louis Hoffpauir, the pastor, in revival meetings. According to a report from one who attended the meeting held at Pine Prairie, La., Brother Hebert has been preaching some splendid sermons and the results are most gratifying. He is now preaching at Gold Dust.

The total enrollment of ministers and others at the Seashore Divinity School this year was 118, which was one more than the total enrollment last year. Dr. McNeil, the Dean of the School, expressed himself as highly gratified with the results of this year's session. There were 39 diplomas given to under-graduates who took examinations on their Conference courses of study.

Rev. T. D. Lipscomb reports progress in the work of our Church at Donaldsonville, La., where he is a faithful pastor. He says that the attendance at prayer meeting outnumbers the membership of the church at that place. The good ladies have added an oil stove and an ice chest to the furnishings of the parsonage, both of which are much appreciated by Sister Lipscomb during this hot weather.

The following notice sent to the Advocate by Rev. James C. McElroy, our pastor at Slate Springs, Miss., is self-explanatory: "All former pastors are invited to be present at the dedication of our new church at Bethlehem, on the Slate Springs charge, North Mississippi Conference, on the first Sunday in August." We congratulate Brother McElroy and the excellent people of Bethlehem on having brought to completion this new house of worship.

Rev. C. A. Battle, pastor of the Felicity Street Church of New Orleans, was a welcome visitor at the Advocate office last Tuesday morning. He has recently returned from a visit to New York City and the great Missionary Conference at Lake Junaluska, N. C. His report of the Conference was most interesting. After hearing him tell of the great gathering, the spontaneous giving, the inspiring addresses, and the beautiful grounds, we could not but regret not having been present.

In an interesting letter to the Advocate office, Rev. C. M. Morris, our pastor at Mooringsport, La., says: "My brother, Rev. D. A. Morris, has just closed a revival at Gillam, La., which resulted in 21 accessions to the Church. He expects to hold meetings during the summer and autumn, and yet has some open dates. Any of the brethren desiring his services may write him at Mooringsport, La. Our work here is in a fairly prosperous condition. We have received 20 members into the Church since Conference."

On last Sunday Rev. R. H. B. Gladney, our pastor at Sardis, Miss., conducted the morning preaching service at 9 o'clock instead of 11 o'clock, and the Sunday school service followed the preaching service. Brother Gladney changed the hour of morning worship on account of the intense heat at mid-day. Whether this change will be continued through the summer months will depend upon how the congregation attends the early service, as compared with the attendance upon those hitherto held at the 11 o'clock hour.

The following brief report of the Richton, (Miss.) charge, written by the pastor, Rev. M. L. White, reached our office last week: "Everything is moving forward in our church here. Brother H. L. McGehee, the Hattiesburg District Lay Leader, held a really helpful service here on the third Sunday in June. Brother McGehee is one of our very best men, and will render valuable assistance to any pastor who may open the way for him to visit his charge. We also had a very fine Children's Day service on the same day."

The death of Mr. D. A. Saunders, which occurred at Starkville, Miss., on Saturday, June 28, took from our Church in that city one of its leading and most useful members, and from the State of Mississippi one of its worthiest and most enterprising citizens. His burial is reported to have been the most largely attended one that ever took place in Oktibbeha County. It was a matter of deep regret to the Editor that he could not be present. We shall have more to say concerning the translation of this choice man in a later issue of the Advocate.

Rev. J. E. Gray, of Fayette, Miss., favored our office with a brief call last week. The Editor regrets he was out of the city and missed seeing this faithful and efficient worker in the Master's service.

Rev. T. J. Warlick officiated at a double wedding on June 17, which took place at the residence of Mr. and Mrs. B. B. McCasland, in Homer, La. The two daughters of Brother and Sister McCasland were the happy brides. Dr. Edmond Moreland became the husband of Miss Angie McCasland, and Mr. Ellis Smith, of Homer, was married to Miss Ona. We extend congratulations and best wishes.

In a letter to the Editor, Rev. H. W. Ledbetter, our pastor at West Monroe, La., states that while the church at Grayson was completed this year, all the money for that structure, except about $150, was provided in cash and good subscriptions last year, when the work upon it was also commenced. At his request we give this statement a place in our columns, though we feel sure that in referring to the matter Brother May did not intend to take from any one any credit that may be due him for promoting the success of this commendable enterprise.

Rev. J. L. Sutton has been appointed temporary pastor of the Seashore Camp Ground for the month of July. He will arrange such services in the Tabernacle as he may deem best. Dr. W. H. Huntley, the presiding elder of the Seashore District, will appoint a spiritual leader at the Camp Ground for the month of August. This arrangement by which the presiding elders of the New Orleans and Seashore Districts plan the services at the Camp Ground relieves Rev. W. L. Linfield of that responsibility and gives him more time during the summer months to look after the interests of his splendid congregation in Biloxi.

The Western Methodist, of Little Rock, Ark., in commenting upon the munificent gifts of Major R. W. Millsaps to Millsaps College, in a recent issue, said: "One thing is clear—Major Millsaps has erected for himself a monument of most enviable character. It is an immortal thing that he has done, infinitely better than some men are doing with their money." This is true. And the beauty of it is that the Major's donations have been made without having any strings tied to them. He believes in the Church and is not afraid to trust it to administer his noble benefactions. The two Mississippi Conferences elect all the trustees of this splendid young institution.

ON TWO LIVE ISSUES.

(The following article, written by Dr. Chas. H. Briggs, presiding elder of the St. Joseph District, Missouri Conference, and published in the Western Methodist, is worthy a careful reading. Dr. Briggs has been a member of the last four General Conferences of our Church, being sent each time by the Southwest Missouri Conference, of which he was a life-long member until two years ago.)

The nearly unanimous vote which the Baltimore Conference gave against the proposed change of name sounds the death knell of that measure. We will not change a long name to one a little longer. I voted for that change in 1885, but without any enthusiasm. Could those who desire a change have agreed upon the change which was submitted by the General Conference of 1866 and which received almost a three-fourths majority in the Annual Conferences, they might hope to carry such a measure. But they objected that the name Episcopal Methodist put the emphasis on the wrong word and so we are likely to carry our suffix indefinitely. Well, I have worked under the old name for nearly forty-three years and I can stand it a few years longer. Last week a preacher remarked in my hearing that he would not vote for any man as a delegate to the General Conference who did not favor granting the rights of the laity to women, and then asked me how I stood. I replied that I was not a candidate. Having been transferred away from the Conference which sent me four times to the General Conference, I am not apprehensive that I will have to swelter through three hot weeks in Oklahoma City next May, but I would like to drop a suggestion here concerning an issue which others will have to meet next spring.

Years ago our brethren on the other side of the fence gave laity rights to the women. In their last General Conference there were 799 men, 7 women from foreign fields, 5 colored women, and 12 white women to represent the nearly two million white women in the M. E. Church in this country. I will not assail the logic of the advocates of reform, but what has logic to do with love, politics, or religion? It does not seem to occur to them that women have more votes than men in our Church now. There is only one body in our Church in which all the men have a vote—that is the Church Conference. But here the women have an equal vote with the men. Probably not one-tenth of our men have any vote in the quarterly conference or any higher body. But hundreds of thousands of our women have votes in their Missionary Societies where mere man has only the privilege of paying his money. For a third of a century in every charge of which I have been pastor the number of men who had votes anywhere in the church outside the Church Conference was exceeded several times by the number of women who had votes. And now we are asked not to put the two sexes on an equality, but to give the good women all the privileges the men have and let them still enjoy the advantage of voting by hundreds of thousands in organizations of their own.

If we are going to be logical let us be consistent and abolish all sex distinctions, and land in congregationalism, or better still, claim the larger liberty of the Quakers. If we are weary of our itinerant system, let us throw it away and adopt the independent plan where every church hires its own preacher and makes a contract which can be enforced by law. In such a system let everybody vote.

But with a semi-military system like ours, when the preacher has no rights that can be enforced by law, because no church makes a contract with him, our plan of selecting stewards is adapted to our system; and based upon long experience. I am free to say I am not willing to contend with boards of stewards either as pastor or presiding elder, as I sometimes have to contend with them, when women form a large part of such boards. I can argue with men, I never learned to argue with women, I merely surrender to them.

St. Joseph, Mo., June 18, 1913.

HON. J. C. KYLE DEAD.

Ex-Congressman John C. Kyle, of Sardis, Miss., died at his home in that city, after an illness covering a period of about two years, on Sunday afternoon, July 6. He was a stanch member of the Methodist Episcopal Church, South, and a citizen of high ideals and most exemplary character. He was an able lawyer and served two terms in the lower House of Congress, where he displayed conspicuous ability as a legislator. He was especially honored for his unswerving integrity, which won for him the soubriquet of "Honest John Kyle." His decease will be mourned in every part of the commonwealth of Mississippi. We extend our deepest sympathy to the bereaved.

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Obituaries.

ISAAC GREEN YOUNG was born Feb. 8, 1836, and was reared to young manhood in the State of Alabama. He then came to Lee County, Miss., and joined the Methodist Episcopal Church, South, on probation, as was then the custom of our Church. He was received into full connection in the year of 1866 at old Shiloh and was transferred from there to Hebron, where he held his membership until he was called from labor to reward. On December 20, 1876, he was married to Miss Lucinda Turner. To them were born eleven children, one of whom preceded her father to the glory land. The other ten, with their aged mother, survive him. Two of his sons are preachers in our Church, preaching the Gospel that their father so dearly loved. His home and life had been so thoroughly dedicated to God and his Church that the children had all been brought to Christ in early youth. As a citizen and Mason, husband and father, he was above the average, and was always loyal to his God and his cause. True to his pastor, his zeal was such that he always seemed to forget self for the salvation of others. He had suffered affliction for years, but on the morning of April 5, 1913, God took him to himself almost without suffering. We miss him, but thank God we know where to find him.

His Pastor, M. L. WORD.

The many friends of Mrs. MATTIE WILLIAMS MOREHEAD were greatly shocked to learn of her death at her home in Sidon, Miss., on Monday, June 23, 1913. The remains were interred at Grenada on Tuesday, the funeral services being conducted by the writer, assisted by Rev. J. A. Hall and Rev. O. P. Armour. She was well reared and added to her natural gifts many graces of culture and refinement. Nearly twenty-five years ago she was happily married to Rev. H. C. Morehead, a prominent member of the North Mississippi Conference. As he filled circuit, station, and district, she was the faithful and devout keeper of the parsonage home, doing much by her tact and discretion to preserve harmony in church and community and to contribute to the success of her husband. She taught in the Sunday school, wrought in the mission societies, and lent her influence to every good cause. She will be sadly missed in the community where she had lived and worked for the past seven or eight years. Her devotion to the children of the home was beautiful to see, and it is pleasant to note that it was appreciated and reciprocated by them. Their own mother could scarcely have shown more interest or given more tender care. How much her presence will be missed by these children and the sorrowing husband, none outside the family can know. May the heavenly father comfort them, the aged mother, and other grief-stricken ones in these sad hours of bereavement.

J. R. COUNTISS.

On the morning of June 12, 1913, in the hospital at New Orleans, La., the death angel claimed the spirit of Sister NANCY C. YOUNG (nee Fountain). She was born in Covington, La., and was converted and joined the Methodist Episcopal Church, South, at Amite City during September of 1889, and married J. L. Young on Nov. 6, 1889. To this happy couple four children were born. One girl preceded her to the glory land, and three boys are living to adorn her training. She rose above the ordinary and so magnified her Christian character as to impress every one with the beauties of that life. As a wife, mother, neighbor, and Christian she was all that could be expected of any one. Her undaunted faith was the foundation of a cheerful hope to the end of life. When death came upon her she began repeating the Lord's prayer. After a few words, breath failed and her cousin (Mrs. Lillie Meekins of the Werlein mission) took up the prayer and concluded it, to which she responded with, "amen." Then she began to quote from Isaac Watt's hymn: "Jesus can make a dying bed, feel soft as downy pillows are, while on his breast I lean my head, and breathe my life out sweetly there." After resting quietly awhile, she began the 23d Psalm and quoted until she gave down again and her cousin helped her to complete it. Then she said to her husband, "It is all right with me;" and last of all she said, "tell them." So let us tell the world how to live that we may meet her.

Her pastor, J. S. RUTLEDGE.

On June 21, the body of Mrs. ADDIE STEWART was laid to rest in the cemetery at Pisgah Church—a large crowd of relatives and friends attending the funeral service which was conducted by her pastor, Rev. F. N. Sweeney, of Wilson, La. She was the daughter of Mr. and Mrs. James Saunders Stanley. From her father she inherited her wonderful energy and her ability to plan and carry to a successful finish everything she attempted. Addie was the moving spirit in her home, making it bright and attractive for the family and giving a cordial welcome to all visiting friends, more especially if the visitor chanced to be a preacher. Four years ago, she married the man of her choice—Charles Stewart, of Clinton. Two years ago she began to suffer from a distressing malady of the bones that caused intense suffering. Her last moments were very peaceful, however, and free from pain, and we have no doubt that when she heard the call: "Come ye blessed of my Father" she was willing to go. She died at the home of her mother who nursed her very tenderly. May God comfort the heart-broken husband, and send love and joy into the lives of her two little girls that they may not miss too keenly the loss of mother love.

ONE WHO LOVED HER.

A NEW CHURCH BUILDING IN PROSPECT.

Dear Dr. Meek: I feel like writing a short letter concerning the affairs of our Church in Columbia, Miss., one of the most cultured and prosperous little cities in all Mississippi.

We ave a church here of about 400 actual resident members, which will compare favorably with any church in our Conference in all that is essential to church life. Withal it is a growing church, having had a net gain of about 50 members within the last six months. Its Sunday school is the largest in proportion to church membership that I know anything about. The time has come when we need a new church building and we realize the need, and have begun to move in that direction. The last quarterly conference authorized the pastor to appoint a committee to take under consideration the building of a new church and to take such action in the matter as might be deemed advisable.

After due deliberation such a committee was appointed, consisting of eleven prominent laymen. This committee, having been announced on a recent Sunday, met a few days later, and the subject was taken up after temporary organization. It was the unanimous opinion of the committee that a new church was needed, and must be built at an early date. It was also the decision of the committee that the sum of $20,000 should be raised and expended on the building and furnishings.

A sub-committee, consisting of J. N. Worthy, Henry Mounger and W. E. Barnes, was appointed to consider plans for the building and report at the next meeting.

A union revival conducted by Rev. George Cates, evangelist, has lately been held here. The religious life of the city was greatly quickened. As the result many of the members of our church re-pledged themselves for service, and about 30 thus far have been added to our number, making above 75 since Conference.

M. B. SHARBROUGH.

Columbia, Miss., July 5, 1913.

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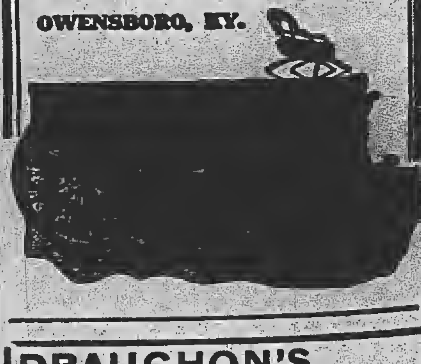

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ROCKY SPRINGS (MISS.) CHARGE.

T. W. Adams, our P. E., came
Our quarterly conference to hold;
A mighty throng, of old and young
Came to greet this "war-horse" bold.

Conference was held on June the fourth,
A day in the week you know;
But people came out, just the same,
For to Church they like to go.

Some thought the Elder was Goliath,
Or a Solomon would be;
But when he came forth with the sling,
He was David to a T.

We sung an hymn and had a prayer,
Then he read the Book Divine;
A song was next, then came the text:
First Corinthians, three, nine.

The Gospel Banner he held up
And told the story to men;
Of home above, and Jesus' love,
And denounced all forms of sin.

He bored the cronic complainer,
And those who "boll-weevil" cry;
Then next he hit the hypocrite
Right spank between the eyes.

A preacher who'll waste precious time
With a fish-hook line and rod,
And folk who'll go to picture shows,
Are not laboring with God.

Then hit the stingy Methodist,
And all of their kith and kin;
Then turned to me, as if to say,
"Now, why don't you say 'Amen.'"

This dear old man, this "war-horse" bold,
Gave the good old "Gospel pill;"
How he did preach, exhort and beseech!
Like Paul of old on Mars Hill.

He preached, and preached, and preached, and preached,
And a line of pearls he strung;
And then at last, at twelve, half-past,
The Doxology was sung.

Then on the ground dinner was spread,
Of bread, of cakes, pies and meat;
The folk at "Skutch," have very much
Of all kinds good things to eat.

Conference was called at half-past two,
The Church business to attend;
But some had gone back to their home,
And the crowd was very thin.

The Pastor's report number one,
Leagues and Sunday schools you know,
Were very fine, and at this time
Better than a year ago.

After reports were read and passed,
The Stewards' report, if you please,
Was fairly good, we knew it would,
Being in hands of men like these.

The Mission work was looked into,
And gratifying to say,
Some progress made and money paid,
And planning for Rally Day.

Some facts are found, not only here,
But are true of every charge;
For all won't shirk, some are alert,
And are working mighty hard.

Now for the District and her boys,
Let only history tell,
Our Elder true, let all of you
Call out the District yell:

Hur-rah-rix! Port Gibson District!
The boys! The boys! Sis! Boom! Bah!
The man who'll come! And "make things hum!"
Elder! Elder! 'Rah! 'Rah! 'Rah!

J. F. CAMPBELL, Pastor.

REVIVAL AT SARDIS, MISS.

We have been blessed with a genuine and deep work of grace in Sardis. Religion has been the topic of conversation around the fireside and upon the streets.

The young men and women each have a prayer meeting that bids fair to accomplish great good.

Our church received nineteen new members, and the other churches have received an equal number. The best of all is, many people in the church discovered the fact that they were without God, and made haste to find him. God surprised the most faithful by doing far more than they asked or expected.

Dr. William J. Cambron did the preaching the first week with great acceptability. Rev. G. A. Klein, of Nashville, Tenn., preached during the two weeks following. Brother Klein has a message—not a new message, but a message out of a new heart, a message that compels attention, a message that grips and sticks. Brother Klein is a prophet of God. His contribution to me and to my church is the greatest I have known. Brother P. M. Boyd is a gospel singer of rare power. These three men make a great team and their labors must bear much fruit.

R. H. B. GLADNEY.

COMMENDS THE ADVOCATE

Dear Dr. Meek: An old farmer, after hearing Daniel Webster deliver one of his great speeches, exclaimed, "Every word weighed a ton!" It would not be out of place to apply these words to the recent article in the Advocate by Bishop Candler, "The Church vs. the Theater." This, with the several editorials on the same subject, brings comfort to the heart of the man who is against worldliness in the Church; I can't speak for the churchman who favors the theater.

And the articles just referred to are not the only ones that ought to feed and steady the Christian heart. In running through the files, beginning with September (1912) numbers, I have been made to realize more than before, how many good things have been appearing in the Advocate. The paper can not be too highly commended for its stand for orthodoxy and against all forms of sin and worldliness. No one likes a straddler. Everybody wants a paper to be decided in its stand on one or the other side of a question. This is one of the things that has commended the New Orleans Christian Advocate to me and caused me to choose it from among a number of periodicals for regular reading.

It is to be hoped that the plea against retrenchment in New Orleans will be heeded. "Should a retreat be sounded?" (May 1 issue) should be answered with an emphatic negative. No more strategic point for the advance of Methodism could be found. The stream of Methodists flowing into the city will be increased when the Panama Canal is opened; they ought to be provided for, and a strenuous effort should be made to reach the tide of the unchurched. The city is making great progress and will make still greater; the Church ought to keep step with the material progress.

Every Methodist preacher should be glad to push the Advocate and every Methodist layman ought to be glad to have it in his home.

Yours fraternally,
W. E. HARRISON.

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Miss Virginia Proctor, A. M. graduate of Randolph-Macon Woman's College; University of Chicago—Science.

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Miss Mabel Porter, A. B. Whitworth—Preparatory.

Miss Lois Keown—Librarian.

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Mrs. T. E. Pond—Matron Margaret Hall and Brown House; also has charge of the shopping for the students.

Miss Willie Williams—Housekeeper.

Dr. J. T. Butler—Physician.

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Sunday School

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Our Treasurer, Mr. T. W. Holloman, reports the following amounts as having been received on the Children's Day collections up to June 17: Delhi, $21; Lecompte, $23.35; DeRidder, $16.65; Garland, $3.50; Ida, $7.50; Campti, $5; Houma, $3; Noble, $6.80; Greenwood, $4.60; Talisheek, $2; Charlieville, $31.30; Mer Rouge, $9.74; Harrisonburg, $7.30; Gibsland, $5.76; Vacherie, $3.60; Carson, $10.50; Concord, $6.30; Tickfaw, $2.50; Arizona, $8.70; Athens, $4.30; Carrollton Ave., $15; Homer, $6; Ruston, $31; Louisiana Ave., $7.75; Cotton Valley, $4.30; Colony, $4.26; West Monroe, $8.85; Florien, $5.28; Epworth, $5; Sibley, $4; Lake Arthur, $14; Rayville, $23; Haughton, $14; Second Church, New Orleans, $7.15; Jena, $30; Columbia, $11.28; Many, $3.30; Magnolia (Gilbert charge), $8; Camp Ground (Waldheim), $3.08; Jonesboro, $3.90; Felicity, $13.18; Arcadia, $3.35; New Iberia, $13.50; Plank Road, Oak Grove, and Olive Branch, $7.90; Lisbon, $15.15; Pine Grove (Sibley), $6.75; Alberta, $10.48; Clear Creek, $9.70; New Hope, $8.10; Maxie, $4; Mansfield, $13.05; Opelousas, $6.25; Alexandria, $22; Kentwood, $11.10; Brushwood (Lanesville Circuit), $3.70; Winnfield, $10; Ponchatoula, $22.80; Huff's Chapel, $2; Zachary, $11.74; Robeline, $5.75; Lafayette, $15.55; Trout, $4.06.

MISSISSIPPI CONFERENCE NOTES.

By R. A. Maddox.

During the month of July the Field Secretary will work on the Fannin, Deasonville, Utica, and Forest charges.

The Rexford Sunday school, five miles in the country, has two organized Bible classes—one Senior and one Adult. This is only a sample of what can be done in the country. You can have a teacher-training class also if you want it.

This is a splendid time to have some special day in your Sunday school to hold the boys and girls during the protracted meetings and the "all-day singings." Put on a contest between them on attendance and such other things as will appeal to them. At the close of the summer give rewards, but not prizes.

The Conference workers, assisted by Brother E. E. French, of Nashville, Tenn., have just closed a two weeks' series of Institutes, which were enjoyed by all who attended, and we hope that much and lasting good was accomplished. Brother French is a very fine Sunday School man and is strictly practical.

While making mention of Children's Day services, I cannot fail to mention the Newton and Montrose charge, which has had Children's Day, and has also taken the 3 cent assessment collection, amounting to over $27. Brother Tolle is another one that does not do things by halves. He has 10 organized classes in his Sunday school.

News comes from Brother W. L. Blackwell, on the Hermanville charge, that he has held successful Children's Day services at three appointments. But that is the way Blackwell and the Hermanville people do things. He reports as follows on collections: Sarepta, $5.50; Pattison (Martin) Church, $3; Hermanville Church, $8; total, $16.50, and this is in the boll weevil district.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Mr. A. J. Johnson, of Tula, has a fine mixed class and is planning to do better things.

Stonewall Jackson said: "I never use liquor, I am more afraid of it than I am of Yankee bullets."

Hon. Lem Seawright, of Ackerman, has a large class of men and women—50 on the roll—with an average attendance of 35 to 37.

Mr. Ellis Young and family and Rev. J. H. Felts and family, with Mr. Young's fine class of Teen-Age boys which Mr. Felts lately organized, are out for a week-end camp.

Superintendent W. W. Stamps, of Collierville, Tenn., will have 50 questions on the year's Sunday school lessons answered at his fine Sunday school rally, giving suitable awards for the best answers. This is a splendid idea.

Mr. Hot-Weather-Slump will be making his appearance in your Sunday schools shortly. Give him a cool reception by having something different doing each Sunday. He will not tarry if he cannot put your school to sleep.

Colorado has 294 Adult Classes and Mississippi, 298; and that good State has telegraphed this message to the Mississippi Adult Classes, "Watch Colorado pass Mississippi." It is to be hoped many Wesley Classes will swell this number and that Colorado will not pass Mississippi—this means classes organized and registered. How many, oh! how many classes fail to do both!

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

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All branches of veterinary work. Daily clinical practice. Fully equipped hospital. All work under Government supervision. Degree and diploma given. Terms reasonable. *Write for catalog.*

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Now is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as the prescription othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength othine as this is sold under guarantee of money back if it fails to remove freckles.

Ague Attacks Quickly Cured

A Wonderful Remedy That Takes The Place of Calomel and Swiftly Cures Chills and Fever, Ague, Malaria, Colds and Grip

Thousands who have experienced the wonderful healing power of Swamp Chill and Fever Cure are now telling their friends and neighbors about this magical remedy. You, too, should try it and when it has proved its benefits to you and your family you should spread the good news and lend your aid in the mighty effort we are making to rid the country completely of chills, fever, ague, grip and malaria. This is a tried and proven cure. It acts with magical swiftness—cures worst cases in only three days! Not a bit harmful as it contains no arsenic or other dangerous drugs and therefore causes no bad after effects. Just a pleasant tasting tonic syrup that goes at once to the seat of the trouble and removes it and brings relief from the very first dose. Get a 50 cent bottle today. You need it in the house constantly to ward off, as well as cure, all attacks of chills, grip, colds and malaria. Your money back if it fails.

If your druggist doesn't handle Swamp Chill and Fever Cure send 50 cents to the Morris-Morton Drug Co., Fort Smith, Ark., and they will see that you are supplied.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven District—Third Round.

Summit and E. McComb, at E. McComb ....July 5, 6
Bogue Chitto and Norfield, at Norfield ....July 6, 7
N. Wesson, at Providence ..July 12, 13
Adams, at Ebenezer ....July 19, 20
Magnolia ....July 21
Fernwood, at Kokomo ......July 23
McComb, Centenary ....July 24
Wesson, at Wesson ....July 27, 28
South McComb, at Muddy Springs ....July 29, 30
Brookhsven ....Aug. 3
Tylertown, at Tylertown ..Aug. 6
Buford, at Hopewell ......Aug. 9, 10
Toplsaw, at Sartinsville ..Aug. 16, 17
Hazlehurst ....Aug. 24, Sept. 4
Scotland, at Galatia ......Aug. 26
Monticello, at Monticello ..Aug. 30, 31
Bayou Pierre, at Tabernacle ....Sept. 2 3
Gallman, at Old Crystal Springs ....Sept. 6, 7
Pleasant Grove, at Mallalieu Sept. 9
Barlow, at Blue Hill ......Sept. 13, 14
Meadville, at Bude ....Sept. 20, 21
Crystal Springs ....Sept. 28, 29

ROBT. SELBY, P. E.

AN ARTICLE OF VALUE FREE.

Readers of this paper who are troubled with burns, bruises, boils, carbuncles, old sores, ulcers, felons, poisonous bites or from skin diseases of any nature, will welcome the following news. Dr W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., manufacturers of the celebrated Gray's Ointment, will be pleased to send a free sample of this preparation to anyone who will write, in order that those suffering may test personally and without cost the great value of the ointment in relieving such troubles. Mr G. S. Byrd of Williamsburg, Ky., says this of Gray's Ointment: "My wife suffered for more than three years with chronic sores on her lower limbs. She tried a number of doctors without benefit. One advised scraping the bone as the only cure. We purchased and used one box of Gray's Ointment and the one box cured the sores entirely." This is strong evidence, but more convincing proof is an actual trial, so send for free sample. Regular size-25c at druggists or by mail from the above company.—Advertisement.

MARRIED.

In the Methodist Church, Ellisville, Miss., June 11, 1913, by Rev. E. H. Mounger, D. D., Mr. DAVID PEEL CAMERON and Miss MARY PIERCE FOLKES.

PRESCRIPTION FOR LIVER TROUBLES

Bond's Liver Pills are from a prescription originated in 1893 by three of the most prominent physicians of the South. They are especially intended to cure Constipation, Billiousness, Dizziness and all Liver Troubles. One little pill at bed time, repeated next night, when necessary, usually cures the ailments caused by torpid Liver or Bowels.

If your druggist cannot supply you, send to us. 25c Everywhere. BOND'S PHARMACY CO., Little Rock, Ark.

LOOK UP the insurance and write us. Glad to furnish information. Glad to assist you in any way.

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Is your church participating in these benefits? If not, why not? Pastors protect your property on advantageous terms with us. Write for our calendar and pamphlet.

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Insurance Exchange Bldg., Chicago.
MRS. ALICE HARGROVE BARCLAY,
Agent, M. E. Church, South,
1223 Second Street, Louisville, Ky.

SEMI-ANNUAL STATEMENT OF

THE WHITNEY-CENTRAL NATIONAL BANK

OF NEW ORLEANS

At Close of Business, Monday, June 30, 1913

RESOURCES.

Loans and Discounts		$12,174,761.88
U. S. Bonds to Secure Circulation		1,510,000.00
U. S. Bonds to Secure U. S. Deposits		250,000.00
Other Bonds to Secure U. S. Deposits		138,000.00
Other Bonds and Securities		2,710,334.26
Banking House, Furniture and Fixtures		1,951,285.07
Due From Banks and U. S. Treasurer	$2,895,767.21	
Cash	2,428,561.39—	5,324,328.60
Total		$24,058,709.81

LIABILITIES.

Capital Stock	$2,500,000.00	
Surplus Fund	1,500,000.00	
Undivided Profits	100,000.00—	4,100,000.00
Quarterly Dividend of 3½ per cent now declared		87,500.00
Circulation		1,510,000.00
Deposits		15,914,959.81
Due Foreign Banks		962,850.00
Bills Payable		500,000.00
Special Bond Deposits		983,400.00
Total		$24,058,709.81

OFFICERS.

CHARLES GODCHAUX, President
SOL WEXLER, Vice President
JOHN E. BOUDEN, JR., Vice President
MAURITZ PYK, Vice President
FRANK B. WILLIAMS, Vice President
CHARLES M. WHITNEY, Vice President
HARRY T. HOWARD, Vice President

JNO. B. FERGUSON, Cashier
E. H. KEEP, Assistant Cashier
N. E. BERTEL, Assistant Cashier
N. M. WHITNEY, Assistant Cashier
CHAS. T. BAISLEY, Manager Foreign Exchange Department.

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL TRUST AND SAVINGS BANK

NEW ORLEANS

At Close of Business, Monday, June 30, 1913

RESOURCES.

Loans and Discounts	$3,710,938.74
Bonds, Stocks, Securities, Etc.	936,270.32
Real Estate	122,311.94
Cash on Hand and with Banks	1,125,060.41
Total	$5,894,581.41

LIABILITIES.

Capital Stock	$ 200,000.00
Surplus (Now Increased $50,000)	150,000.00
Undivided Profits	42,544.28
Deposits	5,502,037.13
Total	$5,894,581.41

OFFICERS.

CHARLES GODCHAUX, President.

SOL WEXLER, Vice President
JOHN E. BOUDEN, JR., Vice President
HARRY T. HOWARD, Vice President

ALBERT BLOOM, Vice President
W. W. BOUDEN, Cashier
JNO. L. COUTURIER, Assistant Cashier

MORGAN STATE BRANCH

Corner Chartres and Iberville Streets.
Albert Bloom, Vice President.
C. W. FOX, Jr., Cashier
V. L. BERNARD, Assistant Cashier

CARROLLTON BRARCH

8132 OAK STREET.
J. P. ST. MARTIN, Manager.

Deposits Whitney-Central National Bank	$15,914,959.81
Deposits Whitney-Central Trust and Savings Bank	5,502,037.13
Total Deposits	$21,416,996.[illegible]

Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs J. L. Neill, Hattiesburg, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

HOW IS THE $2000 TO BE USED?

Mrs. Neill, the Publicity Superintendent of the Mississippi Conference, gives some interesting items relative to the $2000 pledged to the Home Department at the recent annual meeting of the Society. It is to be divided as follows: $500 to the Council undirected; $500 to the Wesley House at Meridian, which has just been completed and has a small debt which should be paid promptly; and $1000 to be paid on the purchase price of the Wesley House at Biloxi.

Each one of these objects is of great importance, especially the latter, which is housed upon rented property with no improvements, and any money expended for this purpose would be an unwise outlay, unless the property is bought. We are urged to pay these pledges promptly so that the first payment can be made during the summer months, and all be in readiness for the fall work.

Most of the money is in hand for the Day Nursery which is in contemplation for the Wesley House at Biloxi. These foreign children need the religious training which they receive from the night school, kindergarten and Sunday school. It would not be theirs, were it not for Miss Long and the Wesley House.

Girls' Dormitory at Paine College.

The new dormitory for girls at Paine College is nearing completion. This is gratifying news, because it has been greatly needed for several years. Many who have applied for entrance have been turned away because of lack of room. "Now let us as women of the Mississippi Conference allow not a single opportunity to pass, especially among the negro servants in our homes, in which we can tell of the needs of this College and of the good derived from it by those who attend."

Minutes of the Second Annual Conference.

The minutes of the Second Annual Conference of the Woman's Missionary Society of the Mississippi Conference have been published and several copies have been sent to each auxiliary. If any auxiliary needs more than were sent they should write Mrs. H. L. McCleskey, Hazlehurst, at once, stating the number needed. These proceedings are not published for the purpose of having them thrown aside, but we urge your prayerful study of same, and also that they receive your consideration at one Auxiliary meeting. They contain your "marching orders" for the year. If you neglect them, your work is sure to suffer.

NOTICE.

By the ruling of the last Council, each Adult Auxiliary is to receive three Bulletins. These are to be sent by the Conference Superintendent to the Auxiliary Superintendent, who must keep one for her own use in presenting the news to the auxiliaries, and hand one to the President of the Society and the other to the 2nd Vice President of the Adult Auxiliary for use in the Young People's Society. Is there a more important office in all the work than that of Publicity Superintendent? This officer is entrusted by the General office with the monthly news message, and its success or failure depends on her. If one single Superintendent fails to give these Bulletins to her President and 2nd Vice President, she robs the church of that which rightly belongs to it, and the work of God is hindered. It therefore behooves every Auxiliary to elect efficient and dependable women as its Publicity Superintendent, or its work will suffer because of a lack of information.

July, the First.

This was the date when all reports should have been sent to Conference officers. Was your auxiliary among the ones that reported "on time?" Have you a Publicity Superintendent? Every office unfilled means the loss of a report from that department. Can you afford to neglect so important a matter?

Mrs. W. D. Kirkland Called to Her Reward.

On May 24 Mrs. W. D. Kirkland entered into rest. She was buried in Spartanburg, S. C., by the side of her husband, Dr. Welburn Davies Kirkland. In 1896 Mrs. Kirkland became the General Treasurer of the Woman's Board of Home Missions, and served in this capacity for thirteen years. Ill health forced her to resign in 1910, but her interest in the work never lagged. She was greatly loved by her co-workers, and was a woman who was sincere, gentle, liberal of thought, and with a high sense of justice. During her years of service in the work the collections increased from $18,000 to $182,569.87 a year.

Who Will Support a Day School in China?

It takes one hundred and fifty dollars to support one of these schools, and their need is very great. In fact, no phase of the work is claiming more attention just now than the day schools in both China and Korea. Just recently men from some of the country districts in Korea appealed to our missionaries to open day schools for girls in connection with the country and village churches. Well equipped day schools are needed all over the Huchow District. Huchow is located in the Chin-kiang Province and has a population of three millions of people. Among this number there are nearly five thousand Christians. Virginia School is their hope for a Christian education. Are we going to gather these souls for the Master, and then refuse them education under Christian influences? May the great need for these Christian day schools be brought home to our women of America! Let us hasten the day when China shall enjoy the same privileges which we do.

Scarritt Endowment.

The Treasurer's Report for the first quarter of 1913 shows that $36.15 has been paid on this endowment fund by our three Conferences—a pro rata of twelve dollars per Conference. Have we been conscientious in the discharge of our duty for this phase of the work? Answer the question on your knees!

OVERWORKED EYES.
Are relieved of blood-shot and inflammation without pain in one day by Leonardi's Golden Eye Lotion. Cools, heals and strengthens. Insist on having Leonardi's. It makes strong eyes. Guaranteed or money refunded. Druggists sell it at 25cts., or forwarded prepaid on receipt of price by S. B. Leonardi & Co., Tampa, Fla.

ROYALINE LIVER REGULATOR.
For Headache, Indigestion, Constipation, Billiousness. Best and Cheapest. Tin box to last about one month, 15 cents. Money back if not satisfactory.

ATHENS COLLEGE ATHENS, ALABAMA.
GOVERNED BY WOMEN FOR GIRLS AND WOMEN.
RECOGNIZED BY GENERAL BOARD OF EDUCATION AS AN A GRADE COLLEGE ON 14 ENTRANCE UNIT BASIS.
In the foothills of North Alabama, between 800 and 1000 feet above sea level. Pure free stone water. On main line of L. & N. Ry. Academy A Grade attached. Twenty-eight in Faculty. Beautiful new School of Music, Art, Oratory, Domestic Science, Resident Graduate Nurse. Health certificate required of all students. Rates Moderate; not Cheap, but Thorough. Apply now. Seventy-first session begins September 17. **MARY NORMAN MOORE, President.**
References—Our patrons and the people of the State of Alabama.

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FREE
A paper of **Seasonable** Seed with each inquiry for our new catalogue. It is full of instructions for rearing chicks, squabs, ducks, as well as notes on cultivation.
BRUCE POULTRY & SEED COMPANY,
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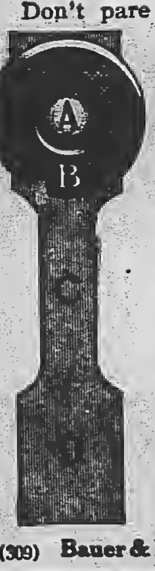
Don't Try to Cheat Your Feet



Don't pare the corn a little and think the corn will go.
Don't daub it with liquids, or use an old-time pad or plaster.
That's fooling with a corn.
A famous chemist found a way to take out corns completely. Now we own his method.
We call it Blue-jay. It's a little plaster, applied in a jiffy. The moment you use it, all pain is stopped.
You forget the corn. In 48 hours take off the plaster and the corns come out. Not a whit of the corn is left.
All this is done without any pain or soreness. Every month a million corns are now removed like this. Try it on one of yours.
A in the picture is the soft B & B wax. It loosens the corn.
B stops the pain and keeps the wax from spreading.
C wraps around the toe. It is narrowed to be comfortable.
D is rubber adhesive to fasten the plaster on.
Blue-jay Corn Plasters
Sold by Druggists—15c and 25c per package
Sample Mailed Free. Also Blue-jay Bunion Plasters.
(309) **Bauer & Black, Chicago & New York, Makers of Surgical Dressings, etc.**

KEEP THIS ON HAND
AN UP-TO-DATE LINIMENT
For Sore Muscles, Wrenches, Sprains, Strains, Rheumatic and Gouty Conditions.
It allays pain, is healing, cooling, soothing.
ATHLETES
Have found **Absorbine, Jr.** helpful when made into a wash or rub-down, (one ounce Absorbine Jr. to a quart of water or witch hazel) not only after severe exercise, to relieve soreness, but in getting their muscles in condition for their tests.
ABSORBINE JR
THE ANTI-SEPTIC LINIMENT
Is not only a Liniment, doing what is expected of a liniment, but is an Antiseptic and Germicide. Chemical Laboratory tests show that even when diluted, Absorbine, Jr. destroys the germs of Diptheria, Bronchitis, Tonsillitis, Pneumonia, Typhoid, Eczema, Ulcers and other disease producing germs. It does not however destroy tissues.
This increases its efficiency and enlarges the scope of its usefulness.
ABSORBINE, Jr.
Is economical, as only a few drops, full strength, are required at an application.
Liberal Trial Bottle Sent for Ten Cents
Sold by leading druggists at $1.00 for 4-ounces and $2.00 for 12-ounces, or delivered on receipt of price, all charges paid and safe delivery guaranteed, by
W. F. YOUNG, P. D. F., Sole Manufacturer, 472 Temple St., Springfield, Mass.

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College Course of Four Years leading to A. B. Degree.
Diploma from best high schools admits to Freshman class.
Superb advantages in Music, Art and Expression; Pupils enrolled in these Departments last year, 157.
Four Years of High School work for those not Prepared for College Classes.

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Degree Courses in Music, Art, Expression.
Book-keeping, Stenography, Domestic Science.
Teachers' Training Course.

Session Opens Sept. 10, 1913.

Write for Illustrated Catalog or Descriptive Catalog.

PORT GIBSON, MISS.

Last Session one of the best in 74 years. Prospects for this session very fine. Only the best girls of the community desired. Sessions cost in all $177.00. This means all. ❧ ❧ ❧ ❧

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A SUCCESSFUL MAN

Wants to send his boy to a successful school. THE FITZGERALD & CLARKE SCHOOL FOR BOYS offers the following advantages: First—A location that insures healthfulness and accessibility. Second—A fully adequate school equipment. Third—Painstaking and competent personal instruction. Fourth—Standing such that its graduates enter the leading universities in the United States without examination. Fifth—Methods of training and management that put upon the boy the restraints proper to his immaturity, and at the same time cultivate ambition, honor, and self-control.

It will pay you to send for catalog. Address

FITZGERALD & CLARKE, Box C, Tullahoma, Tenn.

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Keep Clean

Cleanliness about the poultry plant always pays. Hens and chicks cannot do well in unsanitary quarters. Keep your houses sweet and clean.

Pratts Poultry Disinfectant

banishes disease. Safe, sure, pleasant to use.

"Your money back if it fails."

160-page poultry book FREE.
Get Pratts Profit-sharing Booklet.

PRATT FOOD CO.,
Philadelphia Chicago

PRATTS

British Medical Journal, says:
Well adapted for the use of Children and Aged People. Much used by Mothers Nursing and by Invalids.

Neave's Food

For Infants and Invalids

has remarkable nutritive value easily digested. A perfect food for the most delicate system.
Particularly adapted to the use of Invalids and the Aged
90 years' reputation. Gold Medals, London 1900 and 1906, and Prize Medal, Paris. *All Druggists*, or
E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

Historic College For Women

WESLEYAN, the first great college for women, was established in 1836, in the beautiful and healthful city of Macon, Ga., in the most delightful climate in the world. It is now a splendid modern institution, with good equipment and doing high grade work. Its students are from the best homes of America. Its alumnae are leading women of the country. Its faculty are eminent educators. Address, Dept. M,

C. R. Jenkins, ***Macon, Ga.***

MORGAN SCHOOL

FAYETTEVILLE, TENN.

TO determine the wants as well as the aptitudes of the inividual, and, through constant personal aid, so strengthen and develop his best qualities, that when the student enters college or business life he may have something more than ordinary qualities to depend upon—this is the aim of Morgan School.

Such training demands the closest individual attention of teachers of the highest moral and intellectual character. It is also important that the student have access to the teachers at all times, and that the instructors be in perfect sympathy and accord with the boy. This system prevails at Morgan school.

The equipment measures well with the School's standard. A new school building is in process of construction and a new steam heated, electric lighted dormitory was recently erected at a cost of $15,000. The homelife of the dormitory is safe and wholesome, and the strong moral and religious tone of the school is second to none.

The course of study comprises a thorough preparatory training in English, Latin, Greek, German, French, History, Civil Government, Mathematics and Sciences. Certificates of graduation admit without examination to the leading colleges and universities. Advanced course for students not intending to enter college. Special teachers' course.

Morgan School encourages the practice of manly sports and athletics, and for this purpose maintains a splendid eight-acre athletic field; has basketball, football and baseball teams, tennis, etc.

Free catalogue and announcement will be sent upon request addressed to

R. K. MORGAN, Principal.

Meridian Woman's College

Among the Health-Giving Pine Hills of Mississippi.

The largest private school for girls in the South. A self-supported, maintained-on-merit school, enrolling 400 students annually from over 30 states. An ideal union of home and school, non-sectarian, yet Christian, where the social and religious welfare of your daughter is carefully guarded and every phase of her education improved. Beautiful 60 acre campus, fine for athletics and outdoor life. Complete classical course. **Largest Conservatory of Music in the entire South. Oratory, Art and Domestic Science.** Over 30 expert instructors. Terms very reasonable. Write for Beautifully Illustrated Catalogue No. 4

J. W. BEESON, A. M., LL. D., President, Meridian, Mississippi

Meridian Male College, a quarter-mile distant is an ideal place for your son. Military discipline, Christian home influences. Operated in connection with Meridian Woman's College.

JEFFERSON MILITARY COLLEGE

1802 WASHINGTON, MISSISSIPPI. 1913

THE oldest and best equipped literary and military institution in the South. 112th year. In the proverbially healthy hills of Mississippi, six miles east of Natchez. Rich in historic associations. Not a reformatory, but a lovable home school for manly boys, under military discipline. Offers thorough preparation for the Universities, Scientific Schools, Government Academies and Colleges, with special advantages in physical development and training. University trained teachers. Eighty-acre campus. Large athletic fields. Splendid gymnasium. Special preparation for West Point and Annapolis. Lower department for boys from 9 to 13 years. 112th session opens September 17, 1913. For Catalogue, address

COL. ROBERT A. BURTON, Superintendent.

Read these Letters from Members of the New Orleans Christian Advocate Piano Club

---

They tell of the wonderful saving in price, the convenient terms, the satisfactory dealings and the superior quality of the pianos and player pianos---in tone, action, finish and durability. These are but a few of the hundreds of commendatory letters which have been received by the Management of the Club, but they will give you a good idea of how and why the Club can be of immense benefit and assistance to you.

Although several hundred members have already joined the Club and have received their pianos, not a single complaint has been made. Everybody has been pleased, and the great majority of the members have taken the trouble to write to the Management expressing their hearty thanks and enthusiastic commendation.

Blowing Rock, N. C., Dec. 29, 1912.

Ludden & Bates, Atlanta, Ga.

Your letter received some days ago, and will say that I will be only too glad to recommend my Piano to the highest. I could not wish for more in a Piano. The woodwork is beautiful and the tone is as sweet as can be. Every day I am prouder of it. I would not be without it for anything.

As to your Club plan, I certainly think it is the very best way in which the Pianos could be sold, and I feel, by joining the club, I got a much better Piano for the money than I could have anywhere else.

Thanking you for your kindness, and for the beautiful Calendar I received from you, I am

MISS ROSE EDNA BROWN.

Brunswick, Ga., Jan. 1, 1913.

Ludden & Bates, Atlanta, Ga.

I purchased a Club Piano from you last April, and am very much pleased with it, and your plan of doing business. Everyone who has seen the Piano admires it very much. Several musicians of ability have played on it, and have pronounced it one of exceptional sweetness and clearness of tone. I can conscientiously and gladly recommend them. R. A. BURFORD.

Canon, Ga., Dec. 1912.

Ludden & Bates, Atlanta, Ga.

The Ludden & Bates Piano I bought of you is O. K., and I would not have any other make. All of the musicians who have tried it think it has the sweetest tone of any they have ever heard. Mine is the only Ludden & Bates in town, and everybody thinks it is the best in town.

I would advise all who want a high-grade Piano at a low price and good terms to buy a Ludden & Bates Club. I think the Club Plan is a good way for poor people to get a piano.

C. B. HAYES.

Cedartown, Ga., Dec. 31, 1912.

Ludden & Bates, Atlanta, Ga.

The Piano is a treasure, and everyone remarks on the sweetness of tone, and it has been so much pleasure to the family.

The Club Plan places the Piano in so many homes that otherwise would have to wait an indefinite time to buy.

Accept my sincere thanks for your courteous treatment.

MRS. R. A. SPINKS.

Charlotte. N. C.. Dec. 28, 1912.

Ludden & Bates, Atlanta, Ga.

We are delighted with your Piano. It is beautifully finished and has such a sweet tone. All our friends, including a musician, pronounced it a most splendid Piano.

I am very much pleased with the Club Plan, because it enables people of moderate means to obtain a fine Piano at a small cost each month.

MARY ELLIOTT.

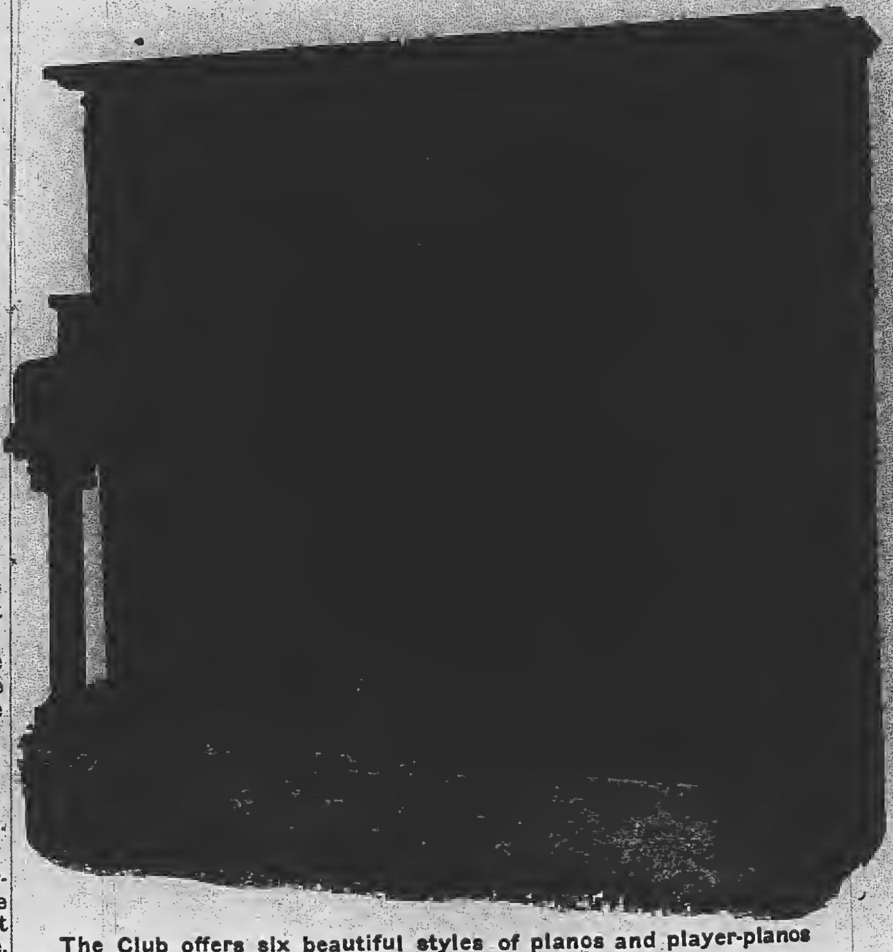
College Grove, Tenn., Feb. 15, 1913.

Ludden & Bates, Atlanta, Ga.

In regard to the Piano, I am perfectly delighted with it, and everyone that has heard it, or has played on it says they never heard a finer tone, and I can observe such a vast difference in this one and others that are in the community, that have been placed by agents.

Every one, even those that know nothing about music, can tell the superiority of this Piano over others. Wishing you much success, I am

MRS. JORDAN RIGGS.



The Club offers six beautiful styles of pianos and player-pianos to select from. Write for handsome illustrated catalogue.

Conyers, Ga., Jan. 21, 1913.

Ludden & Bates, Atlanta, Ga.

I am indeed well pleased with my Piano. It has such a sweet, clear tone. I could not afford to be without it now at double the cost.

STELLA PRUETT.

Write for your copy of the Club's catalog to-day and learn all about the saving in price, the convenient terms and the many other attractive features offered.

LUDDEN & BATES NEW ORLEANS CHRISTIAN ADVOCATE PIANO CLUB DEPT., **ATLANTA, GA.**

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 60—No. 29. "Prove All Things: Hold Fast That which is Good." Whole No. 2995.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 17, 1913. CHAS. O. CHALMERS, Publisher.

TO THE FRIENDS OF MILLSAPS COLLEGE.

It has become evident that the greatest need of Millsaps College is the erection of more and better buildings, and, especially, more adequate buildings for the housing of its students.

It has been always the ideal of the institution to provide the very best educational advantages at a cost so low that the boy of small means could avail himself of them. With this end in view, the cost of tuition has been placed at a figure lower than that of any similar institution in the country, thus enabling us to compete with institutions that charge no tuition fees. But our purpose cannot be fully accomplished until, by the erection of suitable dormitories, we shall be able to reduce the cost of board and lodging to the very lowest point.

Impressed with these considerations, the Board of Trustees at its recent meeting decided to proceed at once to provide a College Dormitory to cost not less than Fifty Thousand Dollars. Such a building will accommodate from one hundred to one hundred twenty-five boys, and will so supplement our present resources as to meet our present needs.

We are making to the loyal and liberal Methodists of the State, and to our friends generally, an appeal for help, and we are confident that they will supply this imperative need of an institution, whose success means so much to the cause of Christian Education in the South.

Why should not some large hearted Mississippian erect this building as an expression of his gratitude to God for his abounding blessings upon him? Let him make it a memorial of his honored father, or let it bear the name of some other loved one. What monument more fitting than one that will stand a perpetual blessing to the youth of the land! But if one hand be not stretched out to bestow this needed blessing, then let the thousands of hands of good men and women in Mississippi unite in this great work.

The recent gift of $150,000 made by Major Millsaps to the Endowment Fund should inspire us with the desire to show ourselves worthy of so generous a friend and benefactor. Let our friends everywhere rally to our help in this hour of the College's need, and let the response be so prompt and so generous that the opening of the next session may see the enterprise fairly under way.

To our presiding elders we would appeal for such enthusiastic co-operation that the remotest circuits of their Districts shall be impressed with this great need.

To our pastors we would appeal for such active sympathy that at every fireside and from every pulpit this cause shall be made known.

To our people at large we would appeal for such disinterested zeal, that, without delay, their contributions, whether large or small, shall be sent forward for this work.

This year marks the centennial anniversary of the beginning of Methodism in Mississippi. Such an event should call forth some expression of gratitude from the members of our great Church in the State. What could be more appropriate than that we should concentrate upon this immediate and compelling need of Millsaps College?

Yours fraternally,
W. B. MURRAH,
A. F. WATKINS.

Jackson, Miss., July 5, 1913.

AN APPEAL FROM THE SUNDAY SCHOOL BOARD.

To Presiding Elders, Preachers in Charge, and Sunday School Superintendents and Teachers of the Methodist Episcopal Church, South.

The Sunday School Board notes with profound gratitude the steady increase in the efficiency of the Sunday school as an agency for the religious training of the young. We believe that a larger proportion of our Sunday school superintendents and teachers are conscientiously and intelligently devoted to their work to-day than at any other time in our history. And their labor in the Lord is not in vain. Thousands are won to Christ every year through their instrumentality.

But while gratefully recognizing the invaluable service that is being rendered by these consecrated and faithful workers, we feel constrained to call attention to a fact which deserves the most serious consideration. While more than four-fifths of our converts come directly from the Sunday school, we are assured by those who have investigated the matter that sixty per cent of the pupils drop out of the Sunday school without having been won to a saving faith in Christ and brought into the membership of the Church. It is impossible for us, as Sunday school workers, to be satisfied so long as this appalling loss stares us in the face. Excepting fathers and mothers, there is no other class of Christians whose opportunity for soul-winning are so favorable as those of the Sunday school teacher. His work is, for the most part, with the young, and hence with those who are open to the gracious influences of religious truth and Christian character. It is his rare privilege not only to teach his pupils the message of life once every week, but also to come into close personal contact and cultivate intimate personal relations with them. It does seem that under such conditions, if his life is what it should be, his teaching sincere and vital, and his purpose to save his pupils definite and strong, he ought to be able to win more than forty per cent of them.

It may be that the estimated loss is somewhat exaggerated; but it is certainly large enough to justify an earnest appeal to Sunday school superintendents and teachers to make special effort during the coming year in behalf of the unsaved in their schools. The primary mission of the Sunday school is to win to a living faith in Christ those who are brought under its influence, and if it fails in this, all its machinery and equipment and labor are in vain. For what avail our elegant buildings, our fine literature and our expert teaching if our pupils by and by leave us and go out into the world unsaved?

Let us consider that this call is first of all a call to deeper personal consecration. Our words, however wisely and fitly spoken, will amount to but little unless they are re-enforced by our characters. If, therefore, we sincerely purpose and desire to make our work more effective, the best way to begin is by a definite renewal of our own spiritual life. Let the pastor and Sunday school superintendent in each congregation call the teachers and officers together for consultation. Let them talk over their religious experiences one with another after the manner of the old-time class meeting. Then let them unite in prayer for the cleansing and renewing of the Holy Spirit. Sunday school teachers, as well as preachers, need this enduement of power from on high.

Along with prayer there should go counsel with regard to methods of work. Teachers should honestly face the question as to whether or not they have kept before them, as the guiding aim in all their work, the conversion of their pupils, and whether, with a view to this, they have been conscientious in their preparation and clear and forceful in their teaching. And it should be remembered that the teacher's preparation must include prayer for spiritual guidance and knowledge of his pupils as well as study of the lessons. The teacher who would bring his pupils to Christ must, in the first place, definitely aim to do so, and then he must intelligently and conscientiously set about fulfilling the conditions required for accomplishing this aim. Frank discussion of these matters between pastor, superintendent and teachers cannot fail to be helpful in removing difficulties, enabling all to realize more clearly their opportunities and responsibilities, and in increasing the zeal and efficiency of each individual worker. We advise, therefore, that meetings for prayer and conference be held regularly in all our Sunday schools and that presiding elders in their quarterly conferences take special pains to emphasize the importance of evangelistic effort in the Sunday school, at least during the remainder of this year.

As the organized Bible class is one of the most effective evangelistic agencies in the Sunday school, we advise that the leaders of all Wesley classes be urged to take large part in the meetings for prayer and conference.

We confidently believe that such a plan as we here suggest, consistently and faithfully carried out, will result in a great spiritual awakening throughout our Church and a great ingathering of men and women and boys and girls who have thereby been brought to a saving knowledge of Jesus Christ. And if such be the case, then our Sunday school workers face an opportunity and a responsibility which they cannot afford either to ignore or to treat lightly. We earnestly pray and trust that they may show themselves equal to the great duty to which they are providentially called.

E. B. CHAPPELL, Chairman,
JOHN O. WILLSON,
JOHN R. PEPPER,
M. L. WALTON,
B. M. BURGHER,
GEO. M. NAPIER.

REPLY TO MR. WHITEFOORD COLE.

By Bishop E. E. Hoss.

In the Banner of June 19 Mr. Whitefoord R. Cole, for whom, as well as for his honored father before him, I have always entertained feelings of kindly respect, characterizes my recent communication to the same paper as an "outbreak." I shall not assume that, in the use of such a term, he meant to be offensive, but I am forced to say that if he had any other intention he was not discriminating in his choice of words.

The natural inference from Mr. Cole's rather critical comments is that I, of my own accord, and without having any special right or duty in the premises, have thrust myself into the affairs of Vanderbilt University. If this intention were true I should be justly censurable for immodesty. But it is not true. By the very terms of the charter I hold a definite position as a supervisor of the university. Of the provision in the charter which makes me a supervisor Mr. Cole has a poor opinion. According to his view, which he has not been careful to withhold, it is "mere surplusage, and null and void." But the Chancery Court, which has thoroughly considered the whole matter, does not agree with him. I may be pardoned if I attach more weight to the terms of the charter and the decree of the court, than to the judgment of Mr. Cole, though I beg to assure him that in expressing this preference I do not desire to cast any reflection on the general soundness of his mental processes. If the Supreme Court should reverse the Chancellor and sustain Mr. Cole, I should, of course, be compelled to submit. But I have not the slightest apprehension that any such result will take place. As matters stand at the present time both the charter and the court give me an official status in the organization of the university; and I shall not renounce this status upon the diction of even so wise a man as Mr. Cole.

Mr. Cole denies my statement that the medical department of the university is proposed to be turned over, "without restriction or limitation of any kind," to a governing board; and undertakes to make good his denial by publishing certain "rules and regulations" adopted by the Board of Trustees in the premises. It would have been more pertinent if Mr. Cole had published the contract with Mr. Carnegie. That contract, once made, cannot be in the least altered or amended by any subsequent action of the Board of Trustees. I now assert that neither in the original appeal which the Executive Committee of the trustees made to Mr. Carnegie, nor in his reply to that appeal, nor in the resolutions passed by the trustees formally accepting his proposed gift, nor in any of the actions which make up the contract between him and them, is there contained the slightest hint or suggestion of any limitation or restriction upon the power and authority of the proposed Governing Board. If Mr. Cole will show it to me, I shall act like an honest man, and retract what I have said, but not otherwise. The resolutions that Mr. Cole publishes as "conditions of the gift" were not conditions of the gift. Not one word of them is mentioned in the correspondence with Mr. Carnegie. Does Mr. Carnegie understand that, after all, the Governing Board is a mere shadow, a sort of "committee of the Board of Trust," without any real power to act? If he does, then he is not quite so canny a Scot as he is reputed to be. A governing board that simply obeys and does not govern has very narrow functions. It is not many years since Chancellor Kirkland, over his own signature, declared the Board of Trustees to be "a committee of the General Conference." In the exercise of his inalienable rights as an American citizen he has since changed his mind completely on that point. Who can tell but that, if an emergency should again arise, he might also change on this? The Chancellor's "committee of the General Conference" has turned out to be supreme, holding everything in its hands, and simply tolerating the Church as a kind of dependent hanger-on. What this other committee may become in time it is difficult to forecast.

Mr. Cole explains that the Board of Trustees refused to spread the protest of the minority on its journal because it is insulting to Mr. Carnegie and to the board. As the document has been published, the public itself may judge how far his accusation is correct. The names of the protestants, however, ought to be a sufficient refutation of such a charge. The four gentlemen concerned stand as high as any four men in the Southern States. To assail them even by implication is to invite new responsibilities. Chancellor Kirkland calls their protest "puerile." Seeing that it was prepared under the eye of such lawyers as Mr. Percy D. Maddin, Col. N. E. Harris, Mr. G. T. Fitzhugh and Judge E. C. O'Rear, the presumption is that it does not lack force. The Chancellor's own experience with these gentlemen, if he will only give his memory fair play, will be quite sufficient to convince him that, whatever else they may be, they are not puerile.

In dealing with my second objection to Mr. Carnegie's gift, Mr. Cole is not clear, or, perhaps, I ought to say that I failed to make myself clear to him. I shall try, therefore, to speak more plainly. Mr. Carnegie's attitude toward denominational schools—he chooses to call them sectarian, in the face of their rejection of the terms—is well known. He will have nothing to do with them. He does not ask whether they do honest work or dishonest. He makes no inquiry about their merits. The mere fact that they are denominational puts them beyond his bounty. I am not questioning his legal right to take the position which he occupies. Under the law of the land, a man may do what he will with his own. I shall not just now undertake to prove that his opinions are unwise. Later on I may touch that question, but not yet.

Now, when I heard that Mr. Carnegie had given $1,000,000 to Vandebilt University, I knew without being told that he had suspended it on conditions inimical to the rights of the Methodist Church. It was no surprise to me when I found out the fact to be so. To be plain-spoken, Mr. Carnegie has not given Vanderbilt University a million dollars. The money proposed to be given is to "establish" a medical college in the City of Nashville. I use his own words on certain expressed conditions. Two hundred thousand dollars of it is to be forthcoming as soon as the medical department of Vanderbilt University is turned over to a governing board as a foundation of the enterprise, and the other $800,000 is "reserved" to await the outcome of the suit pending between the Board of Trust of the university and the Methodist Episcopal Church, South.

The meaning of Mr. Carnegie's language is not doubtful. Indeed, it cannot be charged against him that he is given to the pernicious habit of using words in a double sense. Let it be set down to his credit that he is at least frank and open. He tells the board very clearly that he does not intend to stand on the same platform with the Methodist Church, but that if the Church is crowded off then he is willing to climb on. The Board of Trust, being already engaged in a very vigorous effort to crowd the Church off, listens to his proposal very contentedly and gives him all the assurance it can of its sympathy with him.

But the Church is not quite so compliant. Instead of joyfully jumping off, she says, "No, I was here first, and see no reason for being displaced, even to make room for Mr. Carnegie." That is the language of good sense and self-respect. The Church is as good company as Mr. Carnegie claims to be. It makes no assault on him; it is willing that he should settle all questions arising out of his possession of an enormous estate to suit his own will; it claims no right to touch a dollar that belongs to him. But it does resent the patronizing tone in which he affirms that denominational schools are a hindrance both to religion and to education, and it does decline to believe that there is anything in his natural or acquired abilities which qualifies him to utter dramatic judgment on matters such as these.

A million dollars is a great deal of money. Many people are dazzled by it. They think that it is narrow and wicked for the Methodist Church to interpose any objection to the coming of such a gift to the City of Nashville. That is to say, they want the Methodist Church to give up over $3,000,000 in order that Nashville may get one million more. It does not seem to occur to them that such a demand on the Church is rather cool. Would anybody make such a demand on any individual, firm, or corporation in the city? If it were made of my good friend, Mr. Cole, what would he say?

But the whole strength of the case is not stated yet. The condition of Mr. Carnegie's gift, by challenging the right of the Chuch to engage in educational work, interferes with her immemorial policy, and weakens her efforts everywhere. If the Church ought not to be in Vanderbilt, she ought not to be in any institution of learning, and if she consents to be driven from her position there, then she cannot maintain herself anywhere. For this and a thousand other good reasons, she fights on the front line, not seeking what she does not believe to be honestly her own, but refusing to be dispossessed of what in sound law and good morals belong to her. She declines to make way for Mr. Carnegie, because he stipulates that if he is to enter she must go out.

The interests at stake are large and growing larger. It may surprise some of my readers to know that the Methodist Episcopal Church, South, has ninety-seven schools and colleges, with grounds and buildings worth $10,859,000, a gain of nearly $7,000,000 in the past sixteen years, with endowments of $4,952,000, a gain of $2,500,000 in the same period, and with 20,595 students, a gain of nearly 12,000. The average annual increase in property values for sixteen years has been $560,250, and the annual assessments laid upon the Conferences for the support of these institutions is $231,956. That any Church would be willing to consent to a movement that means the beginning of the end of such an enterprise as this is not to be dreamed of.

To be brief, the veto of the Bishops is not so much the turning down of Mr. Carnegie and his million dollars as it is the declining to be turned down by him.

Mr. Cole makes several flings at Bishop Candler and myself in particular, and several others against the Bishops in general. He says that we are trying to spoil the plans of Chancellor Kirkland and Mr. Carnegie without offering anything in the place of them. I must confess that the Bishops are not in a position to promise much money out of their own pockets to the university. It has not, heretofore, in the South, been considered any discredit to a man that he has followed a vocation which brings no large financial returns, and makes it impossible for him to give away much money to the cause which he would like to help. If I were minded to retort I would truthfully say that no great school in America has received a more economical support from its trustees than has Vanderbilt University. If anyone of them has ever done anything for it on a really liberal scale, I am not aware of the fact. On one occasion they asked the Church to give $300,000, and failed to get anything—failed, largely, because no one of them set the example and led the way. More than that, it is not reasonable to suppose that the Church will rush to the support of an institution which she has thought she owned for many years, but which it is now contended does not belong to her. If the courts should finally decree the Church her rights in the matter, and a proper appeal be made to her, she will no doubt respond, as she has done and is doing in the case of other schools. Mr. Cole will find out also that the Bishops, though not men of fortune, are far from being so impotent to help large enterprises as he supposes. They have hitherto counted for something in the history of Methodism, and are not yet an altogether negligible quantity.

There is another matter which I scarcely thought Mr. Cole would care to bring up, namely, the acquisition of the old Peabody campus. If the process by which this property was secured is to be taken as an illustration of the financial capacity of the board, then I can only say that I am not wonderfully impressed by it. The facts are these: When it came to the knowledge of the Bishops that it was proposed to dismember and disfigure the great Vanderbilt campus by selling off 12 or 14 acres of the best of it, including the former home of Bishop McTyeire, for the pitiable sum of $125,000, and then to buy the old Peabody property for $155,000 (I think my figures are exact), they were amazed, and asked for an injunction to prevent the transaction. While the matter of the injunction was pending before the Chancery Court, the solemn assurance was given them through their lawyers that two gifts amounting to $300,000 were dependent on the completion of this transaction. On the ground of this assurance solely, they withdrew their opposition, and consented, much against their wishes, to let the injunction drop. Personally I had my doubts, and voted in the negative to the end. Later on the correspondence touching the gifts of $300,000 was presented for their inspection and they discovered that it contained no such conditions as had been claimed, but it was then too late to do anything. The Nashville public will remember how it was said that that particular part of the Vanderbilt campus was necessary for the erection of the chief building of the new Peabody College, that out of the close juxtaposition of the two institutions we were to get "virtually one school," "the Harvard of the South," et cetera.

Well, something or other happened. President Payne of Peabody and his Board of Trustees did not see fit to follow out the program which had been arranged for them. Very wisely, as I think, they announced that they would run on their own independent lines. They would not erect their chief buildings on the ground procured from Vanderbilt. The projected Harvard fell to the ground. Who is to blame for the misunderstanding? I do not know. But if those gifts of $300,000 were conditioned, as Mr. Cole intimates, on the success of the scheme, then they are surely due to be handed back to the donors. I have not heard that the Trustees are taking any steps in that direction. But it is a matter of common knowledge that they are trying, or have been trying, to buy back their lost acres, and are very indignant because the Peabody Trustees, as shrewd business men who have made a good bargain, are not willing to let it go without a profit. And in the face of all throw it up to the Bishops that they sought to stop this folly and were hindered from doing so only by solemn assurances which turned out to have no foundation in fact.

I have just seen the article of Chancellor Kirkland in the Banner of June 21. It is as characteristic as anything that ever came from his pen.

He says: "The Bishops might well have postponed their action until the court had given them a final decree. And had they then desired to reject Mr. Carnegie's proposition, the university would have been the gainer by $200,000, invested in a building, and the annual income of $800,000 in the meantime." The ethical implications of this paragraph are such that I forbear to discuss them; but can only say that the Bishops do not wish to get one dollar or one cent from Mr. Carnegie by any plan that involves the use of sharp dealing. They wish him to know their exact attitude, and to act in accordance with that knowledge. If they had kept silent till they were sure of his $200,000 and then have spoken out, they would have violated one of the most elementary principles of Christian morals.

The Chancellor's references to Mr. Vanderbilt are equally unfortunate. He knows that every one of Mr. Vanderbilt's gifts has been made upon the terms and conditions of the existing charter. On that charter the Bishops stand. Any intimation that they are seeking to introduce a new order of things into the university is utterly incorrect. It is the trustees who are assailing the charter and the Bishops who are defending it. What representations have been made to Mr. Vanderbilt, I do not know. The Bishops have never yet said one word to him, being content to bide their time. When that time comes they will be able to show him that they have been faithful to the charter under which the university was founded, and to the trust which that charter puts into their hands. When anybody denies the validity of a charter it devolves upon him to sustain his denial. The trustees have so far failed in the attempt. But Mr. Cole and the Chancellor may still have something up their sleeves.—Nashville Banner.

THE OLD FAMILY PEW.

One sometimes hears a deal of nonsense about the danger of creating a prejudice against religion in the mind of a child by making him attend church once a week. The danger would seem to be about one-tenth as great as that of arousing a prejudice against education by sending him to school twice a day. In both cases the remedy lies in the good sense of the parents and their estimate of the value of religion and education carefully instilled into the child's mind. The strength of the Church has been in the old-fashioned family pew, with father at one end and mother at the other, and a stairway of more or less restless children between. From that pew have gone out the upright, devout, consecrated men and women who have loved the Church and maintained her worship and done her work in their several generations. For the sake of the Church, and especially for the sake of the children, let it be restored. —Southern Churchman.

CONFERENCE OF THE PRESIDENTS OF OUR COLLEGES FOR YOUNG WOMEN.

At the annual meeting of the Board of Education at Dallas, Texas, the following resolution was adopted:

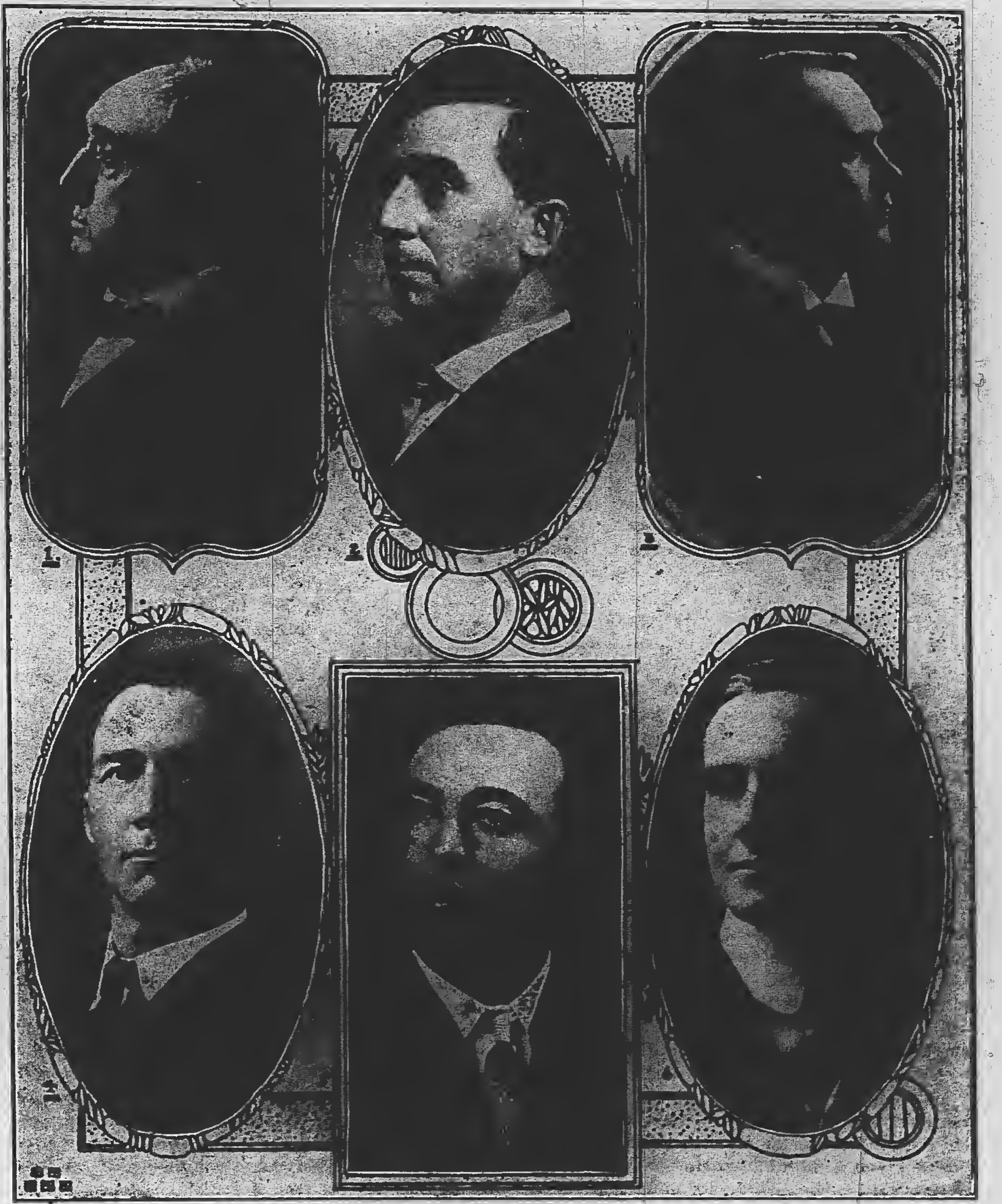
"Whereas, it appears that there is an increasing desire among educators engaged in training the young women of our Church that greater liberty be given in preparing the courses of instruction in our girls' schools, both in the matter of required and elective subjects, and the credits allowed for the same, than is now provided for by the Commission on Education: therefore, be it

"Resolved, That the presidents of our female colleges or some representative appointed by them be constituted a committee to investigate the whole subject of a proper curriculum for our girls' schools and report their findings to the Executive Committee of the Board by October 1, 1913, for transmission to the Commission at its next meeting. And the Secretary of this Board is hereby authorized and requested to call the above-constituted committee together at such time and place as may be determined upon after correspondence with the various members thereof."

After conference by correspondence with the presidents of our colleges for girls, August 5-6 has been fixed as the time for the Conference of College Presidents. The Conference will be held at Nashville. Further notice will be given as to entertainment and the place of holding the sessions of the Conference. Respectfully,

STONEWALL ANDERSON.

AN INTERESTING GROUP



1. The Rev. H. P. Lewis, Sr. 2. B. W. Lewis (oldest preacher boy). 3. John Tillery Lewis (second in age). 4. H. P. Lewis, Jr. (third preacher boy). 5. Jas. M. Lewis (fourth in age). 6. Osmond S. Lewis (fifth and youngest of the preacher boys of Rev. H. P. Lewis, Sr.).

We give above, with their names underneath, a group picture of Rev. H. P. Lewis of Jackson, Miss., and five of his sons who are in the itinerant ministry. Four of these, like their honored father, belong to the Mississippi Conference. The other son, Rev. John Tillerry Lewis, is a member of the North Mississippi Conference, and is now completing a successful quarennium of service at Clarksdale. Every one of these young men is an efficient worker for the Master and a credit to the Methodist itinerancy. Not the least serviceable of their gifts is their musical talent, all of them being unusually good singers. Those who have read the interesting sketches of his life work which, from time to time, have appeared in the Advocate, have also probably noticed that the wondrous power of sacred song was much used by the veteran father of these young gentlemen in his pastoral labors. The mother of these five young preachers, Mrs. Rebecca Ann Tillerry Lewis, was translated to the heavenly home several years ago. She is said to have been a remarkable woman, forceful in personality and possessing a beautiful Christian character. She and Brother Lewis certainly wrought well, and through their children, reared in the nurture and admonition of the Lord, their influence will be multiplied in the coming years. In saving others, they did not forget to save their own; and in the circle seated around their own fireside they found their noblest opportunity to honor their Lord and bless future generations. Undoubtedly the Christian home is the place of mightiest power.

To Brother Lewis we are indebted for the following leading events of his long and useful life: "I was born on Ten Mile Creek, in Marion County, Miss., on April 1, 1836. My parents, Quinca and Martha (Speare) Lewis moved from North Carolina to Mississippi about 1820, and settled on Pearl River. I was converted on May 5, 1855, and was licensed to preach in Holmesville, Miss., in July 1856, by Rev. John G. Jones, P. E. In November, 1857, I was admitted on trial into the Mississippi Conference, and was sent by Bishop Early to Black Creek Mission, which embraced nearly all of Harrison County and a good part of Perry and Marion Counties. I had a good year, receiving about 100 persons on 'probation.' For 52 years I was in the regular work, three of which I spent on the Paulding (now the Seashore) District. I married Rebecca Ann Tillerry in Nov., 1859. She gave me eleven children, nine of whom yet live—six sons and three daughters. Five of these sons are in the Methodist ministry, and one daughter, Mrs. Walter A. Terry, is the wife of a Methodist preacher. My wife died in August, 1904. In January, 1907, I was married to Mrs. L. C. Langston, widow of the Rev. J. M. Langston, late of the North Texas Conference. We are now living in Jackson, Miss., in a beautiful and comfortable home at 826 N. West Street. I am now in my 78th year. I enjoy preaching as much as I ever did, and can preach twice on Sunday and feel pretty well Monday. I am the only one of the Mississippi Conference class of 1857 (17 in all) yet living. Rev. Geo. Jackson, late of the Louisiana Conference, was a member of this class."

Church News

The Congregational Church has inaugurated a movement by which it believes it will raise $2,000,000 for missions next year. Last year its contribution to that cause was $1,200,000.

* * *

Dr. W. F. Melton, professor of English in Emory College, writes most complimentary of the literary address delivered at the recent Emory commencement by Dr. F. J. Prettyman, chaplain of the United States Senate.

* * *

The commencement sermon of Martha Washington College was preached this year by Dr. W. R. Hendrix, pastor of the Wesley Memorial Church of Atlanta, Ga. Dr. Hendrix is a minister of unusual gifts and versatility.

* * *

Rev. Carlton D. Harris, Editor of the Baltimore Southern Methodist, who has been abroad for several weeks, was due to arrive in New York on July 7. Brother Harris has been contributing to his paper some strikingly bright and interesting accounts of his journeyings and observations in other lands.

* * *

Dr. J. W. Malone, president of Andrew College at Cuthbert, Ga., who about six weeks ago underwent a surgical operation of a serious character at the Wesley Memorial Hospital in Atlanta, has recovered sufficiently to return home. It is thought that he will soon be entirely well.

* * *

A group of eight persons, members of our Church in St. Louis, Mo., are rated as the most philanthropic people of that Middle West metropolis. To their benefactions are credited $15,000,000 of the endowment of Washington University, $500,000 of the funds spent on church buildings belonging to Southern Methodism in St. Louis, $100,000 given to the Southern Methodist Orphans' Home, and $125,000 for the erection of a Provident Association building.

* * *

Though advanced in years, blind Fannie J. Crosby, whose beautiful hymns have brought peace and comfort to so many hearts, is still active in good works. She is the president of the Golden Rule Alliance, an organization recently formed to erect a suitable home for blind girls, and is energetically exerting her influence in behalf of this commendable enterprise. Any one desiring to aid in this undertaking may address the Golden Rule Alliance, 75 Fifth Avenue, New York City, or Mrs. M. A. Tarleton, 1054 St. Charles Street, New Orleans.

* * *

In the issue of the Texas Christian Advocate of July 3, Bishop E. E. Hoss straightened out a correspondent of that journal in regard to a bit of Tennessee history. The writer referred to had stated that Blount County, in the Volunteer State, was named for Governor Willie (pronounced Wiley) Blount, the fourth Governor of that commonwealth. The Bishop, however, showed that this was a mistake and that it was named for William Blount, an elder brother of the Chief Executive, who was never Governor of Tennessee after its admission into the Union, but who was Governor of the territory out of which that State was formed, by appointment of General Washington. Bishop Hoss's store of information is encyclopedic in its range, and his ability to give it out either with tongue or pen is almost unrivaled.

EARLY TIMES OF METHODISM IN NORTH MISSISSIPPI.

By Rev. G. W. Bachman.

III

One of the noteworthy preachers of the early times was Elijah Steele who served the "Seneasha Mission" in 1836. He was born of respectable parents in Williamson County, Tenn., on April 3, 1814. When he was twelve years old the family—a widowed mother and her children—moved to Marion County, Miss., and settled on a farm, which they cultivated with their own hands, having no other means of support. The facilities for education in those days were scant and poor, but Elijah's mother was able to send him to school two months in the year for four years, by which means he acquired a fairly good knowledge of reading, writing, and common arithmetic.

When about twenty years old, having by industry and economy saved up a little money, he, with his mother's consent, put himself in school for a few months. When about sixteen years of age, he was converted and joined the Methodist Church, soon after which he felt the divine call to preach the gospel, which he had found by experience to be "the power of God unto salvation." After some time of struggling with this conviction, he yielded and was licensed to preach in 1835 by Rev. B. M. Drake, presiding elder of the Natchez District, and was placed as junior preacher, with Jesse Guice, on the Amite Circuit for a few months until Conference, which met in Woodville, Nov. 25, 1835, when he was received on trial into the travelling connection. When his appointment was announced to "Seneasha Mission" his looks and conduct were highly interesting and were characteristic of the man. He had never heard the name of the place before, and knew not its locality or even direction. No sooner was the Conference dismissed than he was urgent upon every one around him to tell him where his appointment was. He looked as if he was uncertain in which quarter of the globe it was to be found. With saddlebags on his arm and whip in hand, he seemed anxious to set out, but uncertain to what point of the compass he should bend his course. He seemed almost impatient with all around him because they could not tell him quick enough which way to set out.

To his new presiding elder, Rev. John G. Jones, of the Choctaw District, he said: "Brother Jones, where on earth is Seneasha Mission? I am perfectly willing to go there and do the best I can, but don't know where it is nor how to get there." "From that hour all his thoughts centered on his prospective new field of labor; the rest of the world seemed to become a blank to him. Yes, he would go to Seneasha Mission (not station) and do the very best he could—not to get an increase of salary and live at ease, but to get up just as many appointments among the new settlers as he could fill and to have revivals and save souls." Thus wrote eyewitnesses and close friends of the young itinerant.

"Seneasha Mission lay on three forks of Pearl River and was scattered over Rankin, Leake, Neshoba and Attala Counties, extending to Big Black River on the west." All of Attala County was included in it. The creeks he had to cross were many and most of them large and dangerous when swollen; and the only means of crossing them was to swim his horse either by the side of a canoe or sitting on him. His rides were long, and the Indian traces or newly made paths difficult to find. But none of these things deterred him and he failed to meet but few, if any, of his appointments during the year. The people received him kindly as one sent to them from the Lord, and heard his gospel messages with eagerness and appreciation. Though at first he felt like a stranger in a strange land, he soon found fathers and mothers, brothers and sisters who cheered him in his ardous labors for their spiritual welfare. He approached no half-finished log cabin or newly erected camp without receiving a hearty welcome and the best fare their scanty means afforded.

Let it be borne in mind that the country occupied by Mr. Steele's circuit had but recently been vacated by the Choctaw Indians, most of whom had moved west to their new possessions in the Indian Territory, and that the white people were just beginning to settle in the "New Purchase." Consequently the population was sparse and the settlements often far apart. The field was large and many difficulties confronted the new preacher, but he had soon surveyed the whole ground, planned the work, and was under full headway making the rounds, establishing preaching places, and organizing societies. There was much to discourage him in the beginning, but "the Lord was with him" and gave him victory over all and a year of great success.

To his faithful friend and former presiding elder, Rev. B. M. Drake, he wrote on Aug. 8, 1836: "Soon after I wrote you last I attended a two days' meeting on my circuit where I had the happiness to witness the signal displays of the power of our Heavenly Father in the conviction and conversion of four prodigal sinners. Seven were added to the Church. Soon after, we had a three days' meeting. Although we had unfavorable weather and were disappointed in preachers whom we expected, we were not disappointed in manifestations of God's power. Sixteen were added to the Church; some of them were happily brought from darkness to light and the rest are earnestly groaning for redemption in the blood of Jesus. The labors of our third quarterly meeting closed last night. We had one of the best love feasts I have attended this year. Four were added to the Church. Brother Jones preached with his usual warmth and energy. He has had some good times on his district. From what I have seen and felt, I can say, though with humility, that times are getting better on my circuit, which is no small consolation to one who has been weeping between the porch and the altar.

"I am more than ever convinced of the necessity of holiness in order to usefulness. I am also more than ever resolved to devote the best energies of my soul and body to the Church of God. I feel that I am not my own but God's; and my desire is, to act in all things as a son in the gospel. * * * I have had hard times, but nothing in comparison with the pioneers of Methodism in this western wilderness."

Again he wrote to the same friend on October 25: "The camp meeting on my circuit, though smaller than any of the others in number, (we had attended several in other charges), was truly interesting on account of the presence of God in the conviction and conversion of souls. Our number of hearers on Sunday was not more than 150. At the close of our meeting we numbered fifteen converts, all of whom promise future usefulness to the Church."

Dr. Drake, in commenting on this, says: "That the state of religion was much improved on his circuit may be readily gathered from the result of his camp meeting. One out of every ten who attended on the Sabbath day were made subjects of saving grace. It is rare to hear of such a proportion. One hundred probationers were received into the Church by him this year. This, when we consider the scattered state of the population and the many other disadvantages under which he labored, was a most extraordinary increase; most of them, too, it would seem, were converted."

If there is any person living who can tell me where the above mentioned camp meeting was held, I shall be glad to hear from him (or her). Was it at old Spring Ridge, in Attala County?

During the following years Mr. Steele's appointments were: Port Gibson and Grand Gulch, Washington, Woodville, and Poydras Street, New Orleans. While on the last named charge, on Sept. 6, 1841, he was stricken with yellow fever which terminated in his death on Sept. 10. His last audible words were, "I am safe." He was a young man of extraordinary powers of mind and surpassing eloquence, of deep consecration and intense zeal for the Lord's work. We are indebted for these facts to Drake's "Life of Elijah Steele," Jones' "History of Methodism, etc.," and to the Conference Minutes.

Winona, Miss.

CASH PAID FOR OLD POSTAGE STAMPS.

Certain old postage stamps and revenue stamps are worth $1 to $10 and more each! It will pay you well to look among any old correspondence you may have access to, stored away in old trunks, attics, etc., as there are still large quantities of valuable old stamps to be found in such places. Try taking a look and send me a sample of each kind you find, enclosing 2c. for return postage, and I will quote you my best cash price on same at once. Leave them on the entire envelope or cover, just as you find them. L. B. DOVER, Box 924, St. Louis, Mo.

Secular News and Comment

By Rev. A. J. Gearheard.

A large warehouse was destroyed by fire in New Orleans last week, in which was stored paintings valued by their owner at a half million dollars. One of the art treasures was claimed to be an original painting of the Madonna by Raphael. The alleged Raphael was not entirely destroyed, but was badly injured by heat and water.

* * *

Two new magazines are promised to readers in the United States: The Department of Agriculture at Washington will soon issue a monthly periodical in the interest of agricultural research, which will take the place of the technical bulletins which that Department has been issuing from time to time. The Texas Pacific Railroad will also issue a magazine in the interest of Southern development along its lines.

* * *

The Southern Pacific Steamship Company, whose passenger boats plying between New Orleans and New York and Cuba are deservedly popular, has announced that it will build and place in operation two new passenger ships equal to the largest it now has in use, and also one new freight boat. New Orleans is fortunate to have the promise of these new ships. Their construction is one of the advance echoes of the opening of the Panama Canal.

* * *

The Superintendent of Weights and Measures at Washington says that the loss to the consumer who buys by measure is as much as one-third on some things. Two examples are given out officially to show why all fruit and vegetables should be sold by weight instead of by measure: Turnips vary from 42 to 60 pounds per bushel measure, and dried peaches vary from 28 to 40 pounds per bushel measure. He suggests that consumers insist on buying hy weight instead of by measure.

* * *

Dr. William J. Mayo, perhaps the most famous and successful surgeon in the United States, has startled scientists by the announcement that cancer of the stomach can be cured. He has treated 1,000 cases within the last eighteen years; and of these 378 were permanently cured; 246 were greatly improved and the lives of the patients prolonged, and 376 were pronounced hopeless. Such an announcement from Dr. Mayo will carry some weight, and the world may take hope that this most fatal disease is soon to be entirely conquered.

* * *

It is stated authoritatively that "Liberty Bell," the most famous bell in the world, will be taken from Philadelphia to San Francisco in 1915 and placed on exhibition during the World's Fair there. The inscription, "Proclaim liberty throughout all the land unto all the inhabitants thereof," was placed on the bell in 1751, at which time it was given to Philadelphia—the occasion being the fifteenth anniversary of the act by William Penn granting civil liberty to that city. The words were suggested by a man by the name of Morris and were taken from Leviticus 25:10.

* * *

The present National Administration can well be called strictly a temperate one. At a public meeting in one of Washington's leading churches recently, Secretary of the Navy Daniels delivered an address on Temperance in which he credited the saloon with most of the lawlessness of this age. He condemned moderate drinking and placed himself squarely in favor of temperance. With Bryan a total abstainer, and President Wilson strictly temperate, and Mr. Daniels opposed to the liquor business, it appears that the reign of the brewer and distiller will find little favor with the Government at Washington for the next four years.

* * *

Figures recently compiled show that within the last ten years the United States has accumulated an export balance of $4,700,000,000, and that one year's shipping cost paid for carrying American grown and made merchandise in foreign vessels amounts to enough to build a great commercial fleet. During 1912 it cost American shippers $35,000,000 to carry on their trade in French vessels alone, and they paid foreigners $25,000,000 for the privilege of trading with South America. It looks like American business men would look far enough ahead to see that the one thing this country needs is more American vessels in which to carry to foreign countries American goods.

* * *

The Republic of Mexico recently gave an order to the Japanese Government for a number of battleships. At the same time Japan gave an order to the ship builders in England for a number of battleships of the latest pattern. It is evident that Japan expects to keep herself free from the burden of old and out-of-date naval equipment. Japan has come in for additional newspaper comment during the past week on account of a letter written by ex-President Roosevelt in which he says that the American people will never consent to the naturalization of the Japanese coming to this country, and also because of an opinion given out by Hon. Chauncey M. DePew to the effect that this country and Japan will become involved in war within ten years' time.

THE SEASHORE DIVINITY SCHOOL.

By Rev. W. H. Saunders.

The session of the Seashore Divinity School for the year 1913 is now a thing of the past. There were about 127 preachers in attendance and in many respects this was the most satisfactory session yet held. Brother Selby and his associates in the management of this institution deserve great credit for what they have made it. Dr. McNeil of the Alabama Conference, the Dean of the School, is the right man in the right place; and the men associated with him in the faculty of instructors are men of a high quality. The young men who fall into the hands of this company of teachers are fortunate indeed.

Everybody loves Dr. McNeil, and Dr. McNeil loves everybody. Park and Cunningham, two choice men of the North Mississippi Conference, represent their end of the Magnolia State, and they have Jaco and Mitchell to make things even up. C. C. Miller and W. W. Holmes of the Louisiana Conference (may their kind never grow less in number) were supported by Dr. Henry, Brother Schuhle and others, and Louisiana stood high. Brothers Ellison and Roberts of the Alabama Conference, associated with Dr. McNeil and others from that grand old State (I like Alabama, for my mother was born there) brought her up to the top notch.

Well, we Mississippi fellows were on hand and did our part as best we could, and nearly every body said, "Amen."

A spirit of brotherly kindness prevailed; the hreeze from the Gulf was ideal; the fare at Keller Lodge was satisfactory, and everybody seemed to have a delightful time.

Every young man who received instruction expressed great satisfaction and said that he was more than paid for his time and expense.

Dr. Henry F. Cope's lectures on the various subjects discussed were the best of the kind it has been my pleasure to hear, and should be given in every community in the nation. His gifts, scholarship, and sparkling wit enable him to hold the attention of his audiences from start to finish and they go away instructed.

Dr. Rice brought to us the message of the Prophets, and he charmed us, instructed us, and drew us closer to God. May the Methodist ministry ever remember that we are the successors of the Prophets and that we are called of God to carry a real message to the people, God's message of salvation! A priesthood usually belongs to the people and are too often more anxious to please the people than they are to please God. There was only one Prophet in the world when Jesus was born, the first that had appeared within nearly four hundred years, and he was soon put out of the way. And when Jesus commenced his public service the priests began to plan to put him out the way, and finally succeeded. A real Prophet is as true to the people as he is to God, though they do not always see it that way.

Well, the last of all, Bishop Candler was there, and his sermons, for sermons they were, thrilled, inspired and filled every heart. His sermon on Sunday morning was, I think, the greatest it has ever been my pleasure to hear. As he unfolded the purposes of God's will, springing from the compassionate heart of God, the Holy Spirit came down and filled the place, and it was certainly good to be there. The first time it was my pleasure to hear this matchless preacher I said that his discourses could not be better, but in some way he seems to grow from time to time and to reach a little higher. Out of his great intellect and heart, warmed and inspired by the Spirit of God, he gave to us the deep and uplifting truths of the Divine Word. This kind of preaching does the heart of a pastor good when he has been under the load of care and anxiety of a heavy pastorate, and he goes home stronger and more resolute to perform the work of the ministry. May this great Georgian come this way often!

This school has proven itself worthy of the support of the four patronizing Conferences and should have a much larger attendance, though in this respect it has measured fully up to the expectation of its founders. All the management asks is for the brethren to come and see and judge for themselves. Larger things are heing planned in the future, and there is every reason to believe that the Seashore Divinity School will soon become one of the most valuable institutions of its kind within the bounds of Southern Methodism.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

I desire to say to the brethren that Brother I. L. Peebles is in excellent health, and doing good work as opportunity presents. He undertook the evangelistic work this year rather reluctantly, but believed he could be of service to the Church in this field, and is out under the sanction of the Board of Missions. Brother Peebles is especially gifted and particularly strong in doctrinal preaching; there is no man among us stronger. Call him and use him, and when you use him pay him well. He has no income except what he derives from meetings. He is a modest man and would go unpaid rather than stress the finances in a meeting. G. S. HARMON.

AN EVANGELIST SINGER

is often just what is needed to give to a revival meeting the needed element to make it a success. I have had many years experience helping pastors and evangelists. Write me for terms and open dates at 1713 Marshall Street, Shreveport, La.

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ROCKY SPRINGS, TOMMIE OWEN, AND ELSE.

On Sunday, June 29. this writer had the fulfillment of a dream of forty years. It was in the summer, just forty years ago, that Hyram R. Singleton, the pastor of the Rocky Springs (Miss.) congregation, helped Rev. Ira B. Robertson in a series of meetings on what was then known as North Warren Circuit. This writer was a boy, just returned from school, and was wavering between the call to the ministry and the choosing of some profession. During that series of meetings the final decision was made, and how much may he ascribed to the youthful pastor of Rocky Springs must be left to the yet unread record. Any how, he and I became close personal friends, and it was his wont to say that he "dug me up in the hills of Old Yazoo." From that day forward it has been my oft-deferred wish to visit Rocky Springs, the former pastorate of my now sainted friend. At the request of the present pastor, Rev. J. F. Campbell, our district Lay Leader, Brother M. M. Satterfield, and I assisted in a missionary rally in this neighhorhood on June 29. Brother Campbell had worked up an interest in the meeting which resulted in the gathering together of a congregation that filled the old brick church. Though antedating the ravages of the Civil War the building is in perfect repair, is neatly finished, and comfortably furnished. Although there are marked evidences of the demoralizations which have come from the presence of the boll weevil, there are equally noticeahle indications that the house of the Lord has not heen forsaken, and that those who remain are worthy descendants of those who sleep in the holy ground just to the rear of the church. Two doors at each end and a large window in the rear of the pulpit, with a corresponding one in the opposite end of the house, at once suggests the age of its architecture.

One feature in the building attracted special attention—something we do not remember ever to have seen: the great windows on the sides consisted of two sashes each, and in each window were sixty-six panes of glass. During the noon hour we visited the grave of "Uncle Tommie Owen" in a grove of cedars, some two hundred yards to the rear of the home which he built and occupied for more than thirty years. There are a half dozen other graves near by. It is said that Mr. Owen requested to be huried on this spot, and that his grave be left unmarked, and that the friendly cattle be allowed to make the spot their resting place. If such a request was made, it was not obeyed, for within an enclosure of iron, 15 by 15 feet, there stands a six-foot shaft on one side of which is inscribed, "Thomas Owen" on the other, "Rebecca Owen," and on the face, "Mark the perfect man and behold the upright, for the end of that man is peace." A truer application of Scripture was never made to mortal man, according to the reports of those who knew him as a minister, a neighhor, and a friend. The table, upon which was spread the dinner, was beneath the shadow of a large pecan tree which, doubtless, this provident man of God planted with his own hands. The large cedars in the front and rear of the residence were also of his planting. It was a source of regret to all that some unappreciative axman had cut, here and there, a tree and thus marred the order of their setting. The hrick cellar near by and the deep cistern, with the once comfortable two story dwelling, now unoccupied and rapidly decaying, produced two opposite feelings: one, in which we deplored the loss of so much toil and care; the other, in which we rejoiced that the man of God had been so comfortable in his declining years. In his day "little Tommie Owen." as his brethren familiarly called him, was a unique character, always seeing the brighter and humorous side of every thing. Indeed, our historian says that the Conference, when he applied for admission (and, by the way, it was the memorable session which was held at Newet Vick's, Nov. 1, just one hundred years ago), hesitated to receive him "because of his unusual flow of wit and humor, and of his apparent ill health and extreme bodily weakness." One tradition we remember to have heard of him, showing the exceeding humorous side of his nature, grew out of a charge at Conference condemning his too great levity. It was decided that the presiding Bishop should publicly reprimand the preacher of overflowing, hubbling spirit. Having delivered the reprimand the Bishop called to prayer and asked Brother Owen please to lead. The substance of the prayer, to the amazement of the Conference, was, "O, Lord! this world is all a whirligig! a whirligig! amen." Never again was Tommie Owen given the henefit of a public reprimand. We were told that Rocky Springs was once the center of a prosperous community, but in these latter days it has lost its prestige, and evidences of decline and depression are on every hand. Yet, we could not refrain from saying to the providers of the necessities of the dinner occasion, "If this is evidence of what can be done in the face of the boll weevil, what was your custom before he came?" While I have not accepted fully that this pest is a "blessing in disguise," I am convinced that where man does his part, God has never quite forsaken any country he ever made. But what of the Missionary rally? Well, that must be left to the future for its fruitage. This writer occupied the pulpit in the forenoon, and the Lay Leader gave a most excellent address on tithing and our obligations to extend the Kingdom of God in the afternoon. The long desire satisfied we returned to our place, grateful for the opportunity to meet the good people of Rocky Springs, and with an earnest prayer for our young brother, the pastor, who seems to have found a warm place in the affections of his people. He will douhtless do them much good by his ministrations. Of the mistress of the parsonage I should say some word: It is enough that she is clearly the right person in the position she has heen called to by this young itinerant.

T. B. HOLLOMAN.

THREE COMMENCEMENTS.

Having been connected with the management of Grenada College for a quarter of a century it was indeed gratifying to me to know that the past session was in all respects the hest one of its eventful history. In native ability, scholarly attainments, wise judgment, financial skill and exalted character the President of no school for girls in all the land excels J. R. Countiss. All these qualities were emphasized in the work of the past session, and the recent brilliant and sane Commencement.

If the constituents of our girls' school will measure up to their duty in a degree at all approaching the wisdom and devotion of Brother Countiss we shall see there a great institution, growing with the passing years.

The wisdom of electing Dr. A. F. Watkins to succeed to the presidency of Millsaps College, when its first great president was made Bishop, found ample justification during his conduct of our great school for boys in the session which came to a brilliant close in June.

It is enough to say of Bishop Kilgo's commencement sermon that it met expectation. He held and thrilled the immense audience for an hour.

The commencement address of Hon. G. T. Fitzhugh was of extraordinary ability and charm. Mr. Fitzhugh is a thinker, a scholar and an orator—a rare combination in any age. The large henefaction of Major Millsaps adds much to our resources, and guarantees a more substantial and more rapid growth. Only eternity will reveal fully the good of his large generosity.

It was a great pleasure and lasting henefit to hear Dr. Gladden at Vanderhilt. His sermon was easily understood by the ordinary hearer, while great men were pleased and edified.

I was sorry not to hear Hon. John Temple Graves, who was absent on account of sickness. Years ago I heard him on the "Reign of the Demagogue," on whom he inflicted wounds that remained red and rankling for many moons. His paddle is needed now, in church no less than in politics.

To know of Chancellor Kirkland's work is to realize that he has no superior as the administrator of a great educational trust. To know him is to know a man of great brain and greater heart. Vanderbilt is rich in the broad acres of her beautiful campus, rich in her large endowment, rich in her great buildings, rich in her large and distinguished alumni, but richest in her noble Chancellor, who is her greatest asset.

If there is a patient, courteous, considerate, able and godly company of men on the earth, that company is found in the Board of Trust of Vanderbilt University.

Grenada, Millsaps, Vanderbilt—these three—but the greatest of these is Vanderbilt.

Carrollton, Miss. J. R. BINGHAM.

ATTENTION, SUNDAY SCHOOL WORKERS!

Contributions Received on the Louisiana Conference Sunday School Board's Deficit.

Alexandria District—Selma Sunday school, $10; Dr. W. D. Haas, Bunkie, $10; Oakdale Sunday school, $5; T. W. Holloman and the First Church, Alexandria, each $5, in addition to a month's salary of the Field Secretary this year. Baton Rouge District—Ponchatoula Sunday school, $10; Mrs. Christian Keener, Baton Rouge, $5. Monroe District—Charlieville Sunday school, $5; Miss Pauline Randle, Manghum, $5; J. M. Collins, Chatham, $5. Lafayette District—Prudhomme Sunday school, $5. Shreveport District—Plate collection at South Mansfield. $3.40; C. M. Jordon, Keithville, $2.50; P. O. Lowrey, Mansfield, $10. Total, $75.90. Amount needed, $700 plus $50 interest, less the $75.90 raised.

As the Board hopes to pay off the note that falls due August 1st, it is very desirable that those who are in sympathy with this need send in an immediate contribution to the Treasurer, Mr. T. W. Holloman, Alexandria.

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The Home Circle

WHAT'S YOUR HURRY?

Baby with the curls of gold,
What's your hurry?
Time enough for growing old,
Don't you worry.
Keep the golden curls awhile;
Keep the dimpled baby smile.
Leave to grown-up greed and guile
It's fret and flurry.

Boy, impatient to be grown,
What's your hurry?
Wherefore covet for your own
Man's foolish flurry?
Little maid, with rosy face,
Woman's loves and woman's grace
Cost tears and worry.

—Central Christian Advocate.

A TRUTHFUL BOY.

How people do trust a truthful boy! We never worry about him when he is out of sight. We never say: "I wonder where he is; I wish I knew what he is doing." We know that he is all right, and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going, or how long he will be gone every time he leaves the house. We don't have to call him back and make him "solemnly promise" the same thing over and over. When he says, "Yes, I will," or "No, I won't," just once, that settles it.—Robert Burdette.

WE ARE HIS HELPERS.

"Mamma," asked Walter one day after his radishes and onions were growing nicely, "what if we had not put the brown seeds and bulbs into the ground, but had left them in the paper sacks?"

What, indeed! And mamma explained to him that they would never have been anything better than brown seeds and onion "sets."

Walter's eyes grew large with wonder.

"And would they never have been plants at all?" he asked.

"Never," was the reply; "and some time, after long months or years, it may be, of waiting vainly to be planted, the life within them would have died out entirely."

"I'm so glad we helped God right away," he exclaimed as he ran back to his garden, leaving mamma to reflect upon this evidence that we are designed to be His helpers. All nature proclaims it, and to shirk is but to thwart our own interest. God might easily have made the useful seeds to develop for us unaided. He did not, because he expects, demands our work, our co-operation in his plan.—Bessie L. Putnam.

A PAUSE IN PRAYER.

"If I should die 'fore I wake," said Donny, kneeling at grandmother's knee; "'f I should die 'fore I wake—"

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away down stairs. In a brief space he was back again, and dropping down in his place took up his petition where he had left off. But when the little white-gowned form was safely tucked in bed the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads, just to see how he'd tear around in the mornin'. 'f I should die 'fore I wake, why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear; it was right," commended the voice with its tender quaver. "A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong."—Wellspring.

AT WHOSE HOME.

A beautiful little canary came flying by and settled down on a branch of the honey-suckle. "I'm so tired," he said. "I haven't found a really happy home yet. I'm quite sure, though, that no one would be unkind or unhappy in such a charming place as this. I think I'll make my home here."

But just then a dog came around the corner of the porch, limping and crying, for a boy was running after him striking him cruelly with a big stick.

"Oh! oh!" said the bird, and away he flew. "I couldn't stay there. That boy would surely be unkind to me." And he flew to a window sill of a fine house in a beautiful garden.

"What a lovely home! I'm sure I can stay here." But there were sounds of crying from the room within, and peering in, he saw two little sisters quarreling over a doll.

"Let go! That's my doll." "No, you sha'n't have it! I want to play with it," and in the struggle the poor little doll was torn to pieces.

"Dear! Oh, dear!" chirped the poor little bird. "They might try to do that to me. I don't want to live here."

On he flew, from home to home, finding unkindness so often that at last he sank down, worn out, on a porch, to die, his poor little heart almost broken with sadness. Suddenly he felt a warm hand close over him, and a soft kind little voice said: "Why, you poor little thing! Oh, mother, see this dear little bird! Please let me keep him. I'll take good care of him, and not let a thing hurt him!"

"Very well, dear, you may. Now, go and feed him."

And the little canary found happiness and kindness at last, and sang and made the little child happy who had been so good to him.

Do you suppose any little birds would have to fly away sorrowfully from your home?—The Child's Gem.

CONCERNING GRENADA COLLEGE.

The slogan, A HUNDRED BOARDING PUPILS FOR GRENADA COLLEGE NEXT SESSION, should touch a responsive chord in the heart of every loyal Methodist in North Mississippi. With my name in the alumnae roster of this school, I feel sure that I am able to speak from the inside, and knowing the school as I do, it is very, very singular that such a campaign needs to be conducted—that the number of applicants does not far exceed this hundred mark. It would be hardly fair to say that the work of the school is not appreciated. The important places filled by its graduates would refute such a statement. And yet there is an indifference shown by the Methodists of our Conference that is far from justifiable.

If questioned as to the strongest point of Grenada College, I should unhesitatingly answer, the faculty. Probably nowhere in the South can a school of the same standard boast of a faculty superior to Grenada. It is a body composed of specialists—women of splendid intellect and Christian character, trained to their work, and with a vital interest in the girls. The close and friendly association between teacher and pupil is a great factor in college life. Grenada offers this—something that is unknown in larger schools, and something that is very dear to the heart of a school girl. There is no department in the school that is neglected. Parents can safely place their daughters at this institution, with the assurance that all their talents will be fully developed. The music faculty is exceptionally strong. It is composed of women who have studied abroad and who have a thorough knowledge of their work. This is no less true in the other departments.

The life of the girls at the college is wholesome and congenial. Everything is done for their comfort and happiness, and each year finds a choice and refined crowd of girls on the campus. The Y. W. C. A. is a strong factor in the religious life of the school. The girls take hold of this branch of activity with zeal and interest, and it contributes much to their spiritual development.

It is needless to say that Mr. Countiss is pre-eminently the man for the place. The growth of the school, the new heating system which has been provided for the buildings, and the improved campus, all attest to this. Both he and his congenial wife are tireless in their efforts in behalf of "their" girls.

The Methodists must awake to a higher appreciation of the opportunities afforded at Grenada; and the inducements that she offers. They should recognize the fact that their daughters may safely be sent there for a well rounded education—for the development of a Christian character and a perfect womanhood.

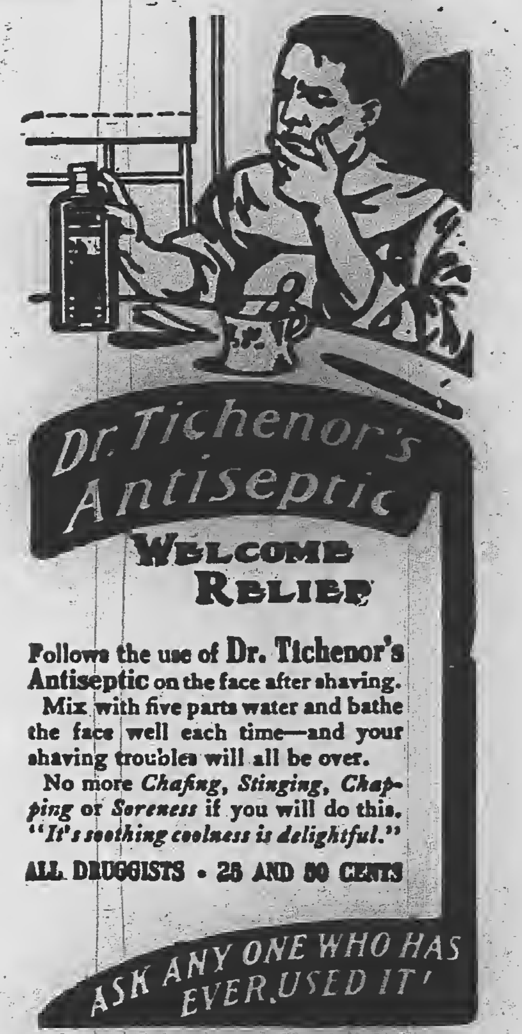
Sallis, Miss. MAUDE LOUISE ROGERS.

HELP THE VETERANS.

To the Brethren of Mississippi Conference.

Please collect all you can on Conference Claimants' Fund. The second quarter is here, and we owe our Superannuates $3000, and have but $500 to pay this amount. Help these veterans.

J. M. MORSE,
President of the Joint Board of Finance.



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Editorial.

The Psalmist said, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." He knew the Church and appreciated its associations and privileges. Many modern educators, by their actions, assert that they had rather pick up the tid-bits in Carnegie's pie-kitchen than to live in fellowship with the saints in the sanctuary of the Most High.

* * *

In speaking of Presbyterian organic union, the Western Christian Advocate says, "The Northern, or largest body of all, stands ready to take both of them in when the proper time comes." "Taking them in" is the last word that should be used with reference to the union of denominations. There is another Church whose headquarters are north of the Ohio River that seems to be ready to "take in" a Church or two and call it "organic union."

* * *

A Texas paper, published in the interest of musicians, advocates the turning of all church services over to the choir leader, that dignitary to introduce the preacher as the speaker of the occasion at such a time as he might need him. We would suggest along the line of such a "reform" that the official board of churches under the leadership of the choir master might use a phonograph and dispense with the minister entirely. In that way the chorister could more nearly regulate the length of the discourse.

* * *

Our Cotton Exchanges are very much disturbed over a tax that Congress proposes laying on "future contracts." The tax is levelled against the illegitimate use of the exchanges which has made them the great gambling hells of America. A sudden interest in the down-trodden farmer on the part of these gamblers is quite amusing. Repeatedly the farmers have requested Congress to give them protection against these gamblers. The law of supply and demand does not at present control the price of this commodity, but the manipulations of designing men send the staple up or depress it in price to suit the exigencies of the pocket-book of the manipulator. At the grave of the "Future Market" no farmer's tears are going to be shed.

CONFERENCE RIGHTS.

Local self-government is a cardinal tenet in our American political creed. The largest liberty to the local unit consistent with the common good is a fundamental principle of statecraft. The results of this policy have been good. It has tended to develop local interest in and responsibility for the laws and for their enforcement; it has allowed room for experiments on a small scale, which, finally, having proved useful, have been adopted universally. It would take a chapter to relate all of its advantages.

This same principle is equally applicable in the government of the Church. The largest liberty should be allowed the various Conferences in the management of their affairs. Every effort should be put forth to increase local responsibility, and to develop Conference initiative and action. On the contrary, however, since the Civil War there has been a gradual trenching on the rights of the Conference and a gradual growth in the powers granted or claimed by our General Boards. We are now in danger of building up and fostering a bureaucracy which will in time modify the genius of the Church.

Do the facts bear out this assertion? Let us trace the rise and development of this tendency in two of our representative Boards. This brief historical review is intended to be in no sense a criticism of these Boards or their officers, but to trace the rise of a power in the Church that is affecting and will vitally affect her economy.

At the beginning of our missionary operations as a Church we formed a "Missionary Society of the Methodist Episcopal Church, South," to which the Conference Missionary Societies were auxiliary. Each Conference Missionary Society was entitled to a delegate who it elected as a vice-president of the General Society or Board. The several Conferences as such had, therefore, a voice in the General Missionary Board.

In fact, this connectional society was established, as the Discipline of 1850 asserts, "for the purpose of affording to the **several Annual Conferences of said Church, the facilities of a common organization, under the control of the General Conference, for carrying on their missionary labors, at home and in foreign countries."**

In 1866 the famous General Conference met in the City of New Orleans. McTyeire and Doggett and Wightman and Keener and Duncan were delegates. The members of this body were reared in the atmosphere of statesmanship, so that they became great ecclesiastical statesmen. That Conference wrote the constitution of a "Home Mission Board." Article V says, "Each Annual Conference shall have charge of the Domestic Missions within its bounds." Article VIII further announces, "The Board shall have power to grant assistance from its funds to such Annual Conference Boards as are not able to support the Domestic Missions within their own bounds."

To-day our Board has so developed that it is no longer in any sense a child of the Annual Conference Boards, but their monitor. The General Board can come into the territory of an Annual Conference, without consultation with the Conference Board, and establish any kind of work that seems to them fit. So greatly has their power been strengthened that they can say whom the Bishop shall not appoint to a pastoral charge which they support. The man appointed must be accepted by the Board of Missions. From being a collecting agency, intended to assist the Conferences in their missionary enterprises, the Board now gives advice to the Bishops as to the way in which they shall perform their duties on the field. A part of this power is acquired by assumption, a part presumption, and a large part through legislation. Much of this legislation is wise, some of it, otherwise.

But no greater illustration of this subordination of the Conferences could be given than by the claims recently made by the Secretary of Education. That he is not alone in his claims will become apparent from the following deliverance of the Board, made at its recent meeting in Dallas:

"Resolved, That the Commission on Education be required to work out requirements and standards for a class of institutions to be known as 'Junior Colleges.'

"That these Junior Colleges shall consist of those now on the unclassified list and those under the title above indicated (as per the May Bulletion of 1912, pages 52-53) which give as much as two years of college work and do not confer baccalaureate degrees.

"That the institutions in said list which confer baccalureate degrees, but do not meet the requirements of the Commission for colleges within a year of the adjournment of said Commission, either take their places as Junior Colleges or raise their standards and enlarge their equipment and income so as to meet the requirements of college classification.

"That the Annual Conference Boards be advised that they are not at liberty, under the law of the Church, after the above readjustment shall have been consummated, to make appropriations to institutions which have not been properly classified by this Board."

In a recent letter Dr. Anderson defends the action of the Board of Education as follows:

"2. Par. 413 of the Discipline provides that the Conference Boards of Education shall be auxiliary to the General Board. Since they are auxiliary they are not at liberty to inaugurate independent plans and policies and educational systems for themselves. While Par. 414 of the Discipline provides that each Annual Conference may foster such educational work as it may desire, still, as an auxiliary to the General Board, this must be interpreted, I take it, to mean that the educational work which it fosters, so far as an educational policy and system are concerned, must be in line with the work of the General Board of Education. In Par. 417 it is provided that the General Board shall, through its members, agents, and Boards of Education of the Annual Conferences, seek to increase endowment and otherwise to strengthen our institutions in harmony with the general educational policy of the Church, to correlate existing institutions, and to originate new ones where they can be judiciously established and maintained. You will notice that in this paragraph the Board of Education is made the supreme superintending power in the educational department of the Church, and that the Boards of Education of the Annual Conferences are made sub-ordinate agencies through which the General Board is to exercise superintendency, and to effect correlation, etc., and this is all to be done according to this paragraph, in harmony with the general educational policy of the Church. You will notice that here it is assumed that there is one educational policy of the Church, and not many."

Was there ever in the history of Methodism such a denial of the rights of an Annual Conference or such an assumption of power? In the absence of specific law an old omnibus charter is found. These charters usually give privileges varying from the digging of a ditch to the engineering of canals on Mars. The Annual Conferences have toiled and labored to build up these institutions of learning and know the needs of the people and they will not easily surrender their management to a coterie of men, however wise, who live at a distance and do not know the local conditions. According to Dr. Anderson's conception, the Board of Education is the "supreme superintending power, and the Conference Boards of Education are subordinate agencies through which the General Board is to exercise superintendency." They are the pipes through which the clear crystal water of superior knowledge flows to the Church. If the Secretary of Education be correct in his interpretation of the law, the wisdom of the meetings of the Conference Boards is not apparent, unless it be to plan how to make the ex cathedra utterances of their superiors most effective.

If the Annual Conference deems the establishment of other schools wise, they will continue to establish such schools. They will continue to raise money for the schools they have established, without reference to whether they have been "properly classified by the Board of Education."

Our next General Conference needs to mark out the limits of the authority of all of our Boards. The rights of the Annual Conference are being trenched upon and, in the view of some, the constitutional prerogatives of the Bishops assailed. It is time for the assertion of the wisdom of that old-time policy which made much of the Annual Conference.

At our last General Conference it was seriously proposed and pertinaciously urged that the right to pass on the intellectual attainments of those applying for entrance into the Conference, and for ordination, should be turned over to the Correspondence School at Nashville. The same proposal will doubtless come before the next General Conference. The right of admitting to membership is one of the most sacred a Conference can possess, and no outside agency should be allowed to have any voice, whatsoever. The Conference has rights and these ought to be stoutly maintained. The centralization of power in our Boards has gone too far. The average Methodist preacher ought to have a greater voice through Conference initiative and control. The contemplated action of the Board of Education has made "Conference Rights" one of the vital questions of the Church.

J. W. M.

WHERE SHALL WE SEND OUR CHILDREN?

To the Editor of the Advocate,
New Orleans, La.

Dear Sir: I am a man of moderate means, but thoroughly alive to the importance of education. I have a son and daughter, both of whom are ready to enter college. I am in doubt as to the kind of institution in which I should place them. The State institutions furnish most excellent advantages and are convenient. I am a member of the Methodist Church and, I trust, am alive to the spiritual well-being of my household. Why should I at some sacrifice send my children to an institution of the Church? I would be grateful for any help that you may be able to afford me on this problem. Sincerely yours, J. M.

The Advocate is quite happy to answer this query of J. M., and hopes to be of assistance to others beside our correspondent.

We are glad to learn that you are alive to the necessity of an education and are desirous of giving your children the very best in that line. Too many people are controlled in this matter by chance likes and dislikes, or by the unreasoning whims of the student himself. It is refreshing to come across parents who are making the question of schools a matter of investigation and of prayer.

The very first problem that presents itself to us is this: "What is education?" The answer to this question is contained etymologically in the word itself. It is the "leading out" and harmonious development of all the faculties of the soul. To develop only a part of these faculties is to produce the lop-sided man and the crank. "Ephraim is a cake unturned," says Holy Writ. Ephraim was burnt on one side and raw on the other side and nauseating on both sides. Reason, over-developed, will give us a logical machine, a brain as mechanical and as cold as the adding machine of the counting room. Imagination over-developed will produce the vagarist, the sentimentalist, the wild-eyed dreamer. Develop these faculties coordinately and each will hold the other in check and will give us the balanced mind.

Now, let us suppose that an institution should send its representative to you and should say, "At our institution we teach the languages, we teach political economy and mental and moral science, but we have no mathematics in our institution.

Owing to conflicting mathematical theories we have eliminated this great branch." Your immediate reply to this agent would be, "There are faculties of the soul that mathematics is supposed to develop and its facts are of the greatest importance to my child. I like your school, but it only educates in part and I feel compelled to send my child elsewhere in order that he may receive a full education."

Your reply would be both wise and apt. The State institutions have limited themselves and give only a partial education. It is good as far as it goes, but stops far short of educating the whole man. Faith, hope, and love are all faculties of the soul and most important faculties. On their development depends the character of your child and his immortal destiny. Without these graces all the rest will be of but little avail. The beauty and poetry of life has flown.

The church schools will give to your child a full education. Jesus Christ as the Son of God is mentioned with love and reverence. The finer sentiments of the soul are cultivated as carefully as the rational nature. The question you have to answer, then, is quite simple. Briefly, it is this: "Do I wish all the faculties which God has implanted in the soul of my children developed or only a part of them?" The answer that you will make is obvious. The only course, then, for you to pursue is to send your child to some church institution where the whole being of your children will be symmetrically developed.

There are other reasons that might be urged, but let this suffice for the present.

Reports that come to the Advocate office indicate that the Seashore Camp Meeting is being unusually well attended this year. On last Sabbath there was an especially large crowd. For miles up and down the L. and N. Railroad the crowds came, filling the capacious auditorium to its capacity. The preaching this year has been worthy the best traditions of the Camp Ground. You would have to travel far to find a better trio than Doctor John M. Moore, Dr. Simpson, of Birmingham, and Dr. Mathews of Georgia. More and more the Camp Meeting is leaving its impression on the Coast Country, and Protestantism is growing rapidly.

In planting Methodism in that soil, the Camp Meetings have been an important factor. Slowly but surely the leaven is working. The singing of the Lewis brothers has been quite a feature of the services. Seldom do you find so many in one family as gifted in song, as are these brothers. In addition to this gift they are, also, popular and successful preachers.

PERSONAL AND OTHER NOTES.

Rev. R. M. Brown, after a two weeks' stay at the Seashore Camp Ground, returned home last week and occupied his pulpit in Algiers last Sunday.

The opening session of the Seashore Assembly will be held on Friday, the 18th of July, instead of on Thursday, the 17th, as is stated on the printed programs.

Mr. R. A. Maddox, the Field Secretary of the Mississippi Conference Sunday School Board, who has been residing at Mendenhall, Miss., has moved to Jackson, Miss. His present address is Jackson, Miss., Route 2, to which place all his mail should be sent.

The new parsonage at McDonoghville will be consecrated next Friday evening at 8 o'clock. The address of the occasion will be delivered by Dr. J. W. Moore, who will also consecrate the building. The parsonage was built at a cost of about $2500 and is paid for.

In our last week's issue we stated that Mr. Enochs of Jackson, Miss., gave $10,000 to the cause of missions at Lake Junaluska during the great Missionary Conference there. We were in error. The handsome gift was made by Mr. P. H. Enochs, of Fernwood, Miss.

Dr. J. M. Sullivan, of Millsaps College, was a pleasant caller at the Advocate office on Wednesday of last week. He is busy campaigning for pupils for the splendid institution with which he is connected, and reports the outlook for a good attendance next session as most encouraging.

The Seashore Camp Meeting closed on Wednesday night. The meeting this year was one of the most successful that has been held on the Camp Ground in many years. The weather was ideal, the attendance was large, and the preaching was as good as the most exacting listener could demand.

We received the following telegram last Tuesday from Rev. J. E. Williams, our pastor at Hickory, Miss.: "My baby is very sick. I request the prayers of the brethren." We are sorry to learn of the illness of the little one, and trust that God may have it in his gracious keeping and restore it in health to its anxious parents.

A revival meeting is now in progress at the First Methodist Church of New Orleans, in which Dr. J. W. Moore, the pastor, is being assisted by Rev. Charles McGee. Brother McGee is a young man, whose church membership is at the First Church, and who has been attending Vanderbilt University preparing himself for the work of the ministry.

We have in hand a report of a revival meeting recently held at Amory, Miss., in which the pastor, Rev. W. M. Young, was assisted by Rev. J. H. Felts. The meeting resulted in 14 accessions to the Church, and the general spiritual uplift of the entire membership. Brother Felts gave great satisfaction. We hope to allow Brother Young to tell of the meeting in our "From the Field" department next week.

In a short business letter to this office, written by Miss Elizabeth Kilpatrick, the efficient Sunday School Field Secretary of the North Mississippi Conference, from Jacksonville, Fla., where she is filling engagements on the Chautauqua platform, she says, 'We have had great crowds and fine enthusiasm." Those who have heard Miss Kilpatrick are not surprised that great enthusiasm resulted when she spoke to a large crowd.

The Alexandria District Sunday School Institute was conducted at Pineville on Tuesday and Wednesday of this week. An attractive program had been arranged for the occasion, which included addresses by the presiding elder, Rev. H. W. May, Mr. T. W. Holloman, Prof. T. Parish, and Rev. P. O. Lowrey. Besides the set addresses a number of papers and discussions were given by leading laymen and women of the District.

Brother James Hand, of Purvis, Miss., sent the Advocate a check last week for $5, and instructed us to advance his subscription one year and apply the $3.50 balance toward sending the Advocate to worn-out preachers or the widows of preachers. We are thankful for this act of generosity on the part of Mr. Hand, and commend his example to the consideration of other readers of the Advocate who may have the ability to emulate it.

On June 18, at the home of the bride's father, Rev. H. C. Morehead, in Sidon, Miss., Mr. John D. Penn, of Nashville, Tenn., and Miss Lucile Morehead were happily married, the ceremony being performed by Rev. H. C. Morehead. The bride is the youngest daughter of Brother Morehead, and is an accomplished young woman. We extend congratulatious to the happy couple, and wish for them many pleasant days together.

A revival meeting is now in progress at Talisheek, La., in which the pastor, Rev. T. V. Peters, is being assisted by Rev. T. J. Norsworthy. The meeting began with unusual promise. There were 18 conversions and six accessions to the Church during the first three days of the meeting. The song services are in charge of Mr. Robert Harmon, son of Rev. G. S. Harmon, of Yazoo City, Miss., who is reported to be giving perfect satisfaction.

Dr. W. F. McMurray, Secretary of the General Board of Church Extension, was in New Orleans last Saturday, and, in company with Rev. J. G. Snelling, pastor of the Carrollton Avenue Church, honored this office with a brief visit, which was highly enjoyed. Dr. McMurry found time while in the city to hold a business session with the official members of the Carrollton Avenue Church and help them plan the new edifice which they hope to begin building within a few months.

Glowing reports have reached this office concerning the work of the Central Church of Meridian, Miss., of which Rev. J. R. Jones is the accomplished pastor. There have been 160 new members added to the Church since Conference, and Brother Jones is preaching to crowded houses at his regular services, in spite of the warm weather. The congregation, led by its pastor, is now attempting to raise funds for a new church building, which its increased prosperity has rendered imperative.

Rev. J. W. Booth, of Jeanerette, La., together with his wife and little son, passed through New Orleans last Tuesday on their way to Monteagle, Tenn., where they will remain for the next three or four weeks. Brother Booth's congregation at Jeanerette voted to him a month's vacation, but he says before he was granted his vacation about sixty per cent of his congregation took theirs without a vote. From the reports at hand, the Jeanerette congregation is little different from a great many others during this hot weather.

Rev. J. B. Williams, pastor of the Clinton (La.) charge, is now in Colorado City, Colo., with his wife, who, we regret to say, is not in good health. They have been in the West for two weeks, and Brother Williams reports that Sister Williams shows signs of improvement. He hopes to be able to return to his work in about ten days. He says the climate in Colorado is great, and that he is enjoying it to the limit of his ability. We trust that Sister Williams may find that the change of climate is the thing most needed to help her in recovering her health, and that she may soon return to Louisiana free from all disease.

On June the 12th, at 7 p. m., at the home of Rev. H. P. Lewis, who is an uncle of the bride, in Jackson, Miss., Rev. G. W. Eichelberger, D. D., and Miss Mattye Alford were married by Rev. N. E. Alford, the father of the bride. Dr. Eichelberger is the Superintendent of the Mississippi State Anti-Saloon League, and the bride is a lady of rare culture and charming graces. We extend congratulations and best wishes to the happy couple, and pray that their lives together may inspire each to do greater things in that field of human uplift to which they have consecrated themselves.

In a letter dated June 9, Rev. L. W. Cain, the pastor, writes as follows from Leland, Miss.: "We closed a glorious revival here last night. It was far-reaching in its good effects. Twelve new members were added to our Church. That nobleman, Rev. W. S. Lagrone, preached strong sermons with power to large and appreciative congregations. The service on Sunday afternoon for men and boys only was great. There were 90 present, and practically all of them pledged themselves to live better lives. Prof. I. N. Price, of Chattanooga, Tenn., led the singing to the satisfaction and delight of the people generally."

Rev. A. F. Moore, pastor of the Lake Cormorant and Hinds Circuit, North Mississippi Conference, sent us the following brief report of his work, together with a subscription to the Advocate: "We are doing well, we think, with our small congregations. We have a very good Sunday school at each church. We have had two Children's Day services, with a total collection of $15.50. Our hope of a gracious year is high." Whether Brother Moore's congregations are small or not, we are not prepared to state, but those who know him and the character of the work that he does, would be surprised if they stayed small for a very long time under the influence of his ministry.

The members of our Church and their families living within the bounds of the St. Helena (La.) charge celebrated the Fourth of July this year by holding an all-day picnic at Day's Chapel, one of the churches on that circuit. The pastor, Rev. H. B. Perritt, was master of ceremonies, and the speakers of the occasion were Messrs. W. T. Holland and W. L. Tillery, two official members. We are not informed as to how high the tide of patriotism arose, but the needs of the St. Helena Circuit were not forgotten. The celebration resulted in the organization of The Laymen's Movement of the St. Helena Charge. After electing officers, the new organization resolved to call to its assistance as many ladies as there are stewards on the charge, the duty of the ladies to be to assist the stewards in collecting the funds for maintaining the different churches.

Rev. W. W. Holmes, the pastor of our Church at Ruston, La., passed through New Orleans last week on his return from the Seashore Divinity School. We are sorry that we missed seeing him. We take pleasure in giving the following report of his Sunday school, which he kindly sent us, and hope that it may tend to stimulate to increased activity some schools whose custom it is to go into summer quarters during the hot weather: "We had an average attendance of 413 2-5 for the month of June, and had we not have had one rainy Sunday our attendance for June would have been equal to that of May, which averaged 417 1-4. The attendance for July thus far is up to the high standard. The average attendance of officers and teachers is 99 per cent. One adult class had 113 present last Sunday. I have never seen a finer school when it comes to the doing of real hard work."

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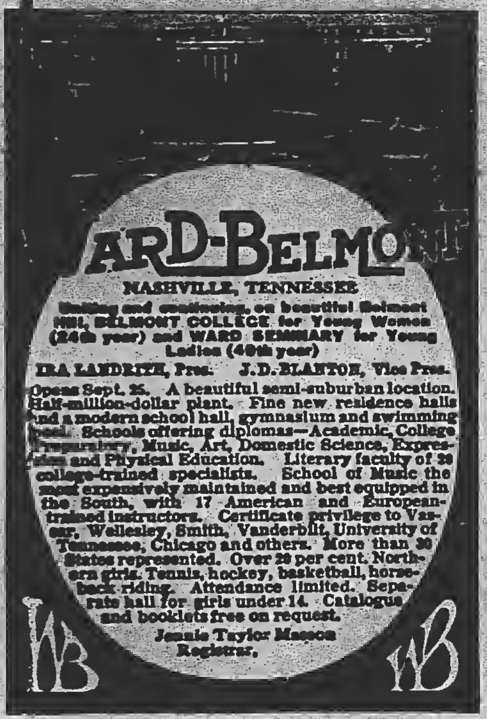

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

ELIZABETH DUNCAN ELDER, daughter of Thomas C. and Elizabeth Duncan, was born at Cockrum, DeSoto County, Miss., Feb. 8, 1872, and died in the Baptist Memorial Hospital at Memphis, April 4, 1913. On Nov. 4, 1891, she was happily married to A. D. Elder of Coldwater, Miss. To this blissful union were born six children—three sons and three daughters, all of whom survive their mother. In the life of Sister Elder were exhibited the noblest traits of Christian womanhood. Her home life was strikingly beautiful. As a wife she was true and faithful, as a mother loving and devoted. She was justly proud of her children, and was always glad to give them her personal attention. While the home has lost its central character, the loved ones are not deprived of the memory and influence of an examplary life. As a neighbor she was good and kind to every one, and especially to the poor, the sick, and the aged. In this capacity she impressed her many friends as being all that could be expected of any one. Sister Elder professed faith in Christ and joined the Methodist Episcopal Church, South, at the early age of fourteen. She was one of the best and most loyal Christians I ever knew. In pure, unselfish service, she was a true disciple of her Lord and Savior. Patience and forbearance characterized her daily walk, and her unshaken faith in her Lord inspired hope and kept love aflame unto the end. Her life is not lost and can not be lost to the world, for she possessed that love which "never faileth." Through all the trying scenes of life she magnified the grace of God and bore witness to its sufficiency in health and in sickness. A strange and mysterious providence has removed her from our midst, but we will not murmur at our loss, for in the light of an eternal day we shall understand. Her going away has left many a heart sad and lonely, yet richer in the heritage of a holy influence upon their lives. Her pastor, Rev. W. H. Mounger, assisted by the writer, conducted the funeral service in the presence of a large audience of friends. Besides her husband and children, she leaves behind two brothers and four sisters—J. B. Duncan, of England, Ark., T. C. Duncan, of Sardis, Miss., Mrs. M. W. Mosbey, of Sunflower, Miss., Mrs. C. R. Thompson, of Coldwater, Miss., Mrs. P. B. Pounders and Mrs. H. F. Byers, of Senatobia, Miss. May the God of all grace sustain the stricken ones whom she leaves behind, and bring them with her to the saint's everlasting home. W. N. DUNCAN.

Mr. THOMAS WHITE was born in Wilkinson County, Miss., on Oct. 2, 1836, and died April 6, 1913. He was first married to Amanda Boland. To them were given four children. His second marriage was to Elizabeth Helmer, who became the mother of twelve children. He joined the M. E. Church, South, in 1856, and served as steward and trustee for more than forty years. He was a faithful soldier in the Civil War. He belonged to Co. D., 38th Miss. Regiment. He went through the siege of Vicksburg, as well as through other bloody battles. He was at one time a member of the Board of Supervisors, and, for a number of years, served as Magistrate in the Third District in Wilkinson County, Miss. He was a good and faithful citizen all his life. He has answered the last roll call and has gone to claim the reward which awaits him above. His remains were interred in the White Burial Ground, Rev. J. M. Massey officiating. May God's blessings rest upon the wife, children, and friends of the deceased, until the day of happy reunion, in the sweet by and by. J. M. MASSEY.

RESOLUTIONS OF RESPECT.

(Unanimously adopted by a rising vote at the Second Quarterly Conference of the Monticello (Miss.) Charge).

"Whereas, in the providence of God, he saw proper to take from our midst, on the 7th day of May, 1913, our friend, brother, and church-worker, Dr. Walter Kilroy Catchings, and

"Whereas, he was an official of this charge; therefore be it Resolved:

1. That we fully realize that the Church has suffered a great loss.

"2. That he was one of our best and most influential members.

"3. That we bow in submission to the will of the Great Head of the Church, and pray God's blessings upon his loved ones.

"4. That a copy of these resolutions be sent the family of Dr. Catchings, a copy spread upon the minutes of this Conference, and a copy sent the New Orleans Christian Advocate.

"Signed: W. S. ALLEN,
L. C. ELLIS,
L. T. ROBERTS, Sect'y."

THE THEATER.

A great deal has been said and written recently on the subject of the theater. I am very greatly surprised at one of our preachers taking a stand kindly favoring the professional play. While our Discipline does not use the word "theater," it does forbid self-indulgence. We are forbidden the doing of what we know to be not for the glory of God—also the taking such "diversions as cannot be used in the name of the Lord Jesus." My Bible teaches me to "love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." No one will dare say that the theater is not of the world, for it is too manifestly so. The Psalmist says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." When we go to the theater we step onto the sinner's territory, and thereby we get in his way. We will never put down sin, so long as we tolerate this form of amusement. The Apostle Paul said, "If eating meat maketh my brother to offend, I will eat no meat while the world standeth." Neither the Bible, nor the Discipline forbids the use of tobacco. (That is, they do not use the word "tobacco); but the Discipline does forbid "softness, or needless, self-indulgence." And again, the Apostle says, "Abstain from all appearance of evil." If the theater does not have the appearance of evil, please tell me what does! As Bishop Candler has plainly shown, in all his references to the theater, it not only puts on the appearance of evil, but the grossest of sins are the result of it. Did you ever read of a soul being brought to Christ through the theater? Where would one rather be found, at a prayer meeting or the theater when Christ calls? Hear the language of the Master in St. John 12:26: "If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honor."

The Savior here plainly says, "And where I am, there shall also my servant be." Now, if the servants of our Lord will only wait for him to lead the way, he then has a perfect right to go, but we have no right to go to any place to which we cannot ask our Lord to accompany us. God bless the Editor and his work.

B. P. FULLILOVE.

Booneville, Miss.

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Tidings From the Field

New Augusta, Miss.

Everything goes well on the New Augusta Circuit. The congregations are larger than at any time within the last eighteen months. The attendance and offerings at the Sunday schools have advanced not less than fifty per cent. We have held two meetings, in which Brothers G. H. Galloway and W. T. Griffin were my able assistants. As a result of the meetings two have been added to the Church, five were converted, and twenty or more were reclaimed. We are expecting others to unite with the Church. I hope to send in more subscriptions soon.—C. J. Stapp.

Washington, Miss.

After having read the many references to Children's Day exercises, I am constrained to send the Advocate a line concerning the Children's Day exercise conducted by the Washington Sunday school. The attendance was large, the program was most exellent, and the collection was very satisfactory. Along with the $3.55 which was the amount of the collection, we sent $1.20 for Sunday school extension work. The latter amount was given in response to an appeal made by Field Secretary Maddox at the last District Conference.—L. C. Marsh, Supt. of Sunday School.

Oloh, Miss.

We are getting along very well on the Oloh charge. We held one revival which, we think, did a great deal of good. There were ten additions to our Church and some eight or ten who were converted that either have or will unite with some other Church. The meeting also resulted in a large increase in the pledges for pastoral support. We have celebrated Children's Day at three places, and are planning to celebrate at two other places. We have five Sunday schools, three of which are doing good work; the other two are new schools and are not doing much yet. Pray for us.—A. H. Steele.

Senatobia, Miss.

Dear Dr. Meek: We have recently closed a very successful meeting. Rev. L. A. McKeown, our pastor at Cleveland, was with us and preached for us eight days. He impressed our people with his beautiful spirit of humility, with his genuine piety, and with his remarkable gifts for preaching. His methods are plain, pleasing, and effective. He preaches in a most forceful manner the pure Word of God. His work abides and is fruitful of great good to the Church. The pastor, the membership, and the people of the entire community were blessed by his ministry. We wish for his return.—W. N. Duncan, P. C.

Clinton, La.

I have just closed two good revival meetings. One was held at Wadesboro, La., where we had to preach in a dance hall. The man who built the hall was glad to let me have it. We had large crowds, and baptized ten infants. A large number of Roman Catholics attended the meeting. The people there say they are going to build a new Church. Brother Abels, of Ponchatoula, is pushing the work, and I have been invited to come back in September and preach in the new building. The other meeting was held at Lee's Landing. Five joined our Church there, one of whom was a young lady that had formerly belonged to the Roman Catholic Church. She certainly did get happy. We baptized three children there. I ask all to pray for me.—W. T. Currie.

Logansport, La.

The Logansport charge is moving along steadily. We closed our meeting at Logansport on Friday night, July 4. Rev. R. W. Vaughan assisted me. He did some excellent preaching, but we had some things to hinder the progress of the meeting and therefore did not accomplish what we had hoped to. It rained almost every day, and there was much sickness in the neighborhood, but, in the opinion of the writer, and also some of our best people, the most damaging thing to our meeting was a new thing in town known as a moving picture show. However, in spite of the hindrances, the meeting did some good, the full extent of which we may not know until the day of Judgment when the secrets of all hearts shall be revealed. I am trying to impress our people with the necessity of every family taking the Advocate. Pray for us in our work.—Francis R. Power.

Lisbon, La.

Dear Advocate: Time advances with unconscious rapidity. The spring is past and the summer is here. Up to date, we have had what is generally said to be a good year. My work takes in considerable territory and makes it almost impossible for one pastor to do all that needs to be done. Lisbon charge has five churches on it and four good Sunday schools. Especially are we gratified with the work at one of these churches, which has been practically no church for several years. Possibly it is the germination of the good seed sown by my predecessors. We now have at this place an excellent Sunday school, good congregations, and everybody is in high spirits. They have already paid over half of their assessments, and they consider that it will be a light task to pay up the balance.

At the other churches the work is well organized. We have lost no ground, but I think there has been a steady step forward. To one of these Sunday schools has been added an Adult Bible Class. Children's Day has been observed at each church. If we count an overflowing congregation, fine dinner, excellent programs, etc., success, we had it at each point. On July 17, my first revival will begin. Then the others will come one after another until September. I have endeavored to procure the very best help possible. Revs. R. W. Tucker, J. C. Rousseaux, T. J. Warlick, and Briscoe Carter are to help me fight the battles. My people are praying for great revivals, and we earnestly solicit the prayers of all who are interested in this great work.

A word for you and the Advocate, Mr. Editor. I consider the Advocate an excellent paper; so do my people. I enjoyed your recent editorial concerning Mr. Carnegie's $1,000,000 offer to the Medical Department of Vanderbilt University. If Mr. Carnegie wants a Medical school in the South let him build it, we are not asking him for his money. Your general sayings in the paper are good, strong and inspiring and are building up the great cause you represent. The Advocate is a blessing on my work.—J. C. Price.

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COMMENDING THE PRESIDING ELDER.

This being the first time Rev. J. T. Leggett has presided over the Meridian District Conference, be it Resolved:

1. That as laymen and preachers we have recognized in his every act as presiding officer during the entire session a spirit of courtesy and fairness, coupled with kindness and firmness.

2. That as individuals and as a conference we will with Christian loyalty and prayer unite with him to make this, along spiritual and material lines, one of the best years in all the history of the District.

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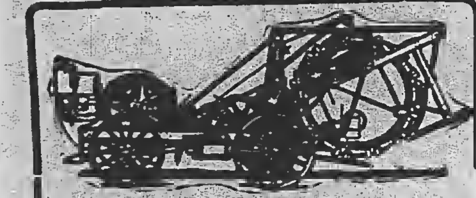

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SEMI-ANNUAL REPORT.

(Louisiana Conference Sunday School Field Secretary's report from December, 1912, to June 30, 1913, compiled from the monthly reports to the Chairman of the Sunday School Board.)

Miles traveled by rail, 10,060, by buggy, 94; number of pastoral charges visited in the interest of the Sunday school work, 43 (five of these out of the State); number of Sunday school sessions attended (having part in most of their programs, three of which were out of the State), 37; number of District Conferences attended with Sunday school exhibits, 6; addresses delivered, 55; conferences held with Sunday school workers, 22, with District Sunday school officers, 4; Wesley Adult Bible classes organized or planned for organization, 31; Teacher Training classes organized or planned, 10; teachers' libraries established, 6; Sunday school Workers' Councils organized, 8; Home Departments organized, 11; Cradle Rolls organized, 7; Missionary Departments organized with literature, 11; systems of grading and recognition introduced into local schools, 13; elementary Superintendents elected, 3; Sunday schools graded and graded literature introduced, 5; District Sunday School Conferences organized, 3; District Sunday School sessions attended, 2; District Sunday school institutes planned and conducted with Dr. and Mrs. Hamill, 7; other institutes conducted, 2; future institutes planned, 5; attended one meeting of the Field Secretaries' Conference, Sunday School Board, M. E. Church, South; one meeting of the General Sunday School Board; organized one Sunday school; one Pocket Testament League; attended one State Sunday School Convention; taught various Sunday school classes; superintended some schools; have written and sent out some 1,500 letters; have distributed all manner of Sunday school books and literature, and have regularly furnished Sunday school notes for the New Orleans Christian Advocate, with other increasing office duties. Total office, travelling, and institute expense account $309.61, of which $249.62 has been raised by the Field Secretary, $55.90 has been raised on the last year's deficit, and various amounts for local schools.

P. O. LOWREY, Field Secretary.

SPECIAL SCHOOL FOR FEEBLE MINDED CHILDREN.

Parents and guardians of children of arrested mental development will be interested in the work of the Stewart Home and School, a private institution for the care and training of children of backward mental development. The school accepts children of any age above five years and provides mental and physical training under teachers who have been specially trained for this particular class of work. Each child is under the daily supervision of a medical specialist who has devoted his entire professional life to the study of the physical and mental defects of these unfortunate children.

Home influneces are thrown around each child and every means known to science is employed to develop them in mind and body to a point where they will be a pleasure both to their parents and to themselves.

The annual catalogue shows the splendid facilities afforded by the School and contains much information that will prove interesting and instructive to parents. Interested parties should address the Superintendent, Dr. John P. Stewart, Box 19, Farmdale, Ky.—Adv.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Ellisville, at Ovett	July 20, 21
Collins, at Williamsburg	July 23,
Summerland, at Hinton	July 26, 27
Sumrall, at Good Hope	July 29,
Mt. Olive, at Oakvale	July 30,

GEO. H. THOMPSON, P. E.

Brookhaven District—Third Round.

Adams, at Ebenezer	July 19, 20
Magnolia	July 21
Fernwood, at Kokomo	July 23
McComb, Centenary	July 24
Wesson, at Wesson	July 27, 28
South McComb, at Muddy Springs	July 29, 30

ROBT. SELBY, P. E.

Meridian District—Third Round.

Enterprise and Stonewall, at Enterprise	July 27, 28
Matherville, at Salem	Aug. 2, 3
Daleville, at Soule's Chapel	Aug. 9, 10
Meridian, Central	Aug. 17, 18
Meridian, Fifth Street	Aug. 17, 19

J. T. LEGGETT, P. E.

Newton Dist.—Third Round.

Laurel, Sixth St.	Sat. July 19,
Laurel, Second Ave.	Sun. July 20,
Laurel, Fifth Ave.	Sun. & Mon., July 20, 21
Louin, at Cedar Grove, Sat. and Sun.	July 26, 27
Shiloh, at Clear Creek, Thurs.	July 31,
Morton & Pelahatchie, at Forkville	Aug. 2, 3
Bay Springs, at Raleigh	Aug. 9, 10
Homewood, at Gasque	Fri. Aug. 15,
Trenton, at Burns	Aug. 16, 17

H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Third Round.

Gloster	July 19, 20
Centreville	July 20, 21
Hermanville	July 27,
Nebo, at C. S.	Aug. 2, 3
Harriston, at Mizpah	Aug. 6, 7
Vicksburg, C Street	Aug. 9, 10
Vicksburg, W Street	Aug. 10, 11
Fayette	Aug. 13,
Hamburg	Aug. 16, 17

T. W. ADAMS, P. E.

Seashore District—Third Round.

Lumberton	July 20, 21
Columbia	July 26, 27
Hub and Oakvale, at Hathorn	July 28,
Brooklyn and Bond, at Maxie	July 29,

W. H. HUNTLEY.

Jackson Dist.—Third Round.

Yazoo City	July 20, 21
Flora, at Livingston	July 26, 27
Lintonia, at Lake City	Aug. 1,
Eden, at Lodi	Aug. 2, 3
Benton, at Tranquil	Aug. 8,
Edwards, at Clinton	Aug. 10, 11
Terry, at Forest Hill	Aug. 12,
Satartia, at Wesley Chapel	Aug. 16, 17

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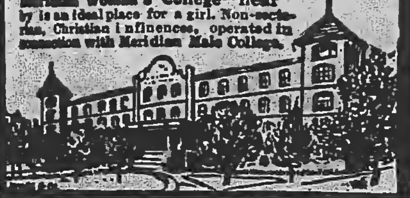

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CONCERNING THE SEAMEN'S BETHEL.

Whereas, the Woman's Missionary Council at its recent meeting in Birmingham, Ala., as a result of a resolution adopted by the Mississippi Conference Board of Missions, decided to discontinue the appropriation to the Seamen's Bethel at Gulfport, and

Whereas, the work of the present Superintendent, Rev. W. T. Griffin, has been highly satisfactory, and

Whereas, in view of the increasing importance of Gulfport as a shipping point and seaport, the need of Mission work among the sailors there is even more imperative now than when the Bethel was first established.

Therefore, Be it Resolved, 1st, That we deeply regret this action of the Woman's Council and of our General Board, and secondly, that we respectfully request our Annual Conference Board of Missions to take such steps as may be necessary to continue said mission, not only until our ensuing Annual Conference, but permanently.

Signed: G. S. Harmon, W. G. Forsyth, B. F. Jones, John Paul, R. T. Stewart.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Verona, Plantersville	July 19, 20
Prairie, Prairie	July 26, 27
Okolona	July 28,
Vardaman, Atlanta	Aug. 2, 3
Montpelier, Mantel	Aug. 8,
Houston, Miss., Rhodes Chapel	Aug. 9, 10
Calhoun City, Big Creek	Aug. 16, 17

JNO. W. BELL, P. E.

Corinth Dist.—Third Round.

Dumas, at Dumas	July 19, 20
Sherman, at Bethel	July 21,
Booneville Ct., at Blythe's Chapel	July 26,
Booneville Station	July 27, 28
Kossuth, at Pleasant Hill	Aug. 1,
Rienzi, at Bethel	Aug. 2, 3
Mooresville, at Asbury	Aug. 8,
Mantachie, at Center Star	Aug. 9,
Guntown and Baldwyn, at Baldwyn	Aug. 10, 11
Iuka Ct., at Spring Hill	Aug. 16,
Iuka Sta.	Aug. 17, 18

J. H. MITCHELL, P. E.

Durant Dist.—Third Round.

Pickens, at Richland	July 19, 20
Lexington (Wed. p.m.)	July 23,
Ackerman, at A. (Fri. p.m.)	July 25,
Hesterville, at Shady Grove	July 26, 27
Chester, at N. Union	July 27, 28
Rural Hill, at Smyrna	Fri. Aug. 1,
Sidon, at Cruger	Aug. 3, 4
Kosciusko Cir., at Ethel	Aug. 9, 10
Ebenezer, at Hebron	Aug. 16, 17

W. S. SHIPMAN, P. E.

Greenville Dist.—Third Round.

Shelby & Alligator, at Duncan	July 19, 20
Lula and Dubbs, at Rich	July 20, 21
Boyle and Arcola, at Boyle	July 27, 28
Clarksdale	Aug. 3, 4
Tunica, at Hollywood	Aug. 9, 10
Coahoma and Lyons, at Coahoma	Aug. 10, 11
Glen Allen, at Winterville	Aug. 16, 17

HAL. S. SPRAGINS.

Winona Dist.—Third Round.

Indianola Mission, at Fairview	July 19, 20
Indianola, p. m.	July 20,
North Carrollton Ct., at Coila, a m.	July 26,
Eupora & Maben, at Eupora	July 27,
Bellefontaine, at Lebanon	July 31,
Slate Springs, at Bethlehem	Aug. 2, 3
Belzoni Ct., at Swiftown	Aug. 8,
Carrollton Ct., at McCarley	Aug. 9,
Minter City, a. m.	Aug. 10,
Schlater, at Schlater, p. m.	Aug. 10,
Webb Ct., at Sumner, a. m.	Aug. 17,

BEN P. JACO, P. E.

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs J. L. Neill, Hattiesburg, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

NORTHFIELD.

The Seventh Interdenominational Woman's Summer School of Home Missions will be held at Northfield July 18-24. Mrs. D. E. Wald will be leader of Mission Study. Many prominent speakers will be heard. The registration fee is one dollar. For further particulars address Mrs. M. J. Gildersleeve, 156 Fifth Ave., New York City.

EASTERN RELIGION IN WESTERN LANDS.

One of the most startling facts is that Buddhism, which has such a strong hold in Seattle, San Francisco and Los Angeles is rapidly propagating itself from these centers. Buddhist temples have been erected at enormous cost, and cultured priests administer the rites and ceremonies of this Eastern religion. Through a series of lectures large numbers of American women are being reached, they being more susceptible to these Old World cults. Thousands of Hindus have recently come to the United States. Mohammedanism reports twenty-four organizations with 1280 adherents in this country. Trained leaders are employed to teach these followers. Parseeism has also been revived and has headquarters in Chicago. We are even taking up the long neglected Egyptian worship of Isis. The weird and unusual seem to appeal strongly to our women, and these priests are well versed in every art which will attract and please. Why this unrest among our women?

WHAT OUR CHILDREN'S AUXILIARY IS DOING.

The Children's Auxiliary of Winona, under the efficient management of Mrs. T. H. Spencer, is going forward with leaps and bounds. They have a membership of 38 with eight subscriptions to the Young Christian Worker. Mrs. Spencer uses the programs given in the Young Christian Worker, interspersed with music and readings. Some of the little tots will respond with sentence prayer. At the end of each quarter she has a public meeting in her home, or on the lawn (this quarter she carried them to the woods for a picnic lunch), and has a mite box opening. Last quarter they realized $10 from mite boxes. Their pledge for 1913 is $10. They have also raised $5 toward the purchase of a piano for the Sunday school room of the church.—North Mississippi Bulletin.

Mrs. Spencer has surely heard the words of the Master, "Feed my lambs," for this splendid society of children could not go forward so steadily if they were not receiving both material and spiritual force. Let more of our women heed the Master's injunction!

THE SUE BENNETT SCHOOL, (LONDON, KY.)

The June Missionary Bulletin contains some interesting facts about this school. It was established in 1892, and now has property valued at $80,000. Five schools were conducted last year: a graded school with 170 students; a high school with 69 students; a commercial school with 69 students; normal, with 173 students, and a music school with 192 students, making a total of 633 enrolled in the various departments. Some students covered two departments, so there were really only 424 individual students. Fifteen teachers are employed. A co-operative kitchen and dining room have been added, and students who were unable to meet the payment of board in the new dormitory were thus enabled to conduct a boarding department for themselves at a very small cost. The Bible class has furnished special interest. Sufficient money has not been collected to build Lucinda B. Helm Hall, and, in the meantime, the school has no chapel and the classrooms are inadequate. An assembly hall is a necessity for so large a school. Ten thousand dollars, in addition to the amount already in hand, is needed before this new building can be erected.

COLLECTIONS FOR THE FIRST QUARTER OF 1913.

Home Department.

Received from Conference Societies, $32,723.96; from other sources, $10,953.09; Total, $43,677.02. During the first quarter of 1912, from the same sources, the collections amounted to $36,319.70. This makes an increase for the quarter of $7,357.35.

Let us work, pray, and give, so that the increase may continue through each quarter of the year. At the recent session of the Woman's Missionary Council some of our work had to be curtailed for the lack of sufficient funds. Don't let this experience again confront our women. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury." Did it ever occur to you, sister, that Christ is observing your method of giving? He sees every gift and knows what proportion it bears to your entire possessions.

A MEMORABLE HOUR.

It was a memorable hour in the meeting of the Board of Missions in Dallas, when Bishop Lambuth made his report on his African trip, and the location of the new mission. When he told his wonderful story of adventure and of his reception by that heathen and cannibal people, he called to the platform beside him the three young men, who, with their wives, are soon to go to this far-away land. The look of perfect surrender which their faces revealed was far more eloquent than any word which could have been uttered by any of our gifted Bishops. Bishop Candler presided at this meeting, and after the candidates had taken their places, he poured forth a prayer which came from the very depths of his heart, and then lead the congregation in singing "Amazing Grace." The words of the prayer and hymn were wafted straight to the Father's throne, and every one in that audience felt the Divine presence. The congregation with one accord moved forward to press the hands of those who have volunteered to "go down while we hold the ropes."

Who are the three men? The names of these three men who go back to Africa with Bishop Lambuth are: Dr. J. L. Mumpower, of Missouri; Rev. C. E. Bush, of Virginia, and Mr. J. A. Stockwell, of Louisiana.

Do we not feel honored that God has put it into the heart of a Louisiana man to respond to this call and to be one of the pioneers in African Mission work? Shall we not join in one fervent volume of prayer that the Holy Spirit may come in great power to him?

Location of the Mission.

This mission is to be located in Central Africa. The Belgian government has granted a permanent concession of land at Hibangu. The missionaries will sail from Antwerp the first week in November, in company with Bishop Lambuth. The funds for projecting this mission have been raised through the indefatigable efforts of Bishop Lambuth. Only one need has been unprovided for, and that is homes for the three missionaries. It will take $3000 for this purpose, and surely there are many women in Southern Methodism who will consider it a great privilege to be allowed to contribute to this fund. These men and women are heeding the call, "Go ye," and we must do all we can to lighten their labors and add comfort to their lives.

Send your contributions without delay to Dr. W. F. McMurry, Corresponding Secretary, 1025 Brook Street, Louisville, Ky.

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Sunday School

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

From an attendance of less than 30 at the beginning of the year, the Sunday school at Jennings has reached an attendance of 70.

The Adult Bible class at the Bethel church, on the Evangeline Mission, has been organized into the "Truth Seekers" Class, with Mr. A. A. Overstreet as teacher, Mr. J. M. Deare, President, and Mrs. J. S. Baker, Secretary-Treasurer.

Mr. W. A. Baker of Garland, who is a steward and has served as Sunday school superintendent, furnishes a good per cent of the church members and Sunday school scholars for the Bethel church from his children and grandchildren, there being thirty-seven in all. On Children's Day seven joined the Church, five of them being members of Brother Baker's family. Here is one family, at least, that seems to be in no danger of extinction.

Dr. Henry F. Cope, Secretary of the Religious Educational Association, while in conversation with the writer recently, commended, among others, the following books as being especially helpful to Sunday school teachers, or for use in Teacher-training classes: "Books of the Bible and Their Place in History," by Hagard Fowler; Weigles' "The Teacher and The Child;" "Efficiency in the Sunday school," by Cope. We are sure that these books are worth an examination by progressive Sunday school workers.

The value of early training is seen in animals. The colt that is handled with kindness and intelligence when young, "will not depart from it" when he is old. But the wild horse of the Texas ranch must be lassoed and brought into subjection through the process of a "Broncho Busting," and can never be trusted like the home raised animal. Likewise, if the habit of Sunday school and church attendance and doing Christian service is not formed in early life, its practice will not be easy and joyous in later life; and if there is a break in the habit, to re-established it is like trying to overcome the bad effect on a team that was once stalled —it can hardly be trusted again. As a wise teamster guards against the first runaway and the first stall, so should the wise parent or teacher see that there comes no let-downs in the regular habits of piety or the performance of religious duties in children. To stop that teen-age leak is the task of a skilled workman, but to keep possession of the heart of a youth who is already in the line of religious duty is easier than to retake it if once lost. "Horse sense" in the training of children is as valuable as in the training of animals.

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, believes that there should be some program for Temperance Sunday in the Sunday school that will contribute toward the establishment of sobriety and prohibition in our State, by seeking to get the scholars lined up for a forward movement that will count. He also suggests that every Adult Bible class have a committee on Civic Righteousness, "whose duty it shall be to see that every male member twenty-one years old and over pays his pole tax and registers. We must have our best people to vote." All of this we approve, and we hope that our Sunday schools will take notice of these suggestions. We submit the following as a suitable Sunday school Temperance Rally Cry, which has been evolved from an International Association program:

Leader—"The children of the Sunday school."

Children respond in concert—"Will try, try, try."

Leader—"To lift the prohibition standard."

Response—"High, high, high."

Leader—"To foster public sentiment."

Response—"That by and by."

Leader—"We'll make our State and nation."

Response—"Dry, Dry, Dry!"

Leader—"Who'll work and pray for that glad day?"

Response (with Chatauqua salute) —"I, I, I."

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"Our lives are not levels but grades. If we don't go up, we must go down."

Rev. T. H. Lipscomb is out on a camp with his Boy Scouts—the first patrol. These youngsters are enthusiastic and will live by the Scout law, which, after all, would be a wonderfully good law for us all to live by.

The first men's class ever organized in Tula, Miss., was launched June 22, as a result of the session held in the interest of the Sunday school on an afternoon of the Holly Springs District Conference, which was held in that hospitable town.

Bishop Vincent once said, "It is possible to place too great a value on the Sunday school as a pedagogical opportunity. It should be more than an educational opportunity—it must be tremendously evangelistic. To fulfil its mission, the atmosphere of a school must be surcharged with prayer and earnest desire. A Decision Day crystallizes this effort.

Rev. R. W. Lovett, pastor of the Mathiston Circuit, has certainly made fine progress along Sunday school lines. When he was sent to this charge, he found one Sunday school; now he has four live, "up-to-now" (to use his expression) Sunday schools, one of which has adopted "We never sleep," as its motto. The La Grange Sunday school will soon have every department organized and will be doing a very fine grade of work. Such reports are encouraging, and go far to prove that we have no rural problem. The problem is to awaken people to the necessity of doing good work and doing it enthusiastically and well.

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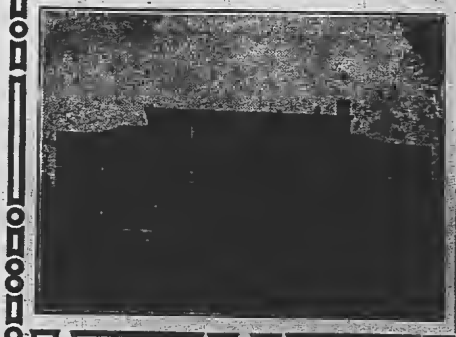

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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 30 "Prove All Things: Hold Fast That which is Good." Whole No. 2996.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 24, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

THE DISCIPLES MOST NEEDED.

Never has there been a great and useful Christian who was not much given to prayer. This has been the secret of power with all the men of might in the divine kingdom. It was one of the most outstanding characteristics of our Lord himself when he tabernacled in the flesh. The Scriptures have much more to say of his praying than of his preaching. He sometimes spent whole nights in solitary communion with the Father. No part of St. Paul's writings are more remarkable than his prayers. They give us an insight into his heart and a conception of him that can nowhere else be found. John Wesley also tarried much before the throne of grace; he well knew and oft trod the way into the Master's presence. Herein largely lies the explanation of his extraordinary spirituality and marvelous ministry.

How comparatively few there are in this age who really know how to pray! This is the lesson that thousands of professed disciples of Jesus most need to learn. Nor is this as slight a task as many imagine. It costs vastly more in the way of heart-searching, penitence, confession, and self-renunciation and self-surrender than most persons are willing to pay. The effectual, fervent prayer that availeth much usually springs from a righteous heart. So in reality to become mighty in prayer is to become a holy man or woman; hence it is no quick and easy acquirement. But it is one well worth striving for. It will irradiate a person's own life, transform and enrich his character, give him the key to the storehouse of divine power, and open the way to large usefulness. The Church to-day needs nothing so much as she does members who know how to reach the eternal throne and prevail with Him who sits upon it. Such disciples, though they may be poor in purse, are worth more than multi-millionaires to Zion.

LEND THEM A HELPING HAND.

The representatives of our several schools in Louisiana and Mississippi are now busy campaigning for pupils for their next sessions. This is a most important work, and in it they should have the active assistance of every Methodist pastor in the two States. Look your field carefully over, brother, and send to those in charge of our institutions of learning the names of any young people who are going off to college, or who ought to go. **Do not procrastinate, but do this at once.** Also talk up our schools—they are worthy of your commendation. There is no good reason why a Louisiana or Mississippi Methodist should send his son or daughter to some other State to be educated when such excellent opportunities may be had within his own commonwealth.

One thing more: **Beware of educational poachers who promise to do so much for so little.** Education that is too cheap, like everything else of that kind, is almost sure to prove inferior and unsatisfactory. Do not take chances when the priceless interests of your child are at stake. A reasonable price must be paid for the best care and instruction.

BOY SCOUT HEROES.

The following dispatch from Jasper, Ala., to a secular daily, bearing date of July 16, is well worth reading:

"The local troop of Boy Scouts rendered valuable aid to Dr. J. A. Goodwin Monday night. On his way to see a young lady, who had fallen from a cliff, he missed the way and drove his car down the mountain to where the Boy Scouts were in camp. The scout master sent four boys to assist the doctor on a hike across the mountain to where the wounded lady was camping, and, on returning and attempting to climb the mountain with his car, the gasoline would not flow to the engine. He walked back to the camp and made known his plight, and the scout master called up the scouts, who, in their night shirts and bare feet, crossed the river and pushed the doctor's car near the top of the mountain, where it was level enough for the gasoline to flow to the engine."

Such incidents as this show that heroes do not, as some seem to imagine, belong wholly to the past. They also demonstrate that true heroism can be exemplified in times of peace as well as war, and in the opening years of life as well as in the days of its maturity. In inspiring our youth with such ideals and in inciting them to such deeds, the Boy Scouts Movement must necessarily do great good. All honor to these gallant young knights of the twentieth century! They help to make us, amid the many discouraging problems and perplexities of this age, hopeful of the future.

MR. CARNEGIE'S ATTITUDE TOWARD CONFEDERATE SOLDIERS.

The July number of The Confederate Veteran contains an interesting correspondence between Col. A. K. McClure, formerly the brilliant Editor of the Philadelphia Times, and Mr. Andrew Carnegie concerning the question of assisting the needy veterans of the lost cause. The circumstances which gave rise to this correspondence were as follows: Mr. Carnegie, having become enormously wealthy by his operations as a steel monopolist, was scattering his money promiscuously about; so in 1901, two distinguished Union soldiers, Col. Sylvester Bonnaffon, Jr., and Adjutant John Hayes, addressed to him the following letter:

"Dear Sir—Having served on the Union side in the War of the Rebellion, we thoroughly tested the bravery of our opponents from the Southern States. It made the contest a terrible one, but it demonstrated the strength of free government. It advanced this country's force, in the opinion of the word's powers, more than a hundred years of peaceful rule would have advanced it. It has given the government of this country a commanding position. Many of the men we fought against are maimed and poverty-stricken veterans, living in their old age upon the meager charity of an impoverished people. They are American citizens, but for obvious reasons the general government cannot pension them nor create soldiers' homes for them. We therefore respectfully suggest the propriety of placing a trust fund in the hands of capable Southern gentlemen for the purpose of assisting the poor, deserving, and maimed soldiers of the Southern army by pensions and by soldiers' homes. We believe many wealthy gentlemen of the North would cheerfully contribute to such a fund, but we first call it to your attention. We feel sure that lasting good to the country and donors would result from such a movement."

Learning of this action upon the part of these two magnanimous men who fought upon the Federal side in the War between the States, Col. McClure, who, though a Northern man, was a true friend of the South, and who had been intimately associated with Mr. Carnegie, sought to re-enforce their appeal by writing him a letter on the subject. This led to the exchange of communications between the two gentlemen which the Confederate Veteran has recently given to the public. Mr. Carnegie's last letter is, in part, as follows:

"My Dear Friend—I have forgiven the Southern soldier, but I could not bring myself to give for his support as such. I have forgiven Gen. Lee for his blunder, but I do not like to see his statue in the Hall of Fame. These people made a sad mistake, having struck at their country. I am afraid that I forgive, but do not forget, which the humorist says is trying to settle with the Lord at 50 per cent on the dollar."

From the foregoing it is manifest that the cause of Christian education is not the only good thing that has failed to command the appreciation of this noted agnostic multi-millionaire. But this should not be in the least surprising. The lofty devotion to principle, the uncomplaining self-sacrifice, and the splendid courage of the Confederate soldier are not qualities that could be expected to appeal to a man of the sordid and grasping type of Mr. Carnegie. What could there be in common between such a character and the peerless Robert E. Lee, whom money was powerless to influence?

The Confederate soldier, we are glad to say, has never asked Mr. Carnegie or anybody else for a pension. Even the meager assistance which the Southern States have given him has come to him unsought. Sublime as was his bravery in battle, and splendid as was the heroism with which he set his hand to the task of rehabilitating the devastated South, grander still has been his unmurmuring endurance of misfortune and poverty. "He has earned and kept the company of his own self-respect." Standing a few weeks ago within the base of the Confederate monument on the Old Capitol grounds at Jackson, Miss., we copied from the wall on a slip of paper the following words which Mr. Carnegie and others like him would do well to study:

"All is lost! but by the graves
Where martyred heroes rest,
He wins the most who honor saves—
Success is not the test."

CHANCELLOR KIRKLAND'S LETTER.

By Dr. James Cannon.

It is only just that Chancellor Kirkland should be given the opportunity to make reply to the Bishops and the four minority trustees and so his reply as given in the Nashville Banner is published below. (Most of our clerical readers saw this letter in the Nashville Advocate.—The Editor.)

But a careful reading will show that Chancellor Kirkland ignores the main issue and tries to minimize what the Church and the Bishops have done for Vanderbilt, and then to encourage the idea in the local Nashville and Tennessee public that the Vanderbilt University is not the product of Methodism or dependent upon Methodism for its life and success. It is the old story of the Bible, "Jeshurun waxed fat and kicked." The Methodist Church founded Vanderbilt University, and for nearly forty years it has fostered it, and now that it has grown strong under the Church's fostering care, the Chancellor and the local community are ready like Jeshurun to kick off the Church and become a "civic" Nashville institution.

There is only one real issue in this matter, and this Chancellor Kirkland ignores: Can the Vanderbilt University accept Mr. Carnegie's money and remain, as in the past, under the control of the Church? It cannot, even if Mr. Carnegie would give his money to Vanderbilt in case the suit is decided in favor of the Church—the Church can not accept his money in the face of his insulting letter. A gift can be accepted without loss of self-respect if given in the proper way, but Southern Methodism cannot retain her independence and self-respect before the world and before God, if the gift of Mr. Carnegie is accepted by her representatives with the insult in his letter not withdrawn. It is time that Chancellor Kirkland and the Nashville papers had learned that Southern Methodism is greater than the Vanderbilt University and Nashville combined, and that the Church will maintain her independence and self-respect, if Vanderbilt never gets a dollar from Mr. Carnegie, or if the Church loses the suit in the courts of Tennessee, or if the local Nashville community deserts the Church for dollars.

If local sentiment in Nashville prefers Carnegie money to Southern Methodist institutions, and if the Church loses her case in the Tennessee courts, then the M. E. Church, South, should sell the Publishing House and move the connectional offices to some other city which will not lose all its self-respect and gratitude at the mere prospect of a million dollars.

Certainly the Carnegie million has been a searchlight, revealing the true attitude of Chancellor Kirkland and the Nashville dailies. The statement in Chancellor Kirkland's letter that the Bishops should have kept quiet till the suit was settled, so that the University might get $200,000 from Mr. Carnegie and have it even should the Church win, is an amazing revelation. How could a self-respecting Church agree to take such a course, and how money must blind one who would suggest it!

The Church can afford to lose Carnegie's million. She cannot afford to sell her independence and self-respect. If the Church wins the suit, men should be put in charge of Vanderbilt who believe that the Church is commissioned by God to educate, and that she is equal to the task. If the Church loses the suit, then she should withdraw all patronage and support of every kind from the University, and should move all her offices away from a city which is willing to sell out the Church for money.—From the Baltimore and Richmond Christian Advocate.

A WORD FROM THE MIDLAND METHODIST.

Says the Midland Methodist (published at Nashville): "There is no true education which is divorced from the Christ of the ages and the Master of life and destiny. The Church of Christ has been a champion of education from its beginning, and out of her interest in it the foundation has been laid; and to conclude that, since the Church has created and fostered schools, the mother is to be rejected by the daughter whose very life has depended on that mother is the lowest type of ingratitude. It is not strange that some of those are among the membership of our Churches who look on all rejections of money for these institutions the Church has founded as narrow and little, when they can see nothing more in the Church than a club where the respectable can be respected and which is so poverty-stricken as to bite at any bait of money, regardless of loyalty to their Master and Lord. Thank God, the day has not yet come in our Church when our Bishops and real leaders will sell out for cash! 'The gates of hell shall not prevail against the Church,' much less the financiers and critics whose eyes and hearts are metallized."

AN APPEAL TO THE CHURCH.

(Adopted by the Board of Missions at a called Meeting held on July 8, 1913.)

It is a well known fact that the income of this Board has for years been barely sufficient to sustain the mission work we have undertaken. The slow increase in this income falls far short of the growth of the necessary demands on the field. Hence the Board is forced to appropriate to the fullest limit allowed by its laws in order to meet the immediate and urgent requirements of its work. On the basis of the increased income for 1911 the Board made the largest appropriation in its history. This appropriation was for the year 1913 and must be paid out of the income of this year. Last year there was a decrease in the income for foreign missions. Unless there is a great increase therefore in the regular income between now and December 31, there will be a deficit for this year of a considerable sum.

The great offering made at the recent General Missionary Conference cannot apply to our current appropriations, because it was specially directed to the Building and Equipment Fund and other definite objects. The necessary increase must be made up by a united effort which will swell the contribution that comes through our regular channels. A deficit for this year is not the only danger we face. The appropriations to be paid in 1915 must be made on the basis of this year's income. Without the increase referred to therefore we shall be compelled to hold the appropriations at the hurting point, to which we had to reduce them for the year 1914, and that in the face of the sore and growing needs and thrilling opportunities of the hour.

We dare not contemplate such a disaster. We must not permit the Church to so far fail of her duty and privilege. We therefore most earnestly urge upon all our pastors that for the remaining months of the year they make unusual effort to swell the income for missions; that the assessment in no case be made the measure of our gifts, but that the ideal and aim in every instance be according as God hath prospered every one; that all available funds for specials shall be gathered in and reported; and that surpluses which have been or may be undertaken shall be pressed to the fullest possible measure.

The hour and the cause call for united, persistent and vigorous effort. It is no ordinary condition and no ordinary difficulty that confronts us. Ordinary means and methods therefore will not adequately meet the situation. The heart of the Church is stirring with response to the missionary appeal and we believe the time is ripe and the people ready to be led in a great advance. We confidently count on our leaders in this hour of great opportunity and of great responsibility.

Signed: FITZGERALD S. PARKER.
J. J. STOWE.

THE CHURCH SCHOOLS AND THE MINISTRY.

The kindly feeling that laymen have for preachers, as preachers, is often responsible for a lack of frankness where it is most needed. So in the beginning of this article, I wish to disclaim any personal feeling or any desire to wound the most sensitive one? My house has ever been open to preachers, even those teaching, and the times were never too hard for me to find a bit of food and other refreshments for the weary laborer in the vineyard of the Lord. Love for my Church and her institutions calls forth these observations.

We all claim to believe in a called ministry. No belief is more universal in the Methodist Church. I recall only one preacher who frankly confessed that he was not called to the holy work, and he did as little as he conscientiously could to hold his appointment. To me no honor could be so great as this. To feel that my Heavenly Father had use for me in his plans for the salvation of the race, would be an almost unbelievable distinction. For him to say, "Go preach my gospel!" is the greatest possible token of his love and confidence. A man the recipient of this unquestioned honor, should reject with disdain an offer to take the presidency of a college, and personally I fail to see how any one could do otherwise. In fact, I cannot see how he has the right to take a school when called to the highest of earthly professions. Yet many use all sorts of plans to get schools.

It is a well known fact that very few of our church schools are doing the work that we as laymen have the right to expect of them. With our large membership, Centenary, Millsaps, Emory, Wofford, and Hendrix ought each to have at least 800 to 1000 pupils. Not a single school, male or female, has one-fourth of the pupils that THE CHURCH NEEDS FOR IT TO HAVE. Never has the Church needed men and women educated in heart and head as she does now, and the schools she looks to for them are failing to supply the demand. Why is this so? Below you will find the reasons as I see them:

(1) There is a deep-seated but practically universal prejudice against "preacher-teachers." This is one of the principal reasons why our schools, and those of other denominations, are so poorly endowed. Private and semi-private schools easily attract the attention and money of the liberally disposed, and the daily papers report donation after donation aggregating millions, while the church schools struggle along with poor equipments and inferior buildings. Yet the country sorely needs the men and women they ought to send out. This prejudice is not entirely confined to the laymen and the general public—preachers have it too. I recall a president of a church school for girls who sent his sons to the State University. Few men were ever more highly honored by their Church than he by his Conference. Yet the fact speaks for itself. At a recent district conference the writer heard two splendid ministers make substantially the following utterance: "No preacher has a right to teach school at all."

(2) It is conceded that some ministers have made a moderate success as presidents of church colleges—not because it was right for them to leave their pulpits, but because God needed that work done, and in his wisdom over-ruled the mistake of the trustees. But the number of failures is so glaring and frequent that the successful "preacher-teacher" is a rare and brilliant exception—such a shining one that the Church usually makes a Bishop of him. For example, let me mention a case or two—I could mention scores. In a certain Conference were two men who were eminently successful as pastor and presiding elder, and who were in every way men whom their brethren delighted to honor. Wherever they went, their popularity was unbounded. In an evil hour one accepted the presidency of a college for men, and the other one for women. "The Advocate" voiced the opinion of the peo-

ple when it commended the wisdom (?) of the trustees. Both men were apparently eminently suited for this work; yet each recorded a pitiful failure. Returning to their God-called employ, they again achieved that success they so greatly merited, and their "latter years" were their best.

(3) Another reason why our schools are not more successful, is the lack of loyalty to them that their trustees so often show. One instance will show what I mean. A certain school under the control of the Methodist Church was in need of an assistant professor. The salary was small, and the place not particularly attractive. Among the applicants for the place was the son of a superannuated Methodist preacher, a graduate "Cum Laude" of one of our best schools, with three years' successful experience in the work of teaching. There were three other applicants, but none so well indorsed, or with so much experience. All were graduates of Methodist schools except one—he was from a Baptist family and school—though he was not actually a member of that Church. One of the young men spoke of his prospects to me, and felt assured that he or the "Emory" man would get the place. He was shocked when I suggested that the Baptist college man would get the place—a prophecy that I am sorry to say came true. The successful one was neither so well educated nor recommended as the others.

In conclusion, let me say that it is worse than useless for trustees to ignore this feeling. It does exist, and will continue to do so as long as we Methodists believe in a called ministry, and may God grant that we never lose that precious ideal! Our Church is full of consecrated laymen who are ready to serve their Church at any time, yet who are too polite to tell trustees the reason why the rolls of our schools are so meager and why their endowment is so entirely inadequate for the times. When the State and private schools have in their employ so many laymen of deep piety, clean lives, and ripe scholarship, it seems folly for trustees to continue the suicidal policy that they have so long pursued. Let them awake to the fact that our schools are not meeting the demands of the Church, and return the preachers to the pulpits where they can be of service to God and the Church. The laymen can do this work well, and they will do it too, if given a chance.

A METHODIST LAYMAN.

FREE SCHOLARSHIPS FOR YOUNG PREACHERS AT VANDERBILT.

Young preachers of the Methodist Episcopal Church, South, who are college graduates, can secure free scholarships that will cover the cost of board in the Biblical Department of Vanderbilt University. A loan fund is available for those who cannot secure scholarships. Tuition and room rent are free. An Employment Bureau aids students in seeking remunerative work such as may be carried on in connection with their University studies. There were one hundred and seven ministerial students at Vanderbilt University last year, thirteen of this number being students in the Academic Department. Of the ninety-four theological students in the University last year, fifty-six held academic degrees, and twenty others had college training, though they were not graduates. Thirty-seven colleges and universities were represented in the student body. About eight hundred former students of the University are now preaching in the various Annual Conferences of Southern Methodism, or are teaching in the schools of the Church. A large proportion of the foreign missionaries of the Church are former Vanderbilt students.

The large number of courses of Biblical and theological study offered to students, the many distinguished preachers and lecturers that annually visit Nashville, the splendid opportunities offered by Nashville for studying the problems of the modern city, the commodious and well arranged building of the Biblical Department (Wesley Hall), and the ample and beautifully wooded campus of over sixty acres, the opportunity to come in social contact and daily fellowship with a hundred or more young ministers from all the Conferences and colleges of Southern Methodism and to study all the great connectional interests of the Church that are centered in Nashville—these are some of the many reasons that make it desirable for every young preacher of the Methodist Church, South, to spend, if possible, from one to three years at Vanderbilt University. Let every young minister of the Church who desires the help of a University in preparing himself for more effective service in the ministry, write to the Dean of the Biblical Dpartment, Dr. W. F. Tillett, Nashville, Tenn.

FROM DR. WYNN.

The interest in Centenary College in the Shreveport District is very encouraging. At the recent District Conference, a movement was set on foot to raise a Loan Fund to assist worthy students, and it was resolved to have in hand by the opening of the session a minimum of $1000. This will at the same time help in the maintenance of the school.

The prospect, so far, for a good opening is very good indeed. I am traveling as much as possible during the summer on the lookout for students, and I shall appreciate very much any help from the brethren.

The vacancy in the Faculty occasioned by the resignation of Mr. Rouse, has been filled by the election of Prof. Buford D. Battle, brother of Rev. C. A. Battle of New Orleans, to the chair of Latin and German.

At this writing I am in Grand Cane, where Rev. T. H. Morris, of Mansfield, is most ably assisting Brother Harvell in a revival meeting. The prospect for a successful revival is excellent.

R. H. WYNN.

MILLSAPS COLLEGE NOTES.

Drs. Watkins and Sullivan have been engaged most of the time since the close of the session in canvassing for the college. They report that prospects for the college were never brighter.

There are about twelve young men attending the summer school making up work. The faculty for the summer school may be enlarged next year in order to accommodate a larger attendance. The demand for summer work is constantly growing and provision should be made to satisfy it.

Mrs. Joyce, the efficient matron of the Preparatory School, left the campus a few days ago to spend the summer in Gulfport.

The new Preparatory School building is nearing completion, and presents an imposing appearance on the site of the old edifice which was destroyed by fire last January. It occupies the most beautiful location on the grounds.

The new Millsaps Buliding in the city, which was recently given by Major Millsaps to the College, is nearing completion. That structure, as it lifts its several stories above the other buildings in its section, stands as a mighty challenge to the Methodists of Mississippi. Why will not the Methodists of the State say to Major Millsaps: "Turn about is fair play. We will now duplicate your generosity and add another $150,000 to the endowment fund of Millsaps College?"

Misses Elizabeth and Olive Watkins have returned to the campus after a visit to Hattiesburg.

The following members of the faculty may be found on the campus during the summer: Profs. Ricketts, Huddleston, Noble, E. Y. Burton and Harrell. Dr. Kern is attending the conference of Y. M. C. A. workers which is being held in Arkansas. Prof. J. M. Burton is at his home in Culpepper, Va., from whence he will go this fall to Johns Hopkins University for a year's graduate work. Prof. Lin is in New Orleans doing some special work. Dr. Swartz is spending the vacation in Potsdam, N. Y.

One of the most pleasant events of the Commencement season occurred just before the members of the faculty took their departure for the summer, when President and Mrs. Watkins entertained them at tea on the evening of June 11. The time of departure came all too soon, and all left declaring that it had been the most delightful faculty meeting of the entire year.

Bishop and Mrs. Murrah left Jackson on July 14 for New York, from whence they sailed on the 19th for Europe on the newest and largest vessel afloat, "The Imperator."

Jackson, Miss. G. L. HARRELL.

AN IMPORTANT GATHERING.

Sunday School and Epworth League Conference at Southern Assembly, Lake Junaluska. North Carolina, August 6-17, 1913.

The Sunday School and Epworth League Conference will be held at the Southern Assembly Grounds, Lake Junaluska, N. C. (post office), on the apex of the Blue Ridge Range, in Richland Valley, three miles east of Waynesville, on the Southern Railway.

Lake Junaluska is 2,800 feet above sea level. The climate is charming, the air dry and bracing, the water pure, and the scenery sublime. There are eighty peaks over 5,000 feet high within a radius of fifty miles of the Assembly Grounds.

The Program.

Conferences on every phase of Sunday school and Epworth League organization and work will be conducted by members of the Sunday School and Epworth League Departments, respectively. There will be sermons, Bible lectures, and platform addresses by men of eminent ability. August 6 to 17 will be a time of fellowship, inspiration, training, rest, and recreation in "The Sapphire Country."

For information concerning board, address the Southern Assembly, Waynesville, N. C.

Railroad rates have been authorized from August 4th to 9th, with return limit of August 20th. Inquire at your ticket office.

HOW A DISTINGUISHED MAN WAS CONVERTED.

By Rev. P. O. Lowrey.

The following striking story of the conversion of Rev. W. G. McCoy, the father of Bishop McCoy, through the influence of a Bible while an inmate of a Federal prison, is related: He fought on the Southern side with "Quantrell's Guerrillas," an independent band that did the Federal Army all the harm it could by the "bushwhacking" method of warfare. This organization was not officially connected with the Confederate Army. The noted James boys were members of the same band. While enduring the hardships of the prison life into which he fell, young McCoy chanced to pick up a piece of paper containing the address of the American Bible Society, and not knowing the nature of its benevolence, he by post asked for some clothes, but instead received "such as they had"—a Bible; and it was while spending the dreary hours reading this that he was converted, and put on the "robes of righteousness," instead of the clothes for which he had asked. Being outlawed by the predominance of Union sentiment in Missouri where his band had operated, he migrated to Alabama, and while in a despondent and homeless state, after nightfall one evening he espied a light in the distance to which he went, and found there a kind-hearted widow who needed a young man on her farm. He was employed by her, and through her continued kindness he obtained his education and preparation for the ministry.

Here was a case where the "quick and powerful Word" without even some one to teach, as in the case of the Eunuch, a soul made "wise unto salvation." Surely the entrance of this Word dispels darkness and "giveth light."

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Church News

Bishop W. P. Thirkield, of the Methodist Episcopal Church, and his family have left New Orleans for their summer home at Marshfield Center, Mass., where they will spend the remainder of the hot season.

* * *

According to the Pacific Methodist Advocate, the strength of Mormonism in the Northwest is as follows: Utah, 92 per cent of the population; Idaho, 62 per cent; Wyoming, 11 per cent; Arizona, 24 per cent; Nevada, 8 per cent; Colorado, 3 per cent.

* * *

Hendrix College, in Arkansas, received a gift of $20,000 to be applied on its endowment fund recently. According to the arrangement that Hendrix College has with the General Board of Education of New York City, that Board will add $6,000 to this amount.

* * *

According to the press reports, the World's Sunday School Convention at Zurich, Switzerland, which closed on July 15, was a truly great gathering. Delegates from nearly all the lands of earth were in attendance, and the rulers of many nations sent their felicitations. More than $300,000 was raised for various purposes while the Convention was in session.

* * *

Dr. S. A. Steel is not only a brilliant preacher and lecturer, but he is also given to holding communion with the Muses. The cover page of a recent number of the Wesleyan Christian Advocate was adorned with a meritorious poem from his pen, entitled "The Processional." Indeed, whatever this gifted ex-Mississippian undertakes to do, he seems invariably to do it well.

* * *

Bishop W. R. Lambuth was due to sail for Brazil on July 12. After finishing his work in South America, he will proceed to Africa to complete the task of establishing a Southern Methodist Mission in that country, taking with him the little band that he has chosen to have charge of this important work. Who can tell what far-reaching results may spring out of this now small movement in the coming years?

* * *

Rev. C. N. Broadhurst is closing a successful year's work as pastor of the Park Street Church of Hannibal, Mo. Although he has conducted no special revival meeting, he has received 100 into the Church. Four young men from his Sunday school are planning to enter the itinerancy, and one young lady has volunteered to become a deaconess. Such spiritual results are evidence that God is owning the work of this pastor.

* * *

Dean N. A. Pattillo, acting President of the Randolph-Macon Woman's College, has announced the selection of Dr. E. B. Crooks to fill the Chair of Philosophy and Pedagogy, to take the place made vacant by the resignation of Dr. Lane, who has returned to his native home in Canada. Dr. Crooks is a native of Kentucky and a son of a Methodist preacher. He is a graduate of Central College of Missouri and of Vanderbilt University, having received the A. M. degree from the latter institution.

* * *

The Editors and Publishers of Southern Methodist papers held a meeting during the Missionary Conference in Lake Junaluska recently and effected the organization of the Southern Methodist Press Association. Dr. E. G. B. Mann, of the Central Methodist, is the President; Rev. H. M. Blair, of the North Carolina Christian Advocate, is Vice President, and Dr. James A. Anderson, of the Western Methodist, is the Secretary. These, with Dr. James Cannon, Jr., of the Baltimore and Richmond Advocate, and Mr. W. L. Blaylock, of the Texas Christian Advocate, constitute the Executive Committee.

* * *

Representatives of the Kentucky Conference have bought a beautiful lot at Lake Junaluska, which has a frontage of 200 feet and is located on a fine elevation, overlooking the lake. It is stated that a stock company will be formed and that steps will be speedily taken to erect on this site a commodious house of fifty rooms to lodge members of the Kentucky Conference who in the future may attend gatherings held on the Assembly Grounds. This strikes us as a wise and timely movement, that might well be imitated by many other Annual Conferences. With Mr. J. R. Pepper and Dr. James Cannon directing its affairs, Lake Junaluska is destined to become one of the foremost of American chautauquas.

CAPT. S. B. McCUTCHEON DEAD.

Dear Dr. Meek: I write to inform you that at two o'clock this afternoon, in this city, Captain S. B. McCutcheon died.

Captain McCutcheon was one of the oldest citizens of Shreveport, having resided here since before the War, and I doubt if any man in Methodism has done more for the cause in Louisiana than has Captain McCutcheon. He was a member of the Joint Board of Finance of our Conference, I think, for 36 years. He had been a member of the Official Board of the First M. E. Church of this city for 41 years. I doubt if there is a preacher in the Louisiana Conference that will not learn with regret of the death of this great and good man.

W. A. McKENNON.

Shreveport, La., July 16, 1913.

We greatly regret to be informed of the death of this noble layman, whose influence has long been so potentially felt for good in Louisiana. The Methodism of the entire State has in his translation sustained an appreciable loss. He wrought worthily, and doubtless he has passed to a rich reward. We extend to the bereaved our deepest sympathy.—Editor of the Advocate.

THE SEASHORE CAMP MEETING.

The forty-second Seashore Camp Meeting was held at the Seashore Camp Ground, closing on Wednesday, July 16, 1913. Dr. J. M. Henry, presiding elder of the New Orleans District (La.), Dr. J. S. Frazier, presiding elder of the Mobile District (Ala.), and Rev. W. H. Huntley, presiding elder of the Seashore District (Miss.), had the Seashore Camp Meeting in charge. The eminent ministers who gave the word of God interpretation were Dr. John M. Moore, of Nashville, Tenn., Dr. J. D. Simpson, of Birmingham, Ala., and Dr. G. W. Mathews, of Fitzgerald, Ga. Prayer service was held every morning at 7 o'clock. At 9 a. m., 11 a. m., and 8 p. m., a sermon was preached by one of the three ministers mentioned above.

The Camp Meeting opened on Wednesday evening, July 9, at 8 o'clock. Dr. J. M. Henry made the announcements and closed by saying, "We look to God to convert the unconverted." The first sermon was delivered by Dr. John M. Moore, whose discourses had a tendency toward a larger outlook for humanity, whom God is perfecting according to his good purpose. He held that man should know his limitations, and in faith rely upon God, his Father; that when a man thinks, or feels, his heart ought to appeal to God, and that religion is for his spiritual development. Through all his utterances ran the aspiring strain of belief in Jesus Christ.

The sermons of Dr. J. D. Simpson were as leading lights in the Christian's pathway to a higher attainments of spirituality and marked with compassion for those without the fold, and also by an endeavor to lead them by love to accept salvation.

The discourses of Dr. G. W. Mathews were in keeping with the tenets of the Old Testament. The finest was on the "Pentecostal Feast," which conveyed the impression that the power of the Holy Ghost might still come upon people in the days of conscious need of the Divine Spirit.

The last sermon was preached by Rev. J. D. Simpson, Wednesday evening at 8 o'clock. The text was John 6:68, 69. Dr. Simpson delivered unto us the words of eternal life and emphasized the value of the firm foundation that is gained by the individual when becoming a member of the Church. The sacrament was solemnly administered; thirty-five ministers gathered 'round the altar. The large congregation (600 or more) partook of the Lord's Supper in remembrance of Jesus.

Though the Seashore Camp Meetings of olden days were as revivals to save the souls of sinners, in this new era the success or failure of a camp meeting cannot be measured by the number of sinners kneeling at the altar. With the advance of civilization conditions have changed. Through the constant ministrations of the clergy, it is God's good pleasure that man should receive a spirituality of being that will lift him above the sordid materialism of earth. These ideas were set forth forcibly by Dr. J. M. Moore, Dr. J. D. Simpson, and Dr. G. W. Mathews. The truth of these statements is evident, as to-day the majority of people who attend the Seashore Camp Meeting (as it has been for the last four or five years) are Christians and the children of Christian fathers and mothers. It should be borne in mind that when children scarcely in their teens are led to profess religion they are delivered from sin, and grow up under the guidance of the Church, receiving a certain degree of spirituality that fits them to enjoy a religious atmosphere in which the presence of God seems to abide.

Such conditions are extant on the Seashore Camp Ground, and the forty-second Seashore Camp Meeting was in keeping with the times. It was a revival of faith and grace among the Church members who attended the services. The congregations were always good, and on Sunday the Tabernacle was crowded, 1200 or more being present. Many came from the cities of Mobile, New Orleans, Moss Point and other points, to remain through the camp meeting. It is said by the campers, that the attendance this year was larger than it was last year.

R. D. PENNINGTON.

CONCERNING REVIVALS.

We, the undersigned committee, appointed by the Shreveport District Conference, at its recent session, as a Committee on Revivals, submit the following report:

We find that most of our preachers in the Shreveport District failed to report satisfactorily concerning the spiritual condition of their churches, and since we believe the great work of the Church and of our ministry should be to get people saved from sin and keep them saved, we do therefore respectfully declare it to be our opinion that if our pastors would address themselves more energetically to this end, it would not be necessary to call for the assistance of evangelists to accomplish the results of a revival. On the contrary, we believe that we would have an ever-growing revival all the year round. We have no particular objection to special revivalists, but the above suggestion is made because we believe that if it is followed out, it will save to the Church both time and expense.

Then, again, we find that our pastors are weakened by a tendency to compromise with worldly-minded people. Our Discipline is plain in its utterances against worldliness, and we believe if it were strictly enforced, our Church would soon be rid of an element that is now a detriment to it. People who play cards, dance, play pool, attend theaters, and drink whiskey must be made to know that if they do not quit such things they must withdraw from church membership. This, in our opinion, would be one of the most effective moves toward bringing about a great revival.

And lastly, we would urge the pastors and people to begin praying in earnest for a gracious revival of religion during the remainder of this year, and that we may be so baptized with the Holy Spirit that the fire may continue to burn until Christ shall reign in the hearts of the people everywhere.

Respectfully submitted,
JOHN FRANKLIN,
S. S. HOLLADAY,
Committee.

CASH PAID FOR OLD POSTAGE STAMPS.

Certain old postage stamps and revenue stamps are worth $1 to $10 and more each! It will pay you well to look among any old correspondence you may have access to, stored away in old trunks, attics, etc., as there are still large quantities of valuable old stamps to be found in such places. Try taking a look and send me a sample of each kind you find, enclosing 2c. for return postage, and I will quote you my best cash price on same at once. Leave them on the entire envelope or cover, just as you find them. L. B. DOVER, Box 924, St. Louis, Mo.

Secular News and Comment

By Rev. A. J. Gearheard.

A summer school is being conducted in Baton Rouge for the benefit of superintendents and principals of schools. The program includes lectures by leading educators on some of the most trying problems of school management.

* * *

On July 11, telegraphic reports from Seattle, Wash., announced that miners have struck a rich run of gold on White River, Alaska, that promises to equal the famous Klondyke mines discovered a few years ago. A rush of miners to the Alaskan field has already started.

* * *

Dr. Paul S. Reinsch, Professor of Political Economy in the University of Wisconsin, has been appointed Ambassador to China by President Wilson. One by one, the President is filling the important Federal offices with men who are scholars and thinkers, instead of political hangers-on.

* * *

Seven thousand of the world's most famous doctors and surgeons will meet in London, England, during the second week in August for the purpose of exchanging ideas concerning the science of healing. There are 697 papers, covering as many different subjects, advertised on the program, which forms a pamphlet of 58 closely printed pages.

* * *

The Department of Agriculture, at the suggestion of Congressman Broussard, will soon open experiment stations at a number of places along the Gulf Coast in Louisiana for the purpose of testing Louisiana soil in the raising of coffee. It is believed by many that Louisiana is an ideal climate for coffee growing, and that the soil is well adapted to the culture of that product.

* * *

King Alphonso, of Spain, was recently the recipient of a $500,000 gift left him by a wealthy subject. Kaiser William received $185,000 as a jubilee present from German subjects residing in Great Britain about a month ago, which was the second large gift he has received from admiring subjects. He was the recipient of a million dollar legacy left him by a wealthy German a few years ago.

* * *

Morals are to be taught in the New York public schools by the use of motion pictures. "What I am going to be when I am grown up," is the general theme of the pictures, and they will portray the effects of certain habits of vice in comparison with habits of virtue and frugality, showing the ultimate probable end of both the good and bad boy. If the pictures are carefully studied out, it is probable that they will do much good.

* * *

Congress made a new record last week in the matter of the speedy enactment of laws, when it introduced and passed to a final reading an amendment to the Erdman Arbitration law increasing the number composing the Federal Arbitration Committee to adjust labor disputes. The cause of the hurried passage of the proposed legislation was the fact that representatives of 80,000 employes of Eastern railroads, who are threatening to strike, objected to the size and personnel of the Committee.

* * *

A writer in the New York Sun recently compiled statistics showing the expenditure in America for music to be nearly $600,000,000 annually. Of this amount $220,000,000 is spent for musical education, $170,000,000 for musical instruments, $70,000,000 for musical sundries, $30,000,000 for military bands, $25,000,000 for the theater, $25,000,000 for concerts, $20,000,000 for church music, and $8,000,000 for the opera. It is interesting to note how insignificant is the amount spent for church music in comparison with what is spent for worldly music.

* * *

Twenty-four nations were represented at a conference held at The Hague recently, at which it was proposed that all nations withdraw from all direct or indirect interest in trade in habit-forming drugs. Twenty-two of the nations represented have signified their willingness to ratify the action of the convention, Germany and Great Britain alone refusing. Another convention will be held in December, and it is possible that the two recalcitrant nations, together with others, will fall in line at that time. If such an action should become unanimous among the nations of the world, the alcohol, opium and all other narcotic problems would soon be solved.

* * *

Much ado is now being made about the salaries that are received by Federal office holders. Mr. Bryan has announced that he can not live on $12,000 a year and pay expenses, and that he must resort to the lecture platform in order to help out. At the same time Ambassador Page, the American representative at the Court of St. James, who receives $17,000 per year, has rented a house which costs him $20,000 annually. The question of whether the respective salaries of the two above-mentioned officials and many others is enough for them to live on is a little hard for a Methodist preacher to answer. Personally, we could worry along on either amount. But it remains true that both Mr. Bryan and Mr. Page are representing the United States Government, and we see no reason why they should not be paid enough to enable them to fill creditably the positions they hold without personal financial loss.

CHURCH DESTROYED.

Dear Dr. Meek: The church building at Fitler's was destroyed by a storm on the 6th instant. I held the first service in this church on the fourth Sunday in last March. The people, few in number and of small means, had united without regard to denominational differences, and built this church. It was a touching scene that we witnessed at the opening service—Methodists, Baptists, Catholics, Presbyterians and Jews united in grateful praise that they had a house of worship in their midst. Now they are in distress. They exhausted their means in building—and find that they are without a house, and have no money to rebuild.

This section of the Delta has been visited by three disastrous floods since April of last year. The condition is serious. Unless some money for rebuilding should come to us from without this section, the work cannot be accomplished. I know of no section within the bounds of our Conference that is more worthily in need of help from the Church than Issaquena County. May the Lord touch the hearts of some who are able to help!

We greatly need to continue our work at Fitler. It is the center of all the section of Issaquena County, south of Mayersville. Money sent to me for this purpose will be applied at once to the work of rebuilding.

T. W. ADAMS, P. E.

Lorman, Miss., July 19, 1913.

SOME WORDS OF EXHORTATION.

Dear Brethren of the Shreveport District: I beg to remind you that the reports to the recent District Conference indicated that we had hardly made a beginning upon the great work on our hands for the Conference year. I do not feel that this was due to any indifference or negligence on our part, but rather to the fact that the early part of the year with us was largely given to sowing. This being so, our fields ought to be ready for the sickle and this quarter ought to be one of abundant reaping. Let me remind you that this will be in direct proportion to our faith.

While much of our time will be devoted to revival work, let us not forget that Question 18 will be asked on this round. The fact that both of our Conference schools are within the bounds of our District should make this subject one of absorbing interest to us. There can be no better way to conserve our revival results than to give ourselves diligently to the promotion of Christian Education. Personally, I feel if I could not give my hearty support to Centenary and Mansfield Colleges, that my place in the ranks of the Shreveport District would be uncomfortable in the extreme. Let us all read again and ponder Dr. J. W. Moore's article on this subject in a recent issue of our Advocate.

I hope also to have carefully prepared answers to Question 23. Please read Hebrews: Chap. 13: Vs. 20 and 21.

Your obedient servant,

PAUL M. BROWN.

AS A CORRESPONDENT SEES IT.

A brilliant correspondent writes as follows:

"Bishop Hoss' pen has lost none of its art. Junius might well have been proud of the Bishop's reply to Mr. Cole, Chancellor Kirkland and the Trustees of Vanderbilt University. These gentlemen were flayed, but it was done so artistically that they may well be proud of the fact. To have been the patient in a brilliant surgical operation has some glory attached to it. In one of the old tales we are told of a skilled Saracen, who was so adept as a swordsman that he cut a man's head off without the man knowing it until he attempted to spit. Brother Cole and the Chancellor may not know as yet that their heads are severed from their bodies, but we would suggest to them to attempt the experiment of spitting. The letter of Bishop Hoss was incisive, dignified and written with a restraint that added to its brilliancy and power. Brother Cole and Dr. Kirkland ought to be thankful that it was such a glittering spear that impaled them. Admiration for the brilliance of the weapon and the skill of the wielder almost calls the attention away from their pitiable plight."

AN EVANGELIST SINGER

is often just what is needed to give to a revival meeting the needed element to make it a success. I have had many years experience helping pastors and evangelists. Write me for terms and open dates at 1713 Marshall Street, Shreveport, La.

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IN MEMORIAM.

Agnes Pennington Harp, wife of Rev. R. J. Harp, of Shreveport, La., was taken from this present life into life eternal at 2:30 o'clock on June 10, 1913.

She was born in Princeton, Ind., Oct. 23, 1843. The daughter of Dr. John J. Pennington and Ann Elizabeth Snethen Pennington, she was the heir to the loyal devotion to God that was handed down through a long line of godly men, both ministers and physicians.

Her mother's father was the illustrious N. C. Snethen, who was called by Bishop Asbury the "Silver Trumpet of Methodism," and whose words of loyalty to God and his Word often brought his hearers to their feet, and made them move, as in a body, to the altar. Her father's father was the Rev. Walter Pennington of Mecklinburg, Va.

Unusual gifts of fluency in exposition and argument were the inheritance bequeathed to this well beloved daughter of that royal line of forebears who, as torch bearers of the truth, either by Gospel story or scientific research, were "as kings and priests unto God." Mrs. Harp's clear, analytical mind was ever ready to give not one but many reasons for the hope that glowed in her loving heart and filled her with a burning desire to share its blessedness with all who came within the reach of her magnetic personality, and the loving-kindness that illuminated and made so eminently successful her teaching, whether in the Sunday school or her art classes.

As an ardent student in her chosen profession of art, she reveled in nature's color harmonies, catching and holding them with reverent hands, while looking beyond the mysteries of the lustrious spectrum bands, and recognizing her Heavenly Father's gift of beauty as but another token that "God so loved the world." It can be most truly said of this dear woman that God was in all her thoughts. She weighed events, incidents, human life, at real values; nothing was insignificant to her, for she could always find enfolded in story or incident a seed-pearl of truth, and no labor seemed too great to her loving patience, if, by its endurance, she might but win a blessing for others. Living this life of love and service from fairest girlhood to a radiant old age, her path along life's highway had been so strewn with the munificent offerings of her warm, unselfish nature that the results can never be estimated till the Angel who writes opens his record book. Like the glowing current in the wire, love for Christ and his work energized and thrilled her daily life and conversation, and caused all who knew her to remember and realize the meaning of St. John's sweet words: "Beloved, let us love one another, for love is of God."

As the wife of a prominent preacher she was loved by all, even as she loved all; and, in every move, from charge to charge, she went with the grace of a perfect Christian woman. She was married to Rev. Robert J. Harp, Sept. 23, 1869, and joined the Felicity Street Church, in New Orleans, under the pastorate of Dr. Linus Parker. Only her love for God was greater than her love for her husband, her children, her friends, and her Church. Her Sunday school scholars, scattered over the State, most of them grown men and women now, she loved deeply and never forgot. To her art pupils she never failed to try to teach the higher art of living for eternity.

Her husband, who is well known throughout Methodist circles in the State, is the only surviving charter member of the Louisiana Conference, and was the first pastor of the J. S. Noel, Jr. Memorial Church, and the first stationed preacher of the First Methodist Church, of Shreveport, La. Thank God for the inspiration that wells up, pure and life-giving, from such lives as his and hers. Their separation will be brief, and their reunion will be complete in the realization of "the things that God hath prepared for them that love him."

In his infinite tenderness, her Divine Master had willed that pain should not cloud the last hours of this beloved disciple; and, thus it was that, through the depths of peaceful sleep, softly penetrating those calm profundities, came his call, "Enter thou into the joy of thy Lord." Angelic messengers transported her, gently sleeping, in one bright moment's glancing flight, to waken with enraptured surprise in "the Christian's Home in Glory."

"Oh how sweet it will be, in that beau-
tiful Land,
So free from all sorrow and pain,
With songs on our lips, and with harps in
our hands,
To meet one another again!"

E. B. HARDING.

NEWTON DISTRICT.

By H. Walter Featherstun, D. D.

The "second round" closed with my longest trip. I left the railroad at Forest and after buggy drives of seventy-five miles, six sermons and two quarterly conferences, I reached it again at Kosciusko, in the North Mississippi Conference, ten miles beyond the limit of my field. On the Fourth of July I preached at Pleasant Hill to an overflowing congregation. It was a perspirational sermon followed by a perspirational quarterly conference. I expected the people on that day to be off fishing or at picnics, but as usual in that county they were hungry for the gospel. Moore and Pickett, in charge of the Walnut Grove and Carthage Circuits, are toiling faithfully, and looking with strong faith for resultful revivals.

My notes for my "First Round" concerning the Morton and Pelahatchie, the Lake, and possibly some of the other charges, were by some mishap lost, and did not reach the printer. So it is that what I had to say of some of them remains to be told. J. T. Abney at Morton and Pelahatchie has large plans for new churches at both places; and when his revivals have enheartened the people these plans will materialize. An effort to disconnect his country churches from the charge met a vigorous protest and plea that they preferred Abney's Sunday afternoon ministrations to the Sunday morning sermons of anybody else. I am expecting their salary payments to quadrate with that plea. W. W. Graves has a peculiarly difficult field at Lake; but his sunny nature, wise foresight, indomitable energy, and force in the pulpit and out of it will win. We have no better worker than he.

There are more than ten thousand Methodists in this District. They are served by twenty-three pastors and six assistants; and yet the demand for preaching is not met. Two of these pastors serve twelve and thirteen congregations each. One of these on a recent Sunday drove forty-five miles and preached three times. This man, like a Hardshell Baptist, works for his living all the week, and preaches on Sunday; but also like an old-fashioned Methodist, preaches often "on week nights." Revivals are being held and souls saved.

There are at least twenty-six young men in this District looking toward the Methodist itinerancy. Some of these have been at Millsaps—more of them at Montrose—a few are not yet in school. Three young people in one church's Epworth League—one fine girl and two noble boys—are looking to the foreign field.

This reminds me to say that one of the pastors here is organizing Epworth Leagues on his big country circuit. Why is it that some preachers cannot run a League anywhere? This Epworth Lague pastor in Newton District is Rev. C. C. Griffin, the ever-young pastor of Shiloh Circuit—ever-young, yet he is a grandfather.

No man in the Mississippi Conference has wrought more faithfully and successfully than has Dr. J. M. Weems; and his quadrennium at Laurel has possibly been the most fruitful period of his life, to which possibility the splendid new Fifth Avenue Church there stands in enduring evidence, "a thing of beauty" and the finest church in that growing city. It is a great grief to the Doctor, to his people there, to his friends everywhere, and to his presiding elder, that he is compelled to give up his work five months before his quadrennium closes and seek rest and health in quietude; but no man ever bore a grief more bravely.

One circuit straddles a mountain range with each foot on a railroad—one foot at Meehan, the name-place, and the other at Suqualena on the new M. & M. R. R. But Dickens, the pastor, straddles nothing: he stands "four-square," climbs the mountain, is happy with his job, and popular with his folks.

J. E. Williams at Hickory and Chunky has three towns and two parsonages, fills his pastorate full, and helps the brethren in revivals.

I must stop here, lest your space, Mr. Editor, and the readers' patience wane.

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The Home Circle

TASKS FOR EACH.

Each little bud opens into a flower;
Each little minute aids to make up the hour;
Each little raindrop on a mission sent;
Each little breeze is for some good intent;
Each song of bird makes the morning more bright;
Each little sunbeam helps to make the world's light.
So thus learn the lesson this teaches to you:
There's a work, though you're little, that each one can do.—Unknown.

REAL FUN.

Victoria, in her girlhood, was spending the day with an aunt, who, wondering how to entertain the child, made a rash offer:

"Victoria, you shall amuse yourself just as you want to amuse yourself to-day. Choose anything and you shall do it if it is possible."

The small guest took in the gravity of the situation, meditated carefully, and announced her decision:

"I have always wanted to wash windows."

The word of an Englishwoman held good. The usual pail, chamois-skin, etc., were provided, and the future queen of Great Britain scrubbed away diligently to her heart's content.—Christian Guardian.

A NOVEL ORPHAN ASYLUM.

By Anna D. Walker.

A pretty little bantam hen had become the proud mother of six chickens, and was most faithful to her little brood till one morning, when she saw in a large box placed close beside her small one, a crowd of incubator chickens. Immediately her attention was directed towards the motherless babies. She fidgeted, fluttered and clucked, and at length jumped from her box into the other one, so large and filled with such a screeching, fluttering multitude.

Her own six babies began to cry loudly for their mother's return, but she did not go back to them. Instead, she tried to hover over the orphans. The owner, seeing the situation, finally picked up the abandoned babies and put them in with the adopted ones, saying to the tiny bantam, "Here, if you want them all, take them."

Bantam clucked forth her satisfaction and tried to cover as many of the peepers as possible. And mother them all she does, brooding all she can, the tiny chickens seeming to take turns in getting mothered by her. She stretches her wings to their utmost capacity, and those who cannot get under this little mother run up and down her back and crowd up to her side.

While all this was going on, a hen left her chickens because she was disgusted to hatch so few—only three left to her after her long sitting and looking after them. No other hen would take them, but little bantam clucked forth her welcome and tucked them up—when there was a vacancy—under her wing. Now she is engaged in the task of caring for almost a hundred chickens and loves them all tenderly. Do you wonder then that she has been named "Orphan Asylum"?—Christian Intelligencer.

BOB'S BEAUTIFUL HANDS.

"Oh, mamma! I am going to have the most beautiful hands you really ever saw. Miss Grace showed us how we could and we are all going to start right away to make them handsome!" And Bob whirled in from school like a tiny cyclone.

"Isn't that splendid! I suppose Miss Grace has told you how to keep your hands clean and your nails neat, as I have tried so hard to do," and mamma took the little fat hands in hers.

"Oh, no! Not that way at all, though of course we must keep them clean; but I'll tell you how we are going to do it.

"We had a lesson about hands to-day around our little table and we learned a lot of things.

"Miss Grace had us all show our right hand, then our left. Some of the children did not know which was which, but I did.

"Then we played 'Pretend,' and we had lots of fun. We played the piano and beat drums, we washed clothes and our faces and hands, we sowed seed and gathered flowers, we made snowballs and had a snowball fight, we gathered oranges and figs and lemons and picked strawberries, we swept snow from our shoes and picked up chips and rang bells.

"Then, while we rested, we told what use our hands and arms were to us and what they did for us.

"They help us dress and comb our hair, they carry our books and help us write and play all our games.

"Miss Grace wondered if we could not make our hands of some use to other people, too, and all the children said they would try and have their hands do something for somebody.

"One little girl said she would look after baby, one boy said he would carry in the wood for mamma, another would run mamma's errands.

"Then we learned the prettiest verse from the blackboard:

" 'Beautiful hands are those that do
Work that is earnest, kind and true
Moment by moment the whole day through.'

"Can't you see, mamma, if we do that, it will make our hands all perfectly beautiful?"

And mamma was very sure it would.—My Lesson.

A MATTER OF PRESSING IMPORTANCE.

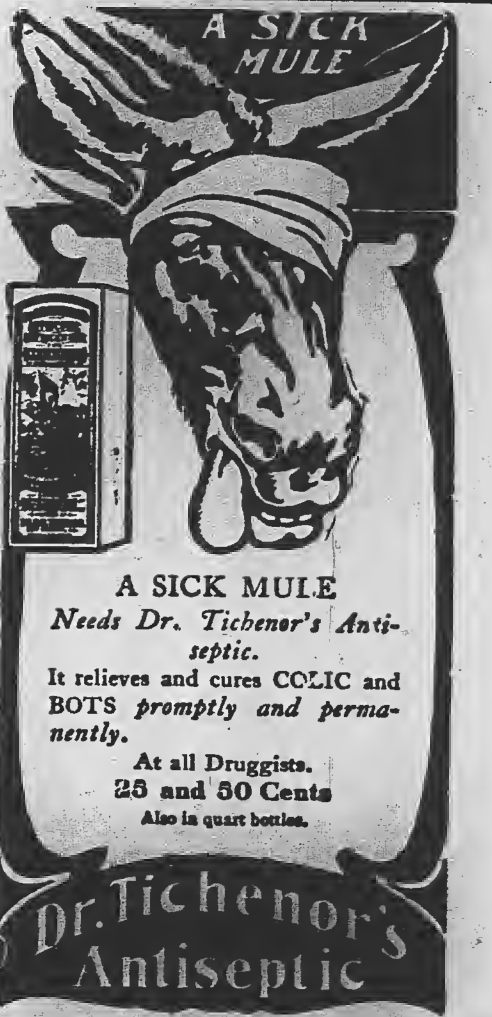
The New Orleans Advocate of July 10 contained a statement concerning the finances of the Sunday School Board of the North Mississippi Conference made by the Treasurer, Rev. R. H. B. Gladney, of Sardis, Miss., which merits attention. After announcing that at that time only about 44 charges had reported the observance of Children's Day and had remitted the collections taken, Brother Gladney added: "The Board borrowed $560 to make up a deficit last year. This amount will be paid this week. **So far our Field Secretary has not been paid either her expense account or salary."**

This is certainly a most regrettable condition of affairs. The Field Secretary of the North Mississippi Conference is one of the most capable and faithful that can be found anywhere in the connection; she is in great demand both within and without the territory that she serves, and adequate provision for her support should be promptly forth-coming. As is well known, at the time she accepted her present positon, she was commanding a good salary as a public school instructor; and though she may be willing to sacrifice much in order to promote the Master's cause, she should not be allowed to have added to the other privations of this work the burden of a considerable financial loss. It was thought for a time at the last session of the North Mississippi Conference that it would be necessary to discontinue the field agency because of the depleted condition of the treasury of the Sunday School Board; but it was finally determined to undertake to maintain it for at least twelve months longer. It is to be feared, however, from the present trend of things that this work will have to be stopped after next December, though we hope not, since the loss of the splendid service which Miss Kilpatrick is rendering would be a very great one and most hurtful to this important interest of the Church.

What can be done to obviate this apparently approaching necessity? First, let the utmost possible effort be made to swell the Children's Day collection. Every church in the Conference, unless it be impossible, should observe the day; and where this cannot be done an offering should be taken notwithstanding. And as soon as any funds are in hand, forward them to the Treasurer. **They are too urgently needed to be withheld.**

But the receipts from Children's Day are not alone large enough to finance the present operations of the Sunday School Board. Therefore, under the leadership of Mr. R. M. Weaver, of Corinth, Miss. (who is the Assistant-Field Secretary, but who receives no remuneration at all for his services), the following plan for raising additional funds has been adopted: Thirty laymen in each District are requested to subscribe $5 each for this work for the year 1913, payable at any time they like, said amount to be credited to the local Sunday school of which the donor is a member. The receipts issued to each contributor is in the form of a Certificate of Stock, which is both appropriate and attractive.

This plan, in our humble opinion, is an admirable one, and it **ought to work.** Let the laymen at once begin to send to Brother Weaver their names, accompanied by the cash or a pledge to pay $5 between now and the meeting of the Annual Conference. The preachers are not asked for money for this cause, but there is no objection to them lending a helping hand. Why not have your Sunday school raise the $5 as a special, if it cannot be otherwise secured? **We must not, for one moment, think of letting our Field Agent be retired.** One of our sister denominations is said to be maintaining three workers in the same territory that we now have one. The clear call to us is not to retreat, but to go forward. We hope that Brother Weaver will tell us from time to time how the Districts of the North Mississippi Conference are responding to this needed appeal from the Sunday School Board of the North Mississippi Conference, that credit may be given to whom credit is due.—Editor of the Advocate.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Editorial.

THE VERDICT AGAINST BARON YUN.

The press dispatches report that Baron T. H. Yun, along with five other Koreans, has been adjudged by the Court of Appeals guilty of the charge of having conspired to assassinate Governor-General Terauchi in 1910, and that he has been sentenced to a term of six years' imprisonment. Our missionaries in the Orient who know Mr. Yun well thoroughly believe in his innocence and the uprightness of his character. He is reported to be suffering from tuberculosis, and it is feared that confinement may prove exceedingly injurious to his health. It should be remembered that some of the noblest men in history have been misjudged and made to suffer for alleged crimes, as Robert Emmett and Sir William Wallace, for instance. Let Christians everywhere continue to remember our distinguished fellow-disciple across the wide seas at the throne of grace. The Divine Arm has opened prison doors in response to prayer in the past, and it may do so again in this day. Sometimes we fear that in this materialistic age we are too much disposed to ignore God as a mighty factor in every-day human affairs.

A NOTE THAT WE DO NOT LIKE.

We frequently notice in the accounts of revival services statements that the ministers conducting them made no effort to stir the emotions of the people. We frankly confess that we do not like to see such affirmations. They are both unwesleyan and unscriptural. There has never yet in the world's history been a great religious awakening which did not profoundly excite the feelings of those who came under its influence. To be sure, it is not enough to make the unsaved sorrow and weep, and stop with that; but "a broken and contrite heart" must precede salvation. The most effective way of reaching the consciences and influencing the wills of men is through the affections. Therefore, we say that the preaching that finds its way to the heart of the hearer is the most apt to bring him to Christ and revolutionize his life. In our opinion, comparatively few persons are **reasoned** into the kingdom. Love surpasses logic as an agency for rescuing the perishing. And because of this fact, men of a tender, sympathetic nature, whose souls are aflame with a mighty passion to recover the lost, make the best evangelists. We need more of the impassioned fervor of the old-style exhorter in our pulpit work. Take fire, brother, and you will set others afire. Appeal to the hearts of your auditors and do not be afraid of getting up an arousement. Likely vastly more would be accomplished for the Master if you should. It will not hurt anything for the penitential tear to flow and the shouts of praise to be heard in our temples of worship. On the contrary, it is the lack of these that should alarm us.

REALLY AMUSING.

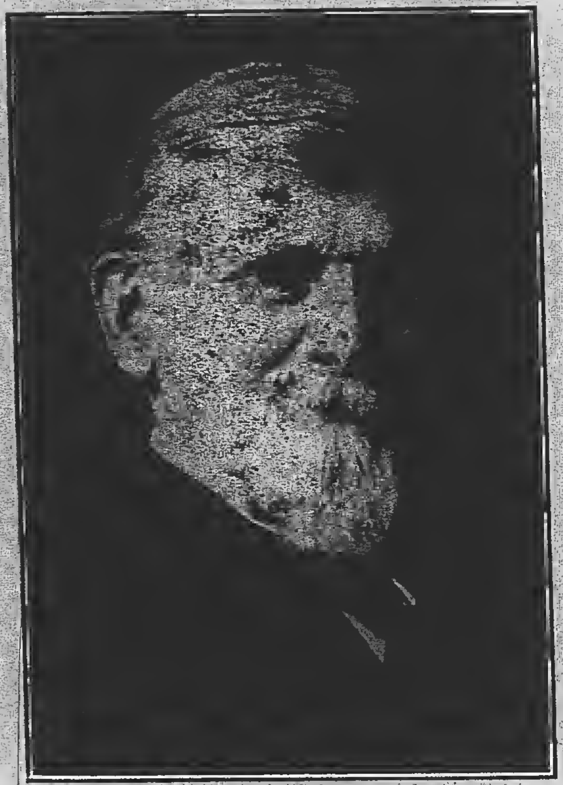
Some of the secular dailies represent Mr. Carnegie as having touched on Vanderbilt matters in London a few days since. Here is their account of how he feels: "The proper authorities have accepted Mr. Carnegie's gift, and he has, therefore, nothing to say. He never gives to sectarian educational institutions, for the reason that he feels that no one should be barred from receiving an education, medical or otherwise, because of his theological views."

This is rich, rare, and racy. Even the Vanderbilt Board of Trust, with all of its inventive ingenuity, cannot name a single church school, of any denomination, that ever refused admittance to any student in any department because of his religious views. They cordially welcome all of every faith, and of no faith, for that matter. If Mr. Carnegie does not know any more about denominational schools than this, he is much to be pitied. But by way of palliation, it should be remembered that he is reputed to have viewed the Churches and their work chiefly from afar. Or can it be that he got this impression from his correspondence and interviews with members of the Vanderbilt Board of Trust? What some of these gentlemen are now saying about Bishops and the Church in the field of education is quite enough to make even a cool, calculating man like the Laird of Skibo Castle imagine that they are the horned beasts mentioned in the Book of Revelation.

THEIR LOYALTY COULD NOT BE SHAKEN

Some Words of Commendation

At the recent meeting of the Vanderbilt Board of Trust, there were four men who stood conspicuously out as champions of the rights of the Church in the handling of the Carnegie-Kirkland proposition. These were Dr. E. B. Cappell, the able Sunday School Secretary of the M. E. Church, South; Dr. W. J. Young, one of the worthiest and most useful members of the Virginia Conference, now stationed at Centenary Church, Richmond; Major R. W. Millsaps, of Jackson, Miss., and Mr. John R. Pepper, of Memphis, Tenn. We give on this page the pictures of the two gentlemen last named, who perhaps are the two foremost laymen of the Southern Methodist Church.



Major R. W. Millsaps, of Jackson, Miss.

Though a self-made man, Major Millsaps is a graduate of old Asbury College (now DePauw University) at Green Castle, Indiana, and of the Harvard University Law School. He is one of the ablest financiers in the South, having amassed a large fortune, and is especially noted for his good judgment and sagacity and for his comprehensive grasp of any question that he may consider. But best of all, he is a man of irreproachable life and character. He is a generous and high-minded philanthropist, and is easily the first citizen of his State. He has done many noble things in his life, but nothing which reflected more credit upon himself and Mississippi Methodism than his recent brave and manly fight for the sacred interests of the Church which were about to be trampled ruthlessly under foot by the majority of the Vanderbilt Board of Trustees.

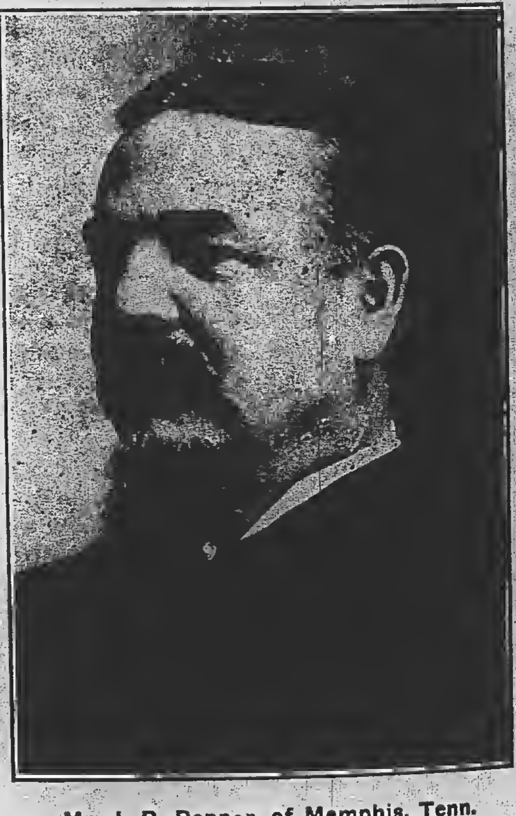
Of Mr. J. R. Pepper, who stood resolutely by Major Millsaps' side in the contest, we do not need to write. He is known for his high character and good works all over the United States and in other lands. A son of Virginia, his career has been almost wholly spent in Tennessee; but every part of Southern Methodism has felt the touch of his helpful influence. He is perhaps the best Sunday school superintendent in the Southern States, and his assistance in various kinds of Christian work is perhaps more sought after than any other layman in our Church. He is also a man of large financial affairs, being a banker, a wholesale merchant, and having, besides, a number of other property interests. He is generally recognized as one of the first business men of the Volunteer State. When he and Major Millsaps have examined a proposition and pronounced it unsafe and unworthy, it may well be let alone. There is no need to talk about waiting for "Reason to resume her throne." These are men who never lose their heads, not even when confronted with the glitter of gold—men who, Gibraltar-like, adhere to the right,

> "While frantic good men, worldly wise,
> Chase the rainbow of compromise."

And while touching upon this subject, it may not be amiss to give the names of the Executive Committee of the Vanderbilt Board of Trust—the men who opened up and conducted the negotiations with Mr. Carnegie. It is composed of the following gentlemen: Judge W. C. Ratcliffe, W. R. Cole, James H. Kirkland, G. B. Winton, William Hughes, Nathaniel Baxter, and G. M. Neely, all residing in Nashville except Judge Ratcliffe, of Arkansas, and Mr. Hughes, who lives a few miles away from the Tennessee Capital. Thus it will be seen that it was a pretty close corporation in which this scheme to take Mr. Carnegie into partnership was matured. It is proper that the names of these gentlemen should be made generally known, that they may be held responsible for their course by the Church at large. One of the most unfortunate things about our church government is that it is representative to so slight a degree. When a man runs for a civil office he has to tell publicly for what he stands, and after his election his record is closely scrutinized. If he fails to keep faith with his constituents he is at once taken to task and understands that he need nevermore aspire to public place. But in the Church it is different: it is considered improper to ask a man what his views are on pending issues; and if he is elected to the Annual or General Conference and misrepresents the Methodist people who repose their trust in him, little is said about it.

We are not disposed to advocate the introduction of politics into the Church; but we do say that this is a time when our people need to look over, and over again, the persons who are being considered as their possible representative in any capacity. Personal preferences and prejudices should have no weight in such matters—what men stand for, their trustworthiness, and their capacity to carry out their principles are the things that should be considered. Especially do our people need to beware of the men who take little interest in church affairs except in the years when delegates are to be chosen to the General Conference. Some of these are already beginning to be in evidence.

But most of all, do we need to be careful at this particular juncture not to pin our faith to men who have been chiefly allied as patrons and trustees with State schools. They are pretty sure not to believe whole-heartedly in the cause of Christian education. The paramount question before us to-day is that of the right of the Church to establish, maintain, and control religious institutions of learning. Here is the outstanding line of battle, and we should be certain not to place the sword in any hand that cannot be depended upon to wield it rightly. For this reason, we need to beware of the "fence-rider" and the "very discreet" man who is afraid to speak boldly out. Our gravest danger in this really great crisis is that of being slipped up on and betrayed. Impelled by a sense of duty to the Church, we write these words at the risk of being called "a demagogue." But however much our motives may be misunderstood, we shall continue fearlessly to speak the truth, as God gives us to see it. Less than this would be unworthy of us.



Mr. J. R. Pepper, of Memphis, Tenn.

PERSONAL AND OTHER NOTES.

Rev. O. W. [illegible]ley, of Winona, was announced to fill the [illegible] of the First Methodist Church of Jackson, Miss., last Sunday, in the absence of the pastor, Dr. A. F. Smith.

Rev. A. S. Brisco states that his work is moving on smoothly in the Smithville (Miss.) charge. He was due to start his revival campaign last Sunday, with Rev. J. R. James to assist him in the first meeting.

Rev. H. B. Perritt, the pastor, began a series of revival services last week at Wesley Chapel, one of the churches on the Greensburg (La.) Circuit. He is being assisted by his father, Rev. H. C. Perritt, of Mississippi.

Rev. J. T. McCafferty is in the midst of a good meeting at Eupora, Miss., in which he is being assisted by Rev. J. L. Morris, of Texas. So writes Brother Bachman, who left Winona last Monday, to be with these brethren in their work.

Rev. Ollie L. Tucker, our pastor at Dodson, La., has been engaged in a revival meeting for the past two weeks at that place. He has had the able assistance of his father, Rev. R. W. Tucker, of Leesville, La., and the results of the meeting have been very satisfactory.

We acknowledge our indebtedness to Rev. M. B. Sharborough for a club of 5 subscribers, forwarded on the 17th inst. No interest of the Church suffers in the hands of this wide-awake and faithful under-shepherd. Things are going steadily forward at Columbia under his guiding hand.

A profitable revival, in which the pastor, Rev. L. L. Roberts, did the preaching, was brought to a close at the South Wesson (Miss.) Church last week. According to reports from that place, the sermons by Brother Roberts were highly enjoyed and the community was greatly benefited by the services.

Rev. Frank Singleton, of Texas, reached New Orleans week before last and on July 13 occupied the pulpit at the Parker Memorial Church. He will remain in charge of that congregation until his brother, Rev. H. R. Singleton, who is now in Europe, returns. He will find an abundant welcome among the Methodists of the Crescent City during his stay here.

We clip the following from the Times-Democrat of July 15: "An interesting series of services has just closed at the M. E. Church, South, of this place (Florence, Miss.). Rev. C. M. Chapman, of Port Gibson, did the preachiug and large congregations attended each service. There were three accessions to the Church."

A night telegraphic letter, received from Rev. J. J. Brooks, of Boyla, Miss., last Tuesday morning, reads as follows "We closed a sweeping revival here yesterday (Sunday, July 20.). The whole town was benefited—many professions and reclamations—16 added to our Church, fathers and mothers among the number. Rev. L. W. Cain, pastor-evangelist of Leland, Miss., conducted the services. Rejoice with us!"

Prof. Buford D. Battle, of Oxford, Ga., has been elected to the Chair of Latin and German in Centenary College, to take the place made vacant by the resignation of Prof. Rouse. Prof. Battle is a brother of Rev. C. A. Battle of New Orleans, and is both a B. A. and an M. A. of Emory College. He is a teacher of experience, having been Principal of the public schools in Oxford, Ga., for some time.

Rev. J. S. Purcell, our capable pastor at Rolling Fork, Miss., favored us with a club of 5 subscribers on July 14. In his brief letter he jotted down the following items of interest: "Our church at Cary was damaged by a storm on Sunday, July 6. Our meeting will begin at Rolling Fork on July 21; Rev. J. L. Decell, of Mt. Olive, Miss., will do the preaching. The work is progressing very well in this charge."

Rev. E. S. Lewis, of West Point, Miss., writes: "Yesterday we buried Mrs. Annie Peyton White, one of the finest young women in our West Point congregation. She was a sister of our present Mayor, Mr. David Cottrell. Her life was one of goodness and joy. All West Point mourns at her going. She leaves a husband, one little boy, a large circle of close relatives, and a multitude of sympathetic friends." We are pained to hear of the decease of this choice and useful young Christian, and we extend to the stricken loved ones our sincere sympathy.

The Girls' Missionary Conference, which was held at Boonville, Miss., July 13-15, was a marked success. This unique gathering was suggested and planned by our pastor in that city, the Rev. S. A. Brown, and many think it was epochal in its significance. It was presided over by Mrs. Victoria T. Hoyle, the accomplished president of the Woman's Missionary Society of the North Mississippi Conference, and a number of spiritual and uplifting addresses were made. Delegates were in attendance from various points in Northeast Mississippi, and at one of the services 20 girls volunteered to go into whatever mission work the Lord may want them to undertake.

Rev. Geo. C. Cates, the noted Baptist evangelist, of Louisville, Ky., will soon begin in Memphis a revival campaign which is expected to last a month.

The Seashore Assembly of Christian workers began its annual session at the Seashore Camp Ground last Friday. According to the reports reaching us, an excellent program is being rendered.

Dr. A. F. Watkins is showing commendable activity in promoting the interests of Millsaps College. Both by traveling over the State and by correspondence, he is pressing its claims upon our preachers and people and the general public. Such work is bound to yield gracious results.

The Times-Democrat of July 15 contained the following dispatch from Bay St. Louis, Miss.: "The Rev. Dr. Moffatt, a misionary to China who is here on a vacation, delivered an illustrated lecture at the Methodist Church last Sunday night on the mode of travel, customs, and manner of living in that country."

Mr. Albert H. Whitfield, Jr., a son of former Chief Justice A. H. Whitfield of Mississippi, who is now one of the law professors of Millsaps College, died of Bright's disease, in Jackson, Miss., on July 14. He was a graduate of Millsaps College and a young lawyer of much promise. His death is greatly deplored.

The catalogue of Centenary College of Louisiana for 1912-1913 is on our table, and a most attractive one it is. The last session was a good one in every respect. This historic institution has a highly creditable record, but its best days are yet to be. We like the way that Dr. R. H. Wynn has taken hold of his work. What he has to say has the right ring. Write him at Shreveport for a copy of this interesting catalogue.

Read the editorial utterance, entitled "A Matter of Pressing Importance," which appears on Page 7 of this week's Advocate. The facts therein set forth ought to stir the church workers of North Mississippi to immediate action. For them not to remedy the situation therein described speedily, will truly be a lasting reproach.

The press dispatches state that the aged mother of Dr. A. F. Smith, of Jackson, Miss., died at her home in Charleston, Mo., on Saturday, July 19. She had been seriously ill for some time and Dr. Smith was called to her bedside some days ago, but she improved, and he had returned home when the sad news announcing her departure came. Upon the reception of this message he left immediately for Charleston to be with the other stricken relatives and to attend the obsequies of her who was so much to him. Dr. Smith will have the tender sympathy and prayers of a host of friends in this hour of bereavement and sorrow.

During the past three or four weeks the Editor, because of illness in his family, has been very little in touch with the Advocate. We have been indebted during this period to Dr. J. W. Moore and Rev. A. J. Gearheard for helpful service rendered in preparing copy for the printers. Brother Chalmers also has kindly done much more than his usual share of the work. We are grateful to these brethren for their generous assistance. We hope from now on to be able to remain steadily at our post and soon to catch up with our work.

Rev. A. W. O'Bryant, of Taylorville, Miss., under date of July 18, writes as follows "We are in a great meeting at Mize. Dr. I. L. Peebles is doing the preaching in his usual strong way. Up to the present 25 have joined the Church, 21 of whom are to be received by baptism. I wish all the brethren could have Brother Peebles to hold a meeting for them, for he is not only an able expounder of our doctrines, but also a really great revivalist." We scarcely need to say that we are glad to hear of this gracious awakening. There is no news that we like so much to chronicle as that which tells of the Holy Spirit's work in the salvation of the lost. It rejoices, we are told, even the angels in the presence of God.

The press dispatches state that the Baptists of Starkville, Miss., will remodel their church at a cost of about $6000. Rev. W. A. Jordan is the pastor of this enterprising congregation.

On the eve of his departure for his new field at Laurel, Miss., Rev. J. L. Neill remembered us with a club of six subscribers, for which we extend him our hearty thanks. We congratulate our Fifth Avenue Congregation of Laurel upon having secured the services of this faithful and gifted young minister, since they had to give up Dr. Weems; and we pray that his labors in his new charge may be fruitful in spiritual results.

Rev. T. J. Norsworthy recently assisted Rev. T. V. Peters in a successful meeting at Talisheek, La., an account of which appears upon another page. At the last service, at the suggestion of Brother Norsworthy, the congregation presented Brother Peters with the money to purchase a new set of harness for his horse. The Advocate was also remembered by the evangelist, and as a result of his words of commendation three new names have been entered on our books. There is no better time to secure subscriptions to the Conference organ than during a good revival meeting and the wonder is why such an effort is not oftener made. Surely, it is important to put the Church paper in the hands of new members and get them started right.

Brother W. S. Cook, the President of the Hennington Camp Meeting Association, of Crystal Springs, Miss., sends us the following announcement: "The 41st Annual Session of our camp meeting will begin on August 14, and continue eight days. The services will be conducted by the great evangelist, Rev. J. B. Andrews, of Siloam Springs, Ark., assisted by the celebrated singer, the Rev. Mr. Smith, of Chicago. Free cottages are offered families who may desire to attend. The hotel accomodations are ample to take care of all transients who may desire to attend the 'feast of the tabernacle.' For further information, write to me, or to Mr. W. H. Thompson, Secretary." The Editor has heard Rev. J. B. Andrews, and predicts that with him to do the preaching this occasion will be a memorable one. It always gratifies us when we see it announced that he is to conduct a meeting anywhere in our patronizing territory.

Dr. H. W. Featherstun, presiding elder of the Newton District, sends us the following statement: "Our beloved brother and fellow laborer, Rev. J. M. Weems, D. D., pastor of the Fifth Avenue Church of Laurel, Miss., within five months of the close of his quadrennium at that church, has been compelled on account of ill health to give up the pastorate and seek restoration by taking a rest. He will reside in his own home at Newton. Rev. J. L. Neill, of the Broad Street Church of Hattiesburg, will succeed Dr. Weems at Laurel, and the Rev. Mr. Harrison, a local preacher, will take Brother Neill's place at Hattiesburg." We greatly regret to be informed of the ill health and enforced retirement of Dr. Weems, and we trust a brief season of rest will completely restore his physical vigor, that he may resume his loved employ. He is one of the choice men of the Mississippi Conference, and the magnificent new church which he leaves behind at Laurel eloquently attests his zeal and efficiency in the pastorate.

Rev. Elmer C. Gunn, our pastor at Gloster, Miss., brought us under obligations to him for a list of 5 subscribers a few days since. Among other things, he said: "Brother W. Y. (Uncle Billie) Webb, whose renewal is included in this number, has been a subscriber to the Advocate for 40 years, during which time he has had only two notices of the expiration of his subscription sent to him, the first of these being due to a mistake, and the last one—this year—being caused by the pastor waiting to get up a club before sending his name in. He would not attempt to keep house without the Advocate, and considers it the best paper in the world." This is indeed a fine record. Would that the Advocate had more friends and readers as loyal as Uncle Billie!

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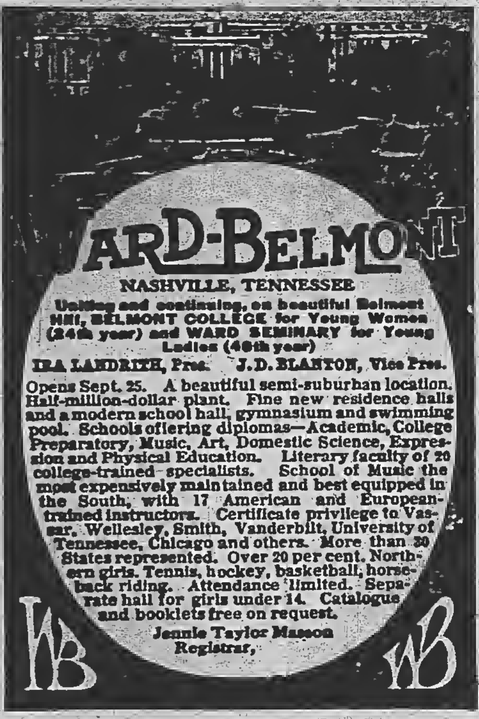
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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

JOHN BYRON DIXON was born in Winnfield, La., on May 7, 1860, and died in Shreveport, La., June 13, 1913. He joined the Methodist Episcopal Church, South, in 1884 under the ministry of Rev. Wm. Monroe. He was a Christian from the day of his conversion until the day of his death. He loved his Heavenly Father, his Redeemer and his fellow man. He was a model husband, a father who is worthy to be followed, and a man who thought always of others rather than of himself. He suffered much during his last illness, which was of long duration, but amid it all, like the faithful old Job, he maintained his integrity and looked forth with hope to the "last day" and the sight of his Redeemer. May the God of his hope comfort his dear wife and children and friends who mourn his departure, and may the mercy and grace of God join them together on the shining shore of God's eternal kingdom.

A FRIEND.

Mrs. PERLA GIVENS SMITH was born April 1, 1891, near Tilton, Miss., and died June 27, 1913. At the age of 12 years she joined the Baptist Church, and then, at the age of 20, united with the Methodist Church. She was married on Dec. 17, 1912, to Mr. J. Eddie Smith, who mourns her going. She was a sufferer for five months, during which time all was done for her that could be done. She was beloved by all who knew her, and especially so by those who knew her best. She was the idol of her home both before and after her marriage. She was converted under the ministry of Rev. J. V. Bennett, and if he has no other stars in his crown, we are sure that he has one whose brightness can not be excelled. She leaves a husband, father, mother, and three brothers to mourn their loss. Perla is gone, but not forgotten. Weep not, husband, father, mother, brothers, Perla is gone never to return; but, thank God, he has made a way for us to go to her—if we only will.

L. G., D. L., and O. B.

WILLIAM HESLEP, son of Mr. and Mrs. Moses Williams, of West Point, Miss., was born Aug. 14, 1902, and went away to the spirit land April 21, 1913. Billy was one of the finest boys I ever knew. He was mature far beyond his years. A bright bow of promise spanned his future. He possessed those traits of mind and heart that attract men everywhere—was polite and unselfish. He joined the Church when but seven years old. To him religion was a real fact and force. God was an ever-present God with him, a God who could hear prayer and a God of love. But Billy was not to stay with us. He was found with a serious heart trouble and for six months he lingered and suffered till the silver cord was loosed and the golden bowl broken. His star went not down behind the darkened west, but melted away into the light of heaven. This little boy bore the names of his two distinguished grandfathers, both members now of the Church triumphant. We buried his mortal remains at Aberdeen, Miss., but his pure spirit has gone on to God to await our final coming. Good-by, Billy, but we will see you again!

E. S. LEWIS.

NILES TRUMAN REEVES was born Sept. 16, 1907. He was 5 years 9 months and 2 days old when his gentle spirit caught the sweet strains of celestial music and joined the singing hosts above. Truman was a sweet little boy, the only child of a devoted father and mother. He was exceptionally bright for a child so young. He often astonished his mother by utterances that gave evidence of intelligence that would have done credit to a boy three times his age. He was of an inquiring mind. He sought the explanation of things he did not understand, and it was necessary to answer him fully. No half explained things satisfied him. He was industrious. He loved to help his mother in everything to be done in the home, and knew how to help her with marked efficiency for a child so young. He loved his parents. His devotion to his mother was remarkable. He was a general favorite in the community. He was loved by all. Yes, this sweet little boy of less than six years had already in his possession the cardinal elements of a great and good man. What glorious prospects lay before him and his happy parents! But, alas! the grim reaper has thrust in the cycle so early in the spring time. But is he really dead? No! Thank God. He has just commenced to live. Why weep, dear parents? The little bud has been plucked from the earthly flower garden only to be transplanted in that higher garden where it will be unmolested and bloom and unfold into all of the beauty and glory in the mind of Him who planted it.

Simsboro, La. J. L. LAY.

SAMUEL MADISON BARNES.

Samuel Madison Barnes was born near Myles, Miss., on December 30, 1881, in the homestead which had sheltered the Barnes family for generations—a pleasant place on the hills overlooking the fertile Bayou Pierre Valley.

On February 27, 1913, the whole country was shocked to hear of his tragic death, caused by a train near Myles, and everyone came to offer what consolation he could, and mingle his tears with those of the heart-broken mother.

Sam (or Buchie, as he was familiarly called) was the third of four grown sons. He had always stayed at the old home with his mother, and she depended on him as the stay of her declining years. But how inscrutable are the ways of Providence! How desolate and dreary the once happy home, and how pathetic the cry of her hungry heart, "O! for the touch of a vanished hand and the sound of a voice that is still!"

His mother and father (for whom he was named) were church workers, and Buchie early in life attended the services and connected himself with old Burtonton Church, of which he lived a consistent member. He was a splendid specimen of manhood, large and handsome, but with the most beautiful blending of manly dignity and childlike simplicity.

He was very fond of children and his love was returned, for every child trusted him and loved him. His deference to age was something beautiful and so unobtrusive. He never spoke unkindly of any one, and was ever cheerful and pleasant whenever one met him. He was fond of music and possessed a splendid voice, and he played the organ and sang a great deal. Many pastors will remember his voice, and the welcome always found in the hospitable home of this family. The most beautiful trait of character was his great charity, without which we become as sounding brass or a tinkling cymbal. He knew and lived the Golden Rule.

God only can comfort the bereaved ones, especially the heart-broken mother, now nearing the sunset of life. May she be enabled to thank Him for the dear life that was spared her so long and to trust Him to the end, looking forward to a reunion with the loved ones gone before.

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J. E. HART, Secretary, Nashville, Tenn.

Tidings From the Field

Queensborough Church, Shreveport.

Dear Mr. Editor: On Sunday, July 6, we entered our new Church at Queensborough. The opening sermon was delivered by Rev. P. M. Brown, our presiding elder, to a large and interested audience. At four o'clock we laid the corner stone with our regular order of service. Rev. G. E. Cameron gave the principal address, the First Church choir furnishing the music.

Our church is a gem of beauty, both in architecture and finish. The seating capacity is 270, which we hope to have comfortably filled soon. Our Sunday school is alive and growing. On the day of the opening we had 129 present. On last Sunday we expected a slump, but were surprised to find 115 in attendance. You will remember that this Church is in the fifth year of its life. We have received 35 members since Conference, giving us an enrollment of 140. We will have the honor of entertaining the Shreveport District Conference next year.

Queensborough is the most attractive part of the city of Shreveport. It is growing and becoming a great residential section. We are so far the only organized church in this part, and expect to hold the fort. We are now engaged in a series of tent revival services, which is the third held in the city. The preaching is being done by the resident pastors. There have been several conversions "in the good old-fashioned way." These services are largely attended by all classes of church folk. It is perhaps known that this campaign was started under the Methodist Preachers' Association of this city. It has for its aim the glory of God and the uplift of humanity. Will all readers of this paper pray for our tent services?—F. J. McCoy, P. C.

Marksville, La.

Dear Brother Meek: In justice to the good people of Marksville charge I feel that a short report of the work is necessary.

We have just closed the most successful meeting that has ever been held in the town of Marksville. Brother F. M. Freeman, of Bunkie, did the preaching and we feel that with his earnest preaching and consecrated life he has done a great work for Methodism in this section. We had fourteen accessions to the Church on profession of faith and the church members were greatly blessed.

The people at Bay Hill Church claimed that Sunday, July 29, was the greatest day that that Church has ever witnessed. We had Children's Day service. Some of the young ladies of the community had charge of the program, and, while the writer has been an attendant on Children's Day services for a number of years, he is sure that he has not attended a more delightful service than this one. In connection with the program, we had Mrs. Motte Martin (nee Bessie Senteli), a returned Missionary of the Presbyterian Church from Africa. She had with her a little native girl, and it was wonderful to hear her sing our hymns in her native tongue. The program closed with an able address by our adult Bible class teacher, Brother J. E. Williams, of Bunkie.

We have three other appointments on this charge: Simmesport, one of the oldest congregations in Southern Louisiana, where live some of the most loyal people to Methodism, who are working hard for the upbuilding of Christ's cause and Church; Evergreen, another old church, with a few loyal people, who still stand as firm Methodists; and Effie, a badly overflown section of our charge, which will have a beautiful new country church completed by the first Sunday in August, at which date we expect to begin our revival meetings at that place. Bro. L. N. Hoffpauir, of Jennings, is to be with us at Bay Hill in a ten days revival, beginning July 17. We believe that there is a revival wave throughout this section and we are praying that preacher and people may put themselves entirely in God's hands to be used in his service.—W. B. Perritt, P. C.

MY REPORT.

Brother Meek: This is July 15, and high time for my mid-year report. It is a genuine summer day; a very nice breeze is blowing. The sky is almost cloudless and "old Sol" is doing his level best to heat us up. Out here in the pine woods we disdain the conventionalities of city life, and doff our coats, vests, collars, and ties, and give the breezes a chance. Of course, Dr. R. A. Meek, and the entire Christian Advocate crew, right in the heart of our Southern Metropolis, dare not enjoy our freedom in this respect, but with due regard for environments, sit and swelter, as "stiff as steelyards," each in his place.

I am just in from the lot and poultry yard. Not many eggs this hot day, but the white Wyandottes and Rhode Island Reds are beauties. Here is a pretty Jersey calf lying broadside in the sun. and he is panting like a lizard. The barn and a shade tree are close by, but the little beast seems to prefer the sun. "There is no accounting for tastes." Back in my house and in my study, I find books and papers galore. The St. Louis, Nashville, and New Orleans Christian Advocates, and the Christian Herald and the Pentecostal Herald. What a treat!

Can any one beat my five? I do not preach much this year. I have one regular appointment—at Urania—and besides I fill appointments for my pastor and others. I filled the pulpit here last Sunday for a Free Methodist. My health is very poor this summer, but it might be worse. My pastor, Brother J. M. Alford, says that I can out-walk him. This superannuate's better half has fine health, and being very domestic, is an indispensable adjunct to household affairs.

The pastor has recently held a successful meeting in Standard, with J. H. Holder assisting. Brother Alford is an able preacher, very spiritual, and is giving his work his best efforts.

Now, as to next year's report, to one like the writer, it is very uncertain. The Lord only knows. His will be done. God bless you!

H. ARMSTRONG.

MARRIAGES.

At the home of the bride in Smithville, Miss., on June 26, 1913, by Rev. W. M. Young, Mr. LOCKIE PIERCE, of Amory, Miss., and Miss LALIA McKINNEY. Mr. and Mrs. Pierce will make their home in Amory.

At Starkville, Miss., on July 10, 1913, by Rev. T. C. Wier, Mr. J. C. BEVERLY and Miss HADIE CRITZ.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mr. Holloman, the Treasurer of our Sunday School Board, reports the following Children's Day collections not mentioned in last report:

Morgan City, $11.06; Patterson, $5.45; Henry and Perry, $7.25; St. Francisville, $3.75; Pine Ridge, $2.75; Zwolle, $10.36; Choudrant, $5.80; Cooper's Chapel, $1.20; Parker Memorial, $19.59; Sulphur, $6.10; Shreveport Mission, $3.90; Bunkie, $12.26; Hughes' Spur, $4; Greensburg, $3.15; Colfax, $8.70; Atlanta, $1.30; Mermentau, $2.40; Merryville, $4.45; Lawtelle, $1.50; Perry Point, $2.25; Minden, $14.57; Bayou Lachute, $4; Red Oak, $6; Marion, $5.40. Total to July 10, $792.52.

The Sunday school at Mansfield, under the leadership of Mr. J. H. Thatcher, had an attendance on the first Sunday in July of 171, which was more than twice the number present the same Sunday last year. To offset the drop-back from the effect of the college closing, the superintendent is making much use of the mails, having his workers enlisted with him to send out various forms and styles of cards and letters. "Boosting" in this case is bearing an abundance of fruit.

For many years we have felt the need of some simpler way of receiving children into the Church than by the ritualistic form that has been in vogue since the beginning of our denominational life. To have children take a vow in terms of "the vain pomp and glory of this world," and "the carnal desires of the flesh," is a travesty on the simplicity of childhood, and for some years it has been our custom to receive them in a language of our own that they understood. But now Dr. Hamill comes to the rescue with a proposed beautiful ritual for their reception that we are sure will be for the most part adopted by the next General Conference. We cast three votes for this long needed justice to the religion of our children!

Our pastors should by all means give attention to observing Decision Day in their Sunday schools, along with their revivals that are being so generally held at this season of the year. The child feels that the preaching is done for adults and that it is they who are expected to join the Church, and there is need for the pastor, the teacher and the evangelist to co-operate in making it plain to the child that there is an obligation on all who love the Lord to confess him and enlist in the active membership of the Church. It would be well for the pastor to have such a class under his own instruction for several afternoons during the week preceding their reception. And after the vows are taken and while yet at the altar of the Church, the teachers, parents and other members of the family should come forward and the children be given the communion with them, and thus be taught from the first that they have rights at the Lord's table. These lambs should thus be fed and nurtured up into the full stature of men in Christ.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

Sunday school teacher, are you leading your pupils to Christ? That is a part of your work.

Don't forget to address the Field Secretary at Jackson, Miss., R. No. 2, instead of Mendenhall.

Say, Mr. Superintendent, what are you doing in your Sunday school to hold and interest the boys and girls, and to get hold of the old people? If you can't do anything else, change your program and put on a pleasant look.

Last year there were 12 charges in the Jackson District that did not report on Children's Day. The presiding elder, Rev. Paul Hardin, says there will not be but about two that will not observe the day this year. May those two be so ashamed that they will take the collection even if they don't have the program!

Things are picking up on the Fannin Charge, under the leadership of Rev. Hugh McKee. This man never tires of his work. He has a Sunday school at every appointment; three organized Bible classes, and one teacher-training class with a membership of about 20. They meet every Friday evening. This is another country charge. He has also raised over $15 for the support of the Sunday school work of the Conference.

On the first Sunday in July, the Field Secretary was with Rev. J. B. King at Deasonville, and had a great day. That everybody seemed to enjoy and apreciate it, was evidenced by their liberal contribution of $12.15 for the support of the Sunday school work in the Mississippi Conference. Brother King and the people on his charge do things in the right way. This is a country charge in the boll weevil district, yet they have given over $30 to carry on the work of the Sunday School Board.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Wesley Adult Classes had best keep an eye on Brother Woollard and the First Church of Columbus, for they are doing things and growing with pleasing rapidity. Several Sundays ago that clever pastor conceived the idea of sending out telegrams to quite a number of men desired in this class, and 43 men were secured. The telegrams were all different, the one to the sheriff being so realistic that he went out after his man and brought him to the class. The men of this great class are wide awake, and we may expect great things of them.

Three requisites are given here for a Teen-Age Class of boys as given by an expert in this line of work: 1. The teacher should be a man, young in spirit, interesting; a Christian, alive, sympathetic; a good talker, and he must know the boy, the Bible, his job and should be on it and be practical and cheerful. 2. The class should be composed of eager fellows, a willing, natural gang. It should be organized and have a president, vice-president, secretary, and treasurer. It should have the following committees: Athletic, Social, Literary, Membership, and Devotional, and should have a definite object. 3. The lesson should be made interesting, attractive, and practical, and be applied to daily life. Biblical lessons without lesson helps, written in understandable English and graded to meet the mental capacity of the boy should be used. Christ must be the real trainer of every boy's life.

It has been demonstrated time and again that, instead of there being a rural problem and a boy and girl problem, the real problem is the securing of trained leaders. The glorious Fourth was utilized to exemplify the truth of the above at New Chapel, on the Nettleton charge, of which Brother Burns is the pastor. All the superintendents on his charge, many of his teachers, and a large and enthusiastic crowd joined in making his Children's Day service a very helpful, as well as beautiful, occasion. The service opened at 9 a. m., under a shady arbor, and the platform was decorated with plenty of flowers and everything to make the speaker comfortable. Mr. Norbin Sumner had charge of the program, and certainly made a splendid success of it; for in no city school could a smoother, better prepared program have been rendered. The children were all well trained, and were at ease and delighted every one. They were drilled by Mr. Sumner, Mr. L. M. Elliott, Miss M. L. McCarty, and Miss Daisy Riley. Mr. J. H. Neal is the capable superintendent of this school of 147 pupils. The music was furnished by the Evergreen Band, from the Evergreen Sunday school on the same charge. The Children's Day service was first enjoyed; then followed an address by the Field Secretary, after which Rev. W. M. Young, of Amory, delivered a splendid sermon. Then followed a bountiful dinner and a great address by that fine layman, Mr. J. A. Lowe, of Nettleton. Hon. G. W. Leftwich, a consecrated layman, and the superintendent of the Aberdeen Sunday school, made the closing address. The day was ideal in every respect, and though New Chapel is located 12 miles from any railroad, the success of this occasion exemplified the truth that you can have a good Sunday school in the country as well as in the town.

Brother R. H. B. Gladney writes of a heroic deed of some of his boy scouts. Three of them rescued a man from drowning, and that at a great personal risk. He has 24 boys enrolled as Scouts, and 29 members of the Camp Fire Girls. Sunday school enthusiasm and hard work assure success, and Brother Gladney has both.

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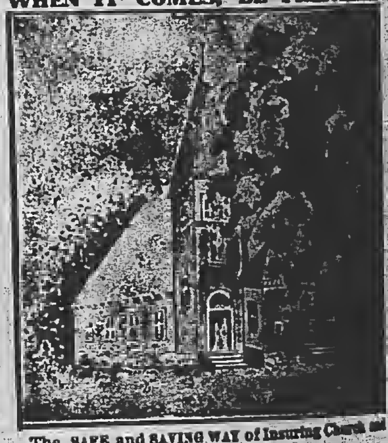

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COL. ROBERT A. BURTON, Superintendent

REVIVAL AT TALISHEEK, LA.

On the night of the ninth instant we began a revival campaign here with Rev. Timothy V. Peters. From the very beginning the deepest interest has been manifest, and notwithstanding the very unusually hot weather which has prevailed, large congregations have attended all the services and much good has been accomplished. Up to date ten persons have been received into the Church on profession of faith; there are several yet to he received, and the end is not yet.

Brother Peters has wrought well in this field and is in high favor with all the people. The splendid new church in which the meeting is being conducted is the result of his labors, and several others, I am informed, are in course of construction on the charge.

From here we go to Mississippi for a number of meetings, after which we will return to Louisiana for much work in the fall. I have with me as chorister Mr. Robert H. Harmon, son of Rev. N. B. Harmon, the pastor of our church in Yazoo City, Miss. Brother Robert is a fine character and does good work in leading the song service. We have just a little open time which we should be pleased to give to pastors needing our assistance. We may he addressed at Yazoo City, Miss. Enclosed herewith please find a list of subscribers to the Advocate.

Fraternally,

THOS. J. NORSWORTHY.

Talisheek, La., July 18, 1913.

CHARLESTON, MISS.

Our third quarterly meeting came off about a month ago. It was encouraging in every particular. Brother Dorman was at his best. He remained with us four days, preaching as I never heard him before. All the interests of the Church were carefully looked after. Everything is advancing. Brother Dorman preached the first four sermons of our protracted meeting, which commenced at this time. Then Brother V. C. Curtis came and preached for us ten days, to the delight of all our people. His sermons were heart-searching and soul-stirring. It was the beginning of a great awakening in the church or churches of the town, which was followed up by the Baptists, the preaching in their meeting being done by Brother Leavell, of Oxford, Miss. The singing was led by a Brother Schofield. They continued one day longer than we did. Some of the results of these services were 12 additions to our membership and to theirs 28, and a better feeling among us as different branches of Christ's Church than we had hefore. None of our preachers need to have any hesitancy in risking Brother Curtis in a meeting; he is an all-round revivalist who never loses any ground, or his temper. He grows on the people at every service, and leaves them wishing he could stay longer. Our Sunday school has increased until our church is too small to accommodate the pupils. Our prayer meeting is flourishing. The Woman's Missionary Society is moving up; they have 44 on roll. Our people are gaining in interest for the Orphans' Home and every other financial interest of the Church. We expect to make a good report at Conference.—D. W. Bahb, P. C.

MINISTER SENDS HIS PRAISE.

Rev. J. H. Pearcy, Newsome, Va., writes: "About twenty-five years ago, when a student at Richmond College, Gray's Ointment was recommended to me by a lady of culture who has given two sons to the medical profession. It did all that you claim and I got well. Since then I have tried various ointments and salves, but found no substitute for your Gray's Ointment. Please send me a box by return mail, as I do not care to be without it. I do not hesitate to recommend Gray's Ointment unreservedly for boils, sores, carbuncles, etc." Gray's Ointment is most dependable in cases of cuts, burns, briuses, boils, carbuncles, insect bites, poison oak; old sores, blood poison, etc. You can prove its remarkable efficiency without cost by writing Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., they will send you a free sample postpaid. 25c a box at druggists or by mail from the manufacturer.

THE EVANGELINE MISSION, LA. CONF.

Dear Editor: We have just returned from the Pine Prairie and Chicot appointments, the two places that we are serving together on the second Sunday. We had a record-breaking crowd at Chicot Sunday night, when over a hundred gathered for the evening service. We have had some accessions on profession of faith, and also some by letter. The Lord is blessing our labors, and the work is progressing nicely. Our church building at Ville Platte has just been completed, and is the most beautiful little church in Evangeline Parish. The work has paid, up to date, more than double the amount paid last year, and we are expecting to bring up our collections in full. The prospects and opportunities are better here in this field of labor than we have ever seen at any other place, and we ask an interest in the prayers of those who are interested in the mission work of Louisiana.

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A REVIVAL AT AMORY, MISS.

Dear Dr. Meek: We had Rev. J. H. Felts with us in a meeting here at Amory for nearly two weeks during the hottest weather that we have had, so far, this season—the last week in June and the first week in July. We had remarkably fine congregations from the very first service to the end. The meeting was a good, uplifting revival, and there were 11 accessions to the Church on profession of faith and three by letter. This makes about 20 that we have received this year at Amory. Brother Felts did splendid preaching and is immensely popular with our Amory people. All in all, we had a good meeting, hut fell short of our desires and needs.—W. M. Young, P. C.

TO THE READERS OF THE ADVOCATE, WHICH I HAVE BEEN READING FORTY YEARS.

While I have been preaching for forty years, I have been studying the nursery business thirty-eight years, so I am selling the **best nursery stock in the South,** from two to five times less than other agents. Write for prices. References: Preachers of the Mississippi and North Mississippi Conferences. REV. J. W. HALL, L. D., 805 Adams Ave., Memphis, Tenn.

ATTENTION.

What? The Topisaw Camp meeting.

When? From August 8-15, 1913.

Where? At the Topisaw Campground, ten miles east of McComb City, Miss.

The Purpose? For the re-awakening of the Camp to its former glory and power.

Who is Invited? Everybody; but especially all the preachers within the bounds of the Brookhaven District, Mississippi Conference, to whom free conveyance to and from camp-ground will be given.

The Human Leaders? Revs. A. F. Watkins, J. W. Thompson, J. V. Bennett, and other preachers who may be among us. J. A. WELLS, P. C.

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Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La
Mississippi ....Mrs J. L. Neill, Hattiesburg, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

Laredo Seminary—The Opposite Bank.

For thirty years the Laredo Seminary, at Laredo, Texas, has been under our Foreign Mission Board—owned and supported by it. A recent ruling of the Board of Missions classes all the work done within the borders of the United States as Home Mission work and all outside as Foreign Mission work. Thus this great school for missions on the banks of the Rio Grande, while still the property of the Foreign Department, must now be run by the Home Department. If it were on the opposite bank of the river (two hundred yards further would place it on Mexican soil), it would be called a Foreign Mission enterprise, though reaching the very same children that it now reaches. May this not demonstrate to us the folly of our almost childish weakness of contending for our own pet phrase as to the kind of mission work that we will do? May this not show us conclusively that the work of missions is the work of redeeming souls that sit in darkness, no matter what human department they happen to fall under? May this not remind us of the patience and long suffering of our Lord and Master, who bears with us in our petty contentions to have our own way, our own will, our own pet method? Our once foreign work now becomes our home work. And so it is all round the world—merely a matter of going or sending, no matter where—just so His lost little ones may be found. Let us thank God that our foolish human differences are fading away and that we are standing in the unity of strength and numbers for the redemption of a lost world, no matter on which "side of the river" it may be found.

The Misses Holding.

With the transfer of the school, the Misses Holding have retired from the work and have returned to their home in Kentucky to spend their remaining years among their native hills. For thirty years these noble lives have been poured out for the salvation of the Mexicans. The love of these dark-skinned people for "Miss Nannie" is like unto that of a child for its mother, and the pathos of their silent devotion as expressed in their soft brown eyes, bedimmed with tears, at the thought of the coming separation is almost heart-breaking. For thirty years she has been their friend and counselor. For thirty years she has taught them of the Father's love. For thirty years she has comforted them in their sorrows and befriended them in their troubles. For thirty years she has lifted them from their dark and despairing life unto one of eternal hope. No wonder their hearts ache as she now leaves them! Long will "Miss Nannie" and "Miss Delia" be held in loving remembrance in Mexico, as also in the home land.

The New Principal.

The Home Department has been exceedingly fortunate in sending as successor to the Misses Holding, Dr. J. H. Skinner, of West Virginia, a Christian and an educator of whom the best things are spoken. Dr. Skinner holds the B. A. degree from the University of West Virginia, and the M. A. and Ph. D. degrees from the Illinois Wesleyan University. His methods are up-to-date. Some one has said of him: "His work was always so much above and beyond the commonplace as to command both admiration and imitation on the part of his associates." Mr. Bandi, the Second Vice President of the First National Bank of Gulfport, Miss., says of him: "I know no man for whom I have a higher regard both as to moral character and efficiency as a teacher and manager of schools." Prof. C. H. Amhler, Professor of History in Randolph-Macon College, says: "He is a man of scholarly attainments, straightforward manliness and courage to stand for the right." Dr. Skinner was a lay member of the last General Conference, having been elected on the first ballot by his Conference.

Mrs. Skinner.

As women, we will be interested in the "good woman of the house" who is to be a real power behind the throne of our work at Laredo. That we may come to know her at once, we quote only a few of the splendid things we hear of her. Mr. Bandi (quoted above) says: "Mrs. Skinner is one of the most estimable women I have ever met. She has the faculty of making friends and takes great interest in her husband's work." Dr. Shaw, late President of Morris-Harvey College, says: "Dr. Skinner's rare qualities, combined with the cheery personality and unusual home-making ability of Mrs. Skinner, forms a power for administering comfort and creating high ideals in all." We are indeed grateful that God has given us this well equipped, consecrated man and woman to step into this rather critical situation at Laredo now. With Mexico in an upheavel and our schools there in confusion, this school on the border occupies a strategic place for us and for them. We will not fail to uphold them with our prayers and our material aid.

Wanted for Laredo at Once.

200 sheets, three-quarter size; 36 sheets, regular size; 12 counterpanes, regular size; 12 counterpanes, single-bed size; 200 pillow-slips, 18 x 28; 20 table cloths, 4 yards long; 36 linen dinner napkins; 24 guest towels; 24 plain towels; 48 roller towels; 48 white aprons for serving in dining-room; 48 gingham aprons for dish washers.

A Linen Shower.

We are now ready for this linen shower (or cotton?) for this mission school just beginning housekeeping under a new administration. If we do not supply these things this way, they will have to be bought out of our funds. By this kind of united effort we can save a cash output when it is so needed elsewhere. This replenishing must be done quickly to be ready for the opening of school. What auxiliary will respond first? Write Dr. J. M. Skinner of Laredo, Texas; tell him your auxiliary will send a box or barrel, and when and what will be in it. If you send now you will have time to send by freight and thus the transportation will cost very little.

An Empty Pantry Also.

What a lovely and helpful thing it would be to ship canned or pressed fruits and vegetables also! Such a little thing for an auxiliary and yet such a help to the mission. "Many hands make light work." **Altogether now—quick—to lift this burden.**

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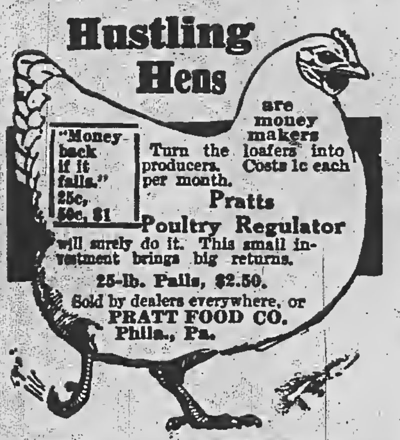
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IN MEMORY OF MR. D. A. SAUNDERS.

In token of our esteem, confidence, and affection for our friend, Mr. D. A. Saunders, who departed this life on the 28th day of June, the W. S. Harrison Bible Class of the Starkville Methodist Sunday School adopted the following resolutions:

"1. We express our sincere sorrow at his death, while accepting with resignation the decree of our Heavenly Father, who doeth all things well. Our friend is gone. We shall miss his wise counsel, his generous friendship, his cheerful optimism, his serene confidence in the vital things of the spiritual life.

"2. We shall ever cherish in memory his many virtues, his excellencies of character, his unostentatious charity, and his simple faith, relying ourselves upon the immortality of the soul, in the firm hope and the confident belief that we shall meet him again in the 'City whose builder and maker is God.'

"3. We deeply deplore his death at a time when it seemed that by force of circumstances and the decision of his own life, its best opportunities for peace, pleasure, and happiness with his family and friends, for consecrated service, and for usefulness in the church and community had but just come to him.

"4. We most sincerely sympathize with his wife, children, and other loved ones in the loss of him whose love has shielded them so securely in the years that have passed."

Peace be to thy ashes, comrade and friend, until we shall meet thee again.

Signed: J. H. Wellborn, Clemmie H. Magruder, Alice T. Wier, Committee.

Starkville, Miss., July 13, 1913.

A VALUABLE REPORT FOR SUNDAY SCHOOL WORKERS.

After a serious delay on account of the floods at Dayton, Ohio, the printed Minutes of the Third Annual Meeting of the Sunday School Council of Evangelical Denominations for the United States and Canada are at last available. This important report contains the complete findings of the Council, representing twenty-nine denominations, touching such matters as Sunday school standards, exhibits, lesson courses and summer schools for Sunday school workers, together with the reports of officers, sections and committees and a complete membership roll of the Council by denominations. The statistical table printed in the report shows that in ten of the twenty-nine denominations the Sunday school enrollment exceeds the total number of communicants in numbers varying from five to fifty per cent of the total number of communicants. In the remaining nineteen denominations the number of communicants exceeds the Sunday school enrollment by percentages varying from eight to 130. Altogether the eighty pages of the report are crowded with valuable information regarding Sunday school work viewed from the interdenominational standpoint. Pastors and Sunday school workers of evangelical churches can obtain the report by sending their application accompanied by ten cents in stamps to the Secretary of the Council, Henry H. Meyer, 150 Fifth Avenue, New York.

THE CITY AND THE CHURCH.

The Board of Church Extension of the Methodist Episcopal Church, South, has issued for free distribution a stenographic report of the address of Bishop E. R. Hendrix, D. D., LL. D. on THE CITY AND THE CHURCH. This address was delivered at the request of the Dallas City Board of Church Extension, and is a distinct contribution toward the solution of the problems of the modern city. Address,

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COMMENDING THE EDITOR.

Inasmuch as Dr. Meek, the present Editor of our Conference organ, the New Orleans Christian Advocate, has indicated his desire to retire from the tripod at an early date, and,

Inasmuch as we feel that his so doing would be at present a loss to the Church and the cause for which we stand, and,

Further, feeling that he has given satisfaction and ably discharged his duty, giving us a wholesome paper, strong and forceful, uncompromising in its attitude toward sin and clear in its position, and wherein disagreeing from the view point of some, always kind and charitable; therefore be it

Resolved, That we, the members of the Alexandria District Conference of the Louisiana Annual Conference, assembled in Columbia, La., on the 13th day of June, 1913, do request Dr. Meek to withdraw his resignation, continuing his present relation with the Advocate until the full time for which he is elected shall have elapsed.

Signed. JNO. F. FOSTER,
R. H. HARPER,

Unanimously adopted by the Alexandria District Conference on June 13, 1913.

A. S. J. NEILL, Secretary.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport District—Third Round.

Greenwood, at Greenwood. June 28, 29
Pleasant Hill, at Robeline. .July 7,
Bayou LaChute, at Taylortown, July 8,
Leesville, at Leesville ....July 20,
Mooringsport & V., at Oil City ....July 28,
Pelican, at Bethel ....July 29,
Anacoco, at Hornbeck ....Aug. 2, 3
Many, at New Hope ....Aug. 9, 10
Zwolle, at Bayou Scie ....Aug. 14,
Logansport, at Logansport Aug. 16, 17
Grand Cane, at Stonewall. .Aug. 27,
Wesley, at Carroll Creek...Aug. 30, 31
Ida, at Hosston ....Sept. 7, 8
Mansfield, at Mansfield ..Sept. 10,
Coushatta, at Lake End....Sept. 13, 14
Shreveport, at First Church Sept. 18,
South Mansfield, at Benson Sept. 20, 21

PAUL M. BROWN, P. E.

Alexandria Dist.—Third Round.

Mellville, at Woodside.....July 26, 27
Colfax, at Atlanta..........July 31,
Bunkie ....Aug. 2, 3
Standard, at Urania........Aug. 6,
Pollock, at Liberty Chapel.Aug. 7, 8
Boyce and LaCount, at Eden ....Aug. 10, 11
Provencal, at Shady Grove.Aug. 13,
Opelousas, at Washington .Aug. 17,
Campti, at St. Morrise.....Aug. 23, 24
Glenmore, at Fellowship...Aug. 28,
Oakdale ....Aug. 31,

H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.

Baker, at Bethel...........July 26,
Denham Springs ....July 27, 28
Ponchatoula, at Huff's Chapel ....Aug. 1, 2
Preaching at Springfield and Ponchatoula ....Aug. 3,
Hammond ....8 p.m. Wed. Aug. 6,
Pine Grove, at Pipkin's Chapel ....Fri. Aug. 8,
Preaching at Pine Grove on Thursday night ....Aug. 7,
St. Helena, at Wesley's Chapel ....Aug. 9, 10
Bluff Creek Camp Meeting. Aug. 15, 25
East Feliaciana, at Camp Ground ....Sat. Aug. 16,
Tickfaw, at Cooper's Chapel ....Sat. Aug. 23,
Amite City ....Aug. 24. 25
Mt. Hermon, at Mt. Hermon ....Aug. 30, 31
Franklinton, at Fisher's Chapel ....Aug. 31, Sept. 1

WM. H. COLEMAN, P. E.

Lafayette Dist.—Third Round.

Pecan Island ....July 26, 27
Abbeville ....Aug. 2, 3
Patterson, Wed. ....Aug. 6,
Jeanerette ....Aug. 9, 10
New Iberia ....Aug. 10, 11
Evangeline, at Bethel......Aug. 16, 17
Houma, Wed. ....Aug. 20,
Acadia, at Prudhomme....Aug. 23, 24
Indian Bayou, at Hebron. .Aug. 30, 31

JAMES I. HOFFPAUIR, P. E.

Monroe Districe—Third Round.

Monroe ....July 27,
West Monroe, p. m. ....July 28,
Tallulah, a. m. ....Aug. 3,
Rayville and Delhi, at Rayville, p. m. ....Aug. 3,
Mangham, at Union ....Aug. 10,
Calhoun, at Downsville, Wed. ....Aug. 13,
Farmerville, at Ebenezer, Thurs. ....Aug. 14,
Bastrop and Collinstown, at Bastrop ....Aug. 17
Gilbert, at Magnolia ......Aug. 24,
Winnsboro ....Aug. 25,
Bonita, at Bartholomew ....Aug. 31

WM. SCHUHLE, P. E.

Ruston Dist.—Third Round.

Ruston ....July 27, 28
Bernice, at Alabama ....Aug. 2, 3
Winnfield ....Aug. 3,
Bienville, at Bank Place....Aug. 5,
Haughton, at Alberta......Aug. 9, 10
Jonesboro, at Hodge.......Aug. 12,
Lisbon, at Aitkins Place....Aug. 16, 17
Sibley, at Pine Grove......Aug. 23, 24
Minden ....Aug. 24, 25
Arcadia ....Aug. 26,
Simsboro, at Salem.........Aug. 27,
Cotton Valley, at P. Valley.Aug. 30, 31

BRISCOE CARTER, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Louin, at Cedar Grove, Sat. and Sun. ....July 26, 27
Shiloh, at Clear Creek, Thurs. ....July 31,
Morton & Pelahatchie, at Forkville ....Aug. 2, 3
Bay Springs, at Raleigh....Aug. 9, 10
Homewood, at Gasque. .Fri. Aug. 15,
Trenton, at Burns. ....Aug. 16, 17
Pearl, at Henry C....Fri. and Sun. ....Aug. 22, 24
McDonald, at Stallo, Mon. to Sun. ....Aug. 25, 31
Philadelphia ....Fri. Sept. 5,
Neshoba, at North Bend...Sept. 6, 7
Lake, at Eureka......Wed. Sept. 10,
Forest, at Oak Grove, Thurs., Sept. 11,
Decatur and Union, at Good Hope ....Sept. 13, 14
Hickory and Chunkey, at Garlandville ....Wed. Sept. 17,
Meehan, at Kelley's Chapel, Thurs. Sept. 18,
Carthage, at Carthage, Sat. & Sun. Sept. 20, 21
Walnut Grove, at Good Hope, Mon. Sept. 22,
Newton and Montrose, at M, Thurs. ....Sept. 25,

H. WALTER FEATHERSTUN, P. E.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—First Round.

Coldwater ....July 26, 27
Sardis Circuit ....Aug. 2, 3
Eureka Circuit ....Aug. 9, 10
Arkabutla ....Aug. 11,
Cockrum ....Aug. 16, 17
Wall Hill ....Aug. 23, 24
Longtown ....Aug. 25,
Courtland ....Aug. 29,
Tyro ....Aug. 30, 31
Lake Cormorant and Hines. Sept. 5,
Hernando ....Sept. 6, 7

J. W. DORMAN.

Holly Springs Dist.—First Round.

Byhalia, at Fountain Head. July 26, 27
Mt. Pleasant, at Marshall Institute ....Aug. 9, 10
Waterford, at Lebanon ....Aug. 12,
Abbeville, at Abbeville ....Aug. 15,
Taylor, at Andrew's Chap. .Aug. 16, 17
Randolph, at ——— ......Aug. 23, 24
Toccapola, at ——— ......Aug. 25,
Ashland, at Union Hill.....Aug. 29,
Lamar, at Harris Chapel...Aug. 30, 31

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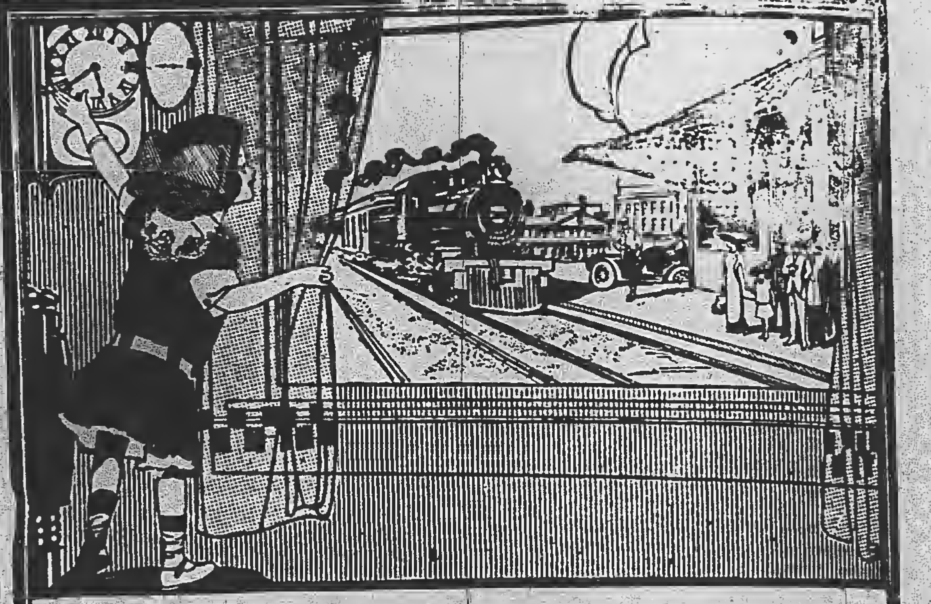

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NEW ORLEANS
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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 31, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

PRAY FOR YOUR PREACHER.

We once somewhere saw the statement that the late Dr. Charles H. Spurgeon usually went from a season of prayer with the deacons of his church to the pulpit. Who can tell how much this brief prayer meeting may have contributed to the success of this truly remarkable minister? The spiritual state of a congregation and what it accomplishes for the Master by no means depend upon the preacher alone. On the contrary, these are largely determined by the attitude of the people toward him and the extent to which they co-operate with him and sustain him. They can criticise him until his influence is reduced to a minimum, or they can increase his efficiency by praying for him and seeking in every possible way to re-enforce him.

In a recent issue the Southern Churchman touched upon this important subject in the following impressive manner: "Jonathan Edwards remarked at one time, 'If some Christians that have been complaining of their preachers had said and acted less before men and had applied themselves with all their might to cry to God for these ministers, had, as it were, risen and stormed heaven with humble, fervent, and incessant prayers for them, they would have been much more in the way of success.' It is to be regretted that the practice of praying specifically for the minister has fallen somewhat into disuse. Some ministers may not desire it, perhaps look upon it as superfluous, and may even regard the custom in the light of a disparagement, as though it implied personal inefficiency, or an acknowledgment of weakness. However we believe that the vast majority of ministers not only appreciate such prayers, but really crave them. * * * * The holier a person is, the more certain it is that he values prayer. Paul believed in intercessory prayer for the ministry; yea, more, he strongly advocated it, and earnestly and repeatedly solicited it for himself and co-laborers, as we find from reading his Epistles to the Churches."

We believe that a revival of this much neglected practice would bring a rich blessing both to our pastors and flocks. We too little appreciate in this day the tremendous power of intercessory prayer upon which the early Christains so much relied; and certainly the minister, who holds so responsible a position, should be largely remembered in such supplications. No matter what his other equipment may be, unless he is clothed with power from above, he is wholly insufficient for the work of his high calling.

CRITICISING "BILLY" SUNDAY.

The critics are barking fiercely at the heels of Rev. William A. Sunday, America's foremost evangelist. He is paying the price which most men who achieve phenomenal success in any line of work have to pay—that of being found fault with. But, so long as his converts are numbered by the thousands and one of his meetings in a city marks an epoch in its history, Mr. Sunday can afford to endure with patience the attacks which are being made upon him. The criticisms that are being lodged against this distinguished revivalist are much the same as those which were heard against Sam Jones in the early days of his remarkable career. It is declared that he lacks dignity; that he uses slang and says sensational and improper things in his sermons, and that he accepts too much money for his services. Some of Mr. Sunday's methods are, indeed, unusual and some of his expressions are startling, not to say questionable; but the good in his ministry so far outweighs the debatable features of it that we think it ill befits those who claim to be interested in the extension of the divine kingdom to join the ranks of his detractors.

And why complain of the large amounts of money that he receives? If the people who have been stirred by his trumpet calls to repentance and righteousness wish to give him thousands of dollars, who has any right to object? Can it be shown that he is piling it up like a miser or using any of it improperly? We dare say that if a calculation were made showing what the evangelist receives per capita for every soul that is converted in his meetings, and that if the same rule were applied to the ministry and financial compensation of some of his conspicuous critics, it would not be Mr. Sunday who would suffer by the comparison. We have known some preachers who drew good salaries year after year for quite a considerable period who could scarcely point to a single person that they had led into the kingdom, as their "joy and crown."

For our part, we shall not, for the present at least, echo through our columns any of the notes intended to disparage "Billy" Sunday and his work. The literature of that kind that has reached our desk has quickly found its way into the waste-basket. When John Wesley, high churchman that he was, heard that Maxfield, the first of his lay helpers, whom he had only authorized to exhort, had (though unlicensed and unordained) really begun to preach in London, he was indignant and hurried back, intending to rebuke and stop him; but his great mother gently laid her hand upon his arm and said: "John, take care what you do with respect to that young man, for he is as surely called by God to preach as you are. Examine what have been the fruits of his preaching and hear him for yourself." After listening, watching, and meditating, Mr. Wesley said: "It is the Lord; let him do what seemeth good."

The renowned Dr. W. H. Fitchett, of Australia, says, "The sermon that converts men has written upon it the signature of God's approval." "By their fruits, ye shall know them," was the test laid down by our Lord himself, and measured by that standard, Mr. Sunday certainly seems to be a man of God. After his extraordinary meeting in Columbus, Ohio, last winter, the Methodist preachers of that place, who had had abundant opportunity to observe the man and his methods, gave him a strong general endorsement.

We are not much concerned for the maintenance of the stateliness and dignity of the pulpit—we are far more anxious that it shall be evangelical and effective. We like correct grammar; but we think it is vastly more important for a preacher to have a burning message that shall reach the hearts and stir the consciences of men, than it is for him to guard against split infinitives and to be able to trill out Anglo-Saxon U's. The following story is related of the late Dwight L. Moody:

"In Moody's early days an over-zealous critic, who was not an over-active worker, took him to task for his defects in speech. 'You oughn't to attempt to speak in public, Moody; you make so many mistakes in grammar,' he said. 'I know I make mistakes,' said Moody, 'and I lack a great many things; but I am doing the best I can with what I've got. But, look here, my friend, you've got grammar enough; what are you doing with it for Jesus?'"

One of John Wesley's biographer's says of him: **"He regarded learning only as the instrument of usefulness."** We fear that this is a conception that obtains too little among the ministry in this day. The seeking of self-culture, that one may shine like a star chiefly for his own glory, is too low an ideal for one who claims to have been divinely called to preach the "glorious gospel of the son of God." The Master sought not reputation—"he went about doing good." So should his ambassadors do in this day. Intellectual strength and knowledge are of religious value only as they are turned to account in Christian service—only as they are made to assist in lifting fallen humanity Godward and heavenward. A ministry that is **spiritually fruitful**, is the one that most honors the Master and which will command the richest reward in eternity, whether it be odd and eccentric, or after the usual type and pattern. **The precious sheaves are what the Lord of the harvest wants.**

HOW CAN HE WRITE SO SACRELEGIOUSLY?

Commenting upon the "Junior Hop" and "Senior German" given by the students in connection with the recent Commencement of Vanderbilt University, the Alabama Christian Advocate says:

"In the name of Methodism and in the name of God, let the 'German Hop' features of the Vanderbilt Commencement program be cut out forever. If this is a church school, let the Church assert herself, and remove this blot from her fair name. We cannot allow one of our schools to stand for such worldliness. We need some backbone of the Woodrow Wilson type."

Go slow, Brother Editor, go slow! Do you not know that the majority of the Vanderbilt Board of Trust are men of great godliness and piety, the Chancellor being particularly so? Evidently these naughty students must have stolen a march upon these saintly gentlemen. Be charitable, Brother Glenn, and allow something for **accidental happenings.** College students are pretty crafty, you know.

WORK A DUTY AND PRIVILEGE.

"Shall I not work?
Shall it be said—he took from all the world
Of its accumulated countless wealth,
As much as he could hold, and never gave?
Spiritless beggar! pauper! parasite!
Life is not long enough to let me work
As I desire; but all the years shall hold,
Shall I pour forth. Perhaps it may be mine
To do some deed was never done before,
And clear my obligation to the world."

POWER.

You want power? Well, the desire is legitimate, and its realization possible. But what kind of power? Physical? Then stop fretting. Take exercise. Avoid excesses. Form regular habits. Eat nourishing food. Sleep long and soundly. That means a sound body.

Mental power? All right. Use your brain. Think. Think systematically. Think persistently. Think below the surface. Grapple with the great thoughts which others have put into books. That will give fiber and grip to your mental life.

Or is it moral power that you are after? Very good. It may be had. Think pure thoughts. Look at lofty ideals. Live right. Crucify self. Loathe all vileness. Develop the Good Samaritan side of your life. That will promote a high morality.

But there is something higher. It is spiritual power. Ah! that is it. The foot of the ladder is on the earth, but its top is in heaven. Climb! Do you say, "It is high, I can not attain unto it?" No, no! Read the First Chapter of the Acts of the Apostles. Then to your knees. Look up. Turn your back upon the bad past. Surrender utterly to God. Lose your will in his. Plead the promises. Believe, believe! Claim the Pentecostal gift. Receive ye the Holy Ghost!—Bishop Berry.

A MOST RIGHTEOUS FIGHT.

The College of Bishops of the Methodist Church, South, has read a much needed lesson to Andrew Carnegie. The latter offered what was tantamount to a million dollar bribe to induce the Methodist Church, South, to take his view of education. We already have referred to the circumstances attending the proffered bribe which Bishop Candler of the Methodist Church has characterized as "the impudent proposal of an agnostic steelmonger." The Vanderbilt University of Tennessee belongs to the Methodist Church, South. Its ownership having been questioned, the Chancery Court of Tennessee decided every point in favor of the Methodist Church. Thereupon an appeal was made to the Supreme Court of the State. Whilst this appeal was pending, the multi-millionaire ironmaster stepped in and offered to endow a medical college for the Vanderbilt Unievrsity on condition that it should be completely divorced from all Methodist influence.

"The agnostic steelmonger," to employ Bishop Candler's characterization, hoped to kill two birds with one stone. The University of the South, which is affiliated with the Episcopal Church, was about to establish a Medical College at Nashville, Tenn. Carnegie's million dollar gift to the Vanderbilt University, if accepted, would at one time and the same time remove the proposed Medical College at Nashville from sectarian influence and prevent the founding of a similar institution which, if it came into existence, would be under Episcopalian auspices.

It was a million dollar campaign having for its object the elimination of religion from education. It was prompted by the same motive that caused Carnegie to establish a fund for pensioning college professors, always provided that they had not placed their talents at the service of educational institutiona with church affiliations. It was an indirect method of depriving these institutions of teaching talent. It was setting a premium upon godless education. It is impossible to withhold a tribute of admiration for the Methodist Bishops for the manner in which they turn their backs upon the million dollar temptation to prove faithless to their trust. In a statement to the public they declare: "The conditions attached to this gift and the letter accompanying it, which must be taken as expository of the conditions, are such as lead us to believe it cannot be accepted without a breach of trust, and without dishonor to the Church."

The Methodist Bishops then notify Carnegie that there are things in this world of inestimably greater value than money. The person who never crossed the threshold of a college as a student, and who yet would dictate to our universities and colleges in a vital matter, hears from the official representatives of the Methodist Church this language bringing out the nature of the heinous insult embodied in Carnegie's proffered bribe: "We know how to endure poverty, but we have not learned, nor are we ready to be taught, how to accept gifts to which are annexed conditions that require the sacrifice of our self-respect, the defeat of the founders of the University, the renunciation of principles which we hold in common with all the Churches, and the abdication of the mission of the Church of God in the field of Christian education."

We have a definite purpose in dwelling on a subject which, on the surface, appears to be of small interest to Catholics. A little reflection, however, will convince us that the proffered bribe to the Vanderbilt University concerns not only Methodists and Episcopalians, but all who appreciate the vital importance of Christian education. It would be an incalculable national calamity if American universities and colleges should become Carnegieized. From these seats of learning stream out influences which have much to do with moulding public opinion. If the money of "the agnostic steelmonger" should be permitted to play a part in shaping these influences in their inception, the consequences would be immeasurably disastrous.

A godless generation will not add to the strength of the Republic. It was but the other day we celebrated the Declaration of Independence, the work of men who believed in God. If they had been agnostics, they would not have been able to base their righteous demands on this appeal to Christian principles: "We hold these truths to be self evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights." If Harvard and Yale and Princeton and other colleges of Colonial times had been de-Christianized in the manner Carnegie aims at de-Christianize our educational institutions of to-day, the men who framed the charter of our liberties would not have made the appeal that went straight to the hearts of a Christian people. If the latter had been imbued with agnostic principles, such an appeal would not have evoked the outburst of patriotism that carried the American Revolution to a successful issue. The men who laid the foundations of the Nation had ever before them, in public as well as private affairs, a standard of righteousness such as bald atheism or doubting agnosticism cannot erect. That standard a Carnegieized system of education would seek to overthrow.

We see, then, the nature of the fight the College of Bishops of the Methodist Church, South, is making to save an educational institution from the terrible calamity of being vitiated by Carnegie's money. Let us hope that victory will crown the efforts of the Methodist Bishops to stem the progress of the attempt to empty our educational system of all Christian principles.—New York Freeman's Journal and Catholic Register.

THE WORLD'S SUNDAY SCHOOL CONVENTION.

By W. Fred Long.

The third day finds 2415 delegates from 47 countries registered. H. J. Heinz and a party of twenty-one business men and workers arrived to-day after being en route since March 11. They have a glowing report, having stopped and held meetings at seventy-three places—in Hawaii, the Philippines, Korea, Japan, and China. To-night they will give a stereopticon lecture and views of scenes on their trip. Mr. E. K. Warren and wife to-day entertained all the missionaries in attendance—253.

It is beyond the power of man to estimate the value of this Convention. The Ton Halle, which has the largest seating capacity of any building in the city, will not hold the people.

It is interesting to hear representatives of the nationalities make their brief reports and have an interpreter report their words.

Japan captures the next Convention, in 1916, the business men of Tokio having sent a delegation with a guarantee of $25,000. You can almost see these countries change to Christianity. Korea and China are enthusiastic, as is all of Continental Europe. To-day there were held six simultaneous Conferences in three languages, covering every phase of the work. The display of Sunday school helps and exhibits of the work done in various countries is an education within itself for Sunday school workers.

A public service was held at noon to-day at the Monument of Zwingli, the great reformer, who was pastor here in 1526. This was the home of Pestalozzi. A beautiful monument, with him and a boy, honors his memory. The great music composer, Wagner, composed three of his most popular productions here. When Secretary Burgess, of the Indias, made his report, a check for 1500 pounds was presented from Scotland friends. When the Secretary from a mission station in South Africa reported and expressed a wish for $40, Marion Lawrance at once said, "Brother you have your $40." Mr. Warren was behind it.

Tomorrow evening, from 5 to 7 o'clock, a musical concert of 400 Swiss voices and 40 instruments will be rendered. Every seat is sold at $1.50 per seat. We can see the snow on the Alps near by, and it is cool enough here. Great plans will be entered into, and history will be made here.

Zurich, Switzerland, July 11, 1913.

A GREAT NEED: A LIBRARY OF METHODIST LITERATURE.

The Library of the Biblical Department of Vanderbilt University has in its possession a valuable collection of Methodist Literature. Last fall when the Library was moved to the large, attractive quarters of the chapel on the second floor of Wesley Hall, this collection of Methodist Literature was carefully examined. It consists chiefly of the bequests of Bishops McTyeire and Digert, whose industry and good judgment in collecting valuable materials are well known. With other matter in possession of the Library, it is doubtless the largest and most valuable collection of Methodist Literature in the Church.

Recognizing the great value that such materials would be to the Church, the faculty of the Biblical Department has determined to continue the work of collecting, to the end that the Theological Library of this Department may be a center for the dissemination of information on Methodist Literature.

It is needless to say that the realization of this object will be gratifying to all Methodists in the knowledge that there exists a place, a center, where the original sources will be accessible, and where any one wishing to do research work may find all the available literature on the subject.

The faculty has, therefore, instructed the Librarian to invite correspondence with those who may be interested in such a movement, with a view to obtaining from them or their circle of friends information that will help toward securing Methodist Literature, especially of a historic nature.

It will appear that such sources are found in complete volumes of the Christian Advocates, and periodicals of our Church; in complete sets of Annual Conference Minutes extending over a number of years (if possible of the entire Conference history); the literature of Conference Historical Societies; pamphlets or monograms by individuals on matters pertaining to Methodism; autograph letters, collections, mementoes, connected with noted Methodist personalities; and, of course, in rare books of Methodist Literature.

There are doubtless a number of persons who have in their keeping valuable collections, which are often a burden, and who would be glad to entrust them to an institution were they assured of safe keeping and benefit to others. A reasonable assurance of such nature can be given by this institution. Should persons having such matter as described above not care to part with it, they are invited, nevertheless, to describe it to the undersigned, who will keep a careful record of the same, and will thus be able to inform inquirers where information sought may be found. Or it may be that they would lend their collections to the Library on guarantee that they would be returned when asked for. It is hoped that a cordial co-operation will be given toward making this enterprise a great success.

A. L. MARSHALL,
Librarian.

Nashville, Tenn.

THE VANDERBILT CONTROVERSY.

Dear Dr. Meek: I am writing to say "Amen and amen," to all that Bishops Hoss and Candler and you have said in defense of our cause on the Vanderbilt question. I am sure, among all unbiased, fair minded people in and out of the Church, you will go down in history honored and loved for your loyalty to Christian education and our great Methodism in the South. Go at them! my brethren, and if it is not cussing, give them, "what Paddie gave the drum."

I would like to ask, who created that Board of Trust? Is it a creature of its own creation; or is it a creation of the Southern Methodist Church? If they are a self-constituted body, they have a right to do as they please and they are certainly self-perpetuating; but if their body was created by the Southern Methodist Church, then they must obey their creator. "Shall the thing formed say to him that formed it, Why hast thou made me thus?" Their conduct is not only a betrayal of a most sacred trust, but impudent political trickery, upon an assumed technical interpretation of an act of the Church which is as clear as midday, and which the Chancery Court of Tennessee has so declared.

It is passing strange to me that any company of gentlemen, leaders in thought, and friends, supposed, of Christian education, could so persistently pursue a course in open violation of one of the most sacred trusts ever committed to men—vows they have taken before God and the Church! If they could not agree with the Church and its constituted authority, then the only honorable and just course to pursue was to resign. The thought of any other course should have made them blush with shame. If their views were not in harmony with the views of the Church and they felt that they were violating principles ever so sacred to them, when at last the General Conference voted against them they should have obeyed or resigned. Common honesty and fair dealing demanded this. But every step they have taken throughout all this disagreeable litigation has been to push the Church to the wall, and they have misrepresented and impugned the motives of those who stood up in defense of the Church's rights, calling them demagogues and what else.

When they could do nothing more they set up a tempting bait with the apparent purpose of biasing the court and tempting the Church with $1,000,000 from the greatest enemy that Christian education ever had. That Board knew too well that neither party could legally accept any gift pending the litigation in the courts; why then manipulate this proposition just at this time? If the Board had been willing to deal fairly with Mr. Carnegie and with the Church they should have said, "No; we cannot accept your munificent gift while this case is pending. But, Mr. Carnegie, if we gain the suit we will gladly accept the gift, with your agnostic conditions, turn the Church out, and take you in bodily, for we think you are worth more than the whole of Southern Methodism."

But a further evidence of the spirit of Judas is seen in the suggestion made to the Church through the Bishops, that we accept the $200,000, and to make sure of it put it into laboratories where Carnegie could not get it back, and at the same time also make sure of the interest on the remaining $800,000, until the matter is settled. "Shades of Moses cover us!" If that is the kind of honesty and fair dealing and "godliness" they are teaching at the University it is high time we were closing it up, much less lending it our patronage and influence. It is said that if we reject this offer of Mr. Carnegie, it will be a great loss to the city of Nashville and the South. If Southern Methodism is to sacrifice her principles on the subject of Christian education to accommodate the city of Nashville or the South, for any sum of money, she is unworthy of the respect of decent people. There are some things we need just now that would be worth far more than money.

When this question is finally settled, if it should go against the Church—which we do not see the shadow of a reason for—then Southern Methodism should and will withdraw, hair and hoof from Vanderbilt University, and wipe the dust off her feet as testimony against it. Let it be understood now and for all time, that Southern Methodism is not so poor that she must sell out to "an agnostic steelmonger" with millions, to get tainted money with which to educate her children, who are the purest young Anglo-Saxons and truest young Americans that now live on the continent. To do this would forever forfeit God's presence and promise to us, and instead of making us a blessing, it would make us a curse in the land. If we should be so unfortunate as to lose Vanderbilt University, we can and will build another far superior to it, sealed and delivered to the Church forever.

Greenville, Miss. W. S. LAGRONE.

WESLEY BIBLE CLASS DEPARTMENT.

Headquarters, Lake Junaluska, N. C.

August 6-17, 1913.

To the Members of our Bible Classes:

Seven periods of forty-five minutes each will be given to conferences on Bible Class Organization and Work during the Sunday School and Epworth League Conference at Lake Junaluska, N. C., August 6-17, 1913.

It is expected that a large number of men and women will attend this Conference for fellowship and the interchange of views concerning Bible class work. Members of all Southern Methodist Bible classes are urged to attend. If possible, have your class well represented.

We will open the Bible class case, examine the jewels, see the wheels go round, watch the hands mark time, and maybe take the "works" apart and put the pieces in place again, if we can, and we can—all of us together.

Special low railroad rates have been authorized from August 4 to 9, with return limit of August 20. Inquire at ticket office.

For information concerning entertainment, address THE SOUTHERN ASSEMBLY, Waynesville, N. C.

Please read this letter to your class next Sunday.

Let us meet in "The Sapphire Country."

Cordially yours,
CHAS. D. BULLA.

MR. BINGHAM ON THE CARNEGIE-KIRKLAND TRANSACTION.

(The following letter appeared in the Memphis Commercial Appeal of July 1.)

"The needs of Vanderbilt University, the interest of the highest and broadest education in medical science, the good of the entire country (particularly of the South) and the welfare of humanity make a powerful plea that Mr. Carnegie's large liberality shall be accepted by the trustees.

"Next to the most amazing thing that has ever come within the range of my observation is objection to the acceptance of that great gift.

"The most amazing thing that I have ever read is the reason assigned for such objection, viz: The university does not get a dollar from Mr. Carnegie, but the university gives away its medical department, valued at from $300,000 to $500,000. The third amazing thing is that Bishops join in this childish objection. The following statement makes their action amusing as well as amazing: Chancellor Kirkland secured $300,000 to purchase property for this same medical department. Whereupon these same Bishops went into court and secured an injunction against the completion of the transaction by which the university came into possession of the property. Now these same Bishops blame the trustees with the crime of giving away this same medical department. True, the Bishops afterward saw a light and had the injunction dissolved. It is to be hoped that reason will again resume her throne, and that the Bishops will withdraw this equally baseless objection.

Conditions Stipulated.

"That their objection is utterly groundless is proven beyond controversy by considering these facts:

"With Mr. Carnegie's generous gift he stipulated five conditions, and five only, viz:

"First—The trustees shall appoint for the management of the medical school a governing board of seven members.

"Second—The chancellor of the university shall be chairman of this governing board.

"Third—Three members of this governing board shall be men of recognized standing in medical education or medical science.

"Fourth—All the members of this governing board shall be chosen without regard to denominational considerations and solely because of fitness for the desired service.

"Fifth—The teachers in the school shall be chosen from the best men obtainable, the professorships to be filled as far as practicable by men who are primarily teachers rather than practitioners.

"The most distorted imagination can find no other condition.

"Approving these reasonable and commendable conditions, the trustees accepted the gift with thanks, and adopted these rules for the conduct of the medical department in accordance with the conditions of the Carnegie donation:

"First—The members of the governing board of the medical department shall be elected by the board of trust. If vacancies occur previous to the annual meeting of the board, the executive committee shall have power to fill the same until the next regular meeting of the board of trust.

"Second—Members of said governing board shall hold office for eight years, or until their successors are elected, but may be removed for cause by the board of trust at any annual meeting.

Record Shall Be Open.

"Third—Said governing board shall elect its own secretary and keep a record of its own proceedings, which record shall always be open and accessible to the board of trust or to the executive committee of said board, or to the president of said board of trust. Three members of said board shall constitute a quorum for the transaction of business.

"Fourth—The chancellor shall, in connection with his annual report, make a summary of the most important business transacted by the governing board of the medical department, and these actions of the governing board shall be subject to the ratification of the board of trust.

"Could anything be clearer than that this governing board is merely the agent of the board of trust to do the detailed work of the board of trust for this special department? It does seem that a wayfaring man, though a Bishop, need not err therin.

"When stockholders of a bank elect a board of directors, have the stockholders given away the bank? When the directors elect officers to do the detailed work of the business, have they given away the bank? The only possible answer is, nay. No more have the trustees given away the medical department when they appoint a board to do the detailed work of that department.

"It is difficult to believe that the Bishops are serious. In the language of eminent authority, 'Evidently they are hurting at one place and grunting at another.'

"Comes one Bishop and argues to the effect that Mr. Carnegie is attempting to influence a decision of the Supreme Court of Tennessee!

"Comes another Bishop and denounces Mr. Carnegie as an agnostic steel-monger!'

"What was he when he gave to Millsaps College $15,000, and received our thanks therefor? Well may Methodists pray, 'From such fatuous leadership, good Lord, deliver us.'

"Carrollton, Miss. J. R. BINGHAM."

FROM THE RALEIGH CHRISTIAN ADVOCATE.

"Whatever this reason was, there is no escape from the fact that the Chancellor, and not Mr. Carnegie, formulated the conditions upon which this offer should be made; and upon him must rest the responsibility. Much has been written about the Governing Board of seven members that is to govern the Medical Department under the new regime. The Chancellor and Mr. Whitefoord R. Cole, presumably representing the present position of the Board of Trust, have put forth the claim that this Governing Board is to be the creature of the Board of Trust, to be set up and pulled down at its behest; but the only evidence they present in behalf of this position is a set of resolutions passed by the Board of Trust after the transaction with Mr. Carnegie was complete, or at least after his offer had been made. Any child can see that what the Board of Trust can set up the Board of Trust can pull down in so far as this applies to its own methods of transacting its business, but it cannot annul a contract which it has made without the consent of the other party to the contract. That other party in this instance is Mr. Carnegie, and, so far, he has not been heard from in connection with this Governing Board's being a mere committee of the Board of Trust. He was assured that the President of the Carnegie Corporation should have the privilege of being a member of the Governing Board and it is stipulated that the Chancellor should be another, and that the remaining members should be chosen without any reference to denominational lines. If this does not mean severance of the Medical Department from the University, then it must mean a severance of the University from the Church.

"That the latter is the real purpose of the majority of the Board of Trust seems to us beyond any doubt. At the beginning of this controversy, and even after the lawsuit was entered, the Board of Trust admitted the Church's ownership of the University. It was only the question of her right to elect members of the Board of Trust that was called in question, but now we hear nothing of such fine, not to say absurd, distinctions. * * * * We have tried hard to believe in the sincerity of these men, that from their viewpoint they were trying to fulfill the trust committed to them. We have never for one moment agreed with their viewpoint, but we have wished to believe that they were seeking to guide the University to the destiny designed by her founders. But, if we must speak candidly, we have lost out. We can no longer believe it. Step by step we have been driven to a different conviction. It affords us no pleasure to write thus. There is a genuine pain at our heart as we do it, but to us the facts all look that way."

A BEAUTIFUL TRIBUTE.

It is with sincere regret that I read in this week's Advocate an account of the death of my old friend, S. B. McCutcheon. In the fifteen years of my acquaintance with the Louisiana Conference I have rarely missed him from one of its annual sessions. In his quiet, courteous, dignified way he was ever ready to serve the Church he loved so well, and no duty entrusted to him ever failed to have the most painstaking and conscientious attention. His work on the Joint Board of Finance was tedious and laborious; but to him it was a work of love, and he found real joy in being of substantial service to the superannuates and those dependent upon them.

Shreveport and Louisiana Methodism are inestimably richer because of the consecrated, beautiful life of S. B. McCutcheon. The influence and work of this great and good man will abide, and as the years come and go he will be remembered for his saintly life and devotion to his Church's best interest.

Ripened and mellowed by length of years and the sad and sweet experiences of a useful life, and robust and strong in his faith because of the stress and storm along his pathway, he was indeed ready to be gathered unto his people. To those who travel over the Church visiting Annual Conferences and other Methodist assemblies, I am sure it is a common experience to occasionally find a man who in his character and faith and good works stands out and apart and above the rank and file like a great mountain peak on a foundation of granite, eternal as the everlasing hills. Such an one was S. B. McCutcheon. May he rest in peace, and may his example be an inspiration to the rest of us!

Dallas, Texas. W. C. EVERETT.

SEASHORE ASSEMBLY OF CHRISTIAN WORKERS.

The Seashore Assembly for Christian Workers at the Biloxi Camp Grounds, has just passed the crucial session of its life; but the officers and those who have attended for years pronounce this in many respects the best of its meetings, notwithstanding the fact that there had been some doubt in the minds of those in charge as to the possibility of continuing the Assembly. God has wonderfully blessed the untiring efforts of Rev. Norman Guice, Miss Ellen Jackson, and Dr. F. S. Parker—director, treasurer, and president respectfully; and has graciously answered the prayers of Leaguers and other Christian workers in the three States represented, by pouring out graciously his Spirit upon the meeting, and rewarding their unselfish loyalty in material ways which will assure the permanency of this institution for the future. In response to an earnest appeal from Mr. Guice, the large audience assembled in the auditorium Sunday morning contributed the sum of $167 to defray actual expenses of this session.

Lack of space forbids a detailed account of all the excellent features of the Assembly, and the exceptional advantages offered there. Due to Mr. Guice was the splendid number of attractions in the way of lectures, addresses, recitals, and social and recreational pleasures.

The mornings were given over entirely to devotions and class work. Institutes in Sunday school and Epworth League methods were ably conducted by Mrs. W. G. Moody, of Montgomery, Ala., and Mrs. H. L. McCleskey, of Hazlehurst, Miss. The texts used were 'Emigrant Forces' and "Mexico To-Day."

Meetings for children were conducted by Miss May Belle Marshall, deaconess from Montgomery, Ala., who, with her personal consecration and ingenuity in holding attention, with interesting talks on Africa and curios from the same field, did some beautiful work with the large numbers of children on the grounds. The Assembly was fortunate in having Miss Peeples from Mobile, deaconess, present almost all the session.

Classes in Personal Work were under the direction of Dr. F. S. Parker, League Secretary from Nashville, whose daily talks were a wonderful help and inspiration.

Dr. W. F. Quillian, President of the Methodist Training School, Nashville, had charge of the Bible Study classes, using the life of Christ for outline, and presenting it in such a manner as to enable his hearers to grasp and take with them the great lessons of the greatest life.

The music, always an important factor, was under the management of Mr. Guice. His simple, gospel hymns used as solos were sermons in themselves. His classic selections on social occasions were sung in his characteristic pleasing style, showing always the possibilities of a wonderful voice, dedicated to the Master's service. His song recital Tuesday evening was a rare treat, its success being due, however, in no small measure to Miss Willie Anderson, accompanist, and Miss Elaine Griffin, reader.

On Friday evening, the introductory meeting in the tabernacle was led by Dr. Parker, at which time the members of the faculty were presented and briefly explained their plans of work.

Saturday evening was given over to a purely social, or "get-together meeting" under the direction of Mrs. McCleskey. A laughable feature in which old and young took part, being a "Mother Goose Match."

Sunday morning Dr. Quillian preached a thrilling and heart-searching sermon on the text, "Take heed unto thyself."

Dr. Parker's sermon Sunday night showed depth of research and personal consecration. His text was 1 John 1:8.

Monday evening, a large and attentive audience heard Dr. Parker's lecture on The Aesthetic in Religion. Wednesday evening, Dr. Quillian delivered an address on Life Decisions, his thrilling message being instantly blessed of God in the definite consecration to the Master's work of several young lives. They expressed their determination to submit themselves as volunteers to the work of carrying his gospel abroad and furthering his kingdom at home.

Dr. Quillian and Dr. Parker were given the evening hour on Thursday to present the cause of our Methodist Training School, an institution which is doing a most glorious work in preparing young Christian workers for all definite kinds of service, and the different departments of the Epworth League. One of the most delightful features from an intellectual standpoint was the lecture Friday night by Dr. W. H. La Prade. His subject was "Two Christian Poets," Sydney Lanier and Tennyson. Dr. La Prade's exceptional ability as one of our foremost pulpit orators is widely recognized, and his audience was charmed with his presentation of the beauty and influence of these two great lives. All the afternoons of the sessions were given over to recreations, of which the beautiful coast country offers such a variety. Swimming, fishing, boating, sailing and trolley parties made glad every minute of the time allotted to these enjoyable features. Moonlight sails were provided every night after service, all these entertainments being arranged by Rev. P. F. Daniels.

Vesper services were held each afternoon on the pier pavillion just at sunset. An inspiring atmosphere of spirituality characterized these services, and the glorious opportunity for contemplating God's wonders of sea and sky could not fail to lift up the hearts of his children in blessed fellowship and communion.

The last services were held on Sunday, Dr. Frank Parker preaching in the morning, and Mr. Sutton, of New Orleans conducting vesper services. On Monday, the old Camp Ground by the Gulf, which had been for nearly two weeks the scene of such hallowed associations, was deserted, save for the families and guests residing there for the summer.

This Seashore Assembly is a grand and glorious opportunity for the Methodists of Mississippi, Alabama and Louisiana as a means of training and fitting for service the young life of the Church. God has wonderfully blessed it in the past, and will continue to bless it for his glory and name's sake. Those who have the responsibility of it are enthusiastic over the prospect for an unusually good meeting next year; and every means available for advertising the next session will be employed; for its exceptional advantages need only to be made known for its success to be assured.

At the last business meeting, the following officers were elected: President, Rev. C. N. Guice, of Mississippi; Vice-President, Miss Taylor, of Louisiana; Secretary, Mrs. H. L. McCleskey, of Mississippi; Treasurer, Miss Ellen Jackson, of Alabama. The Governing Board is as follows: Mrs. J. G. Spruell, Mrs. W. G. Moody, Miss Smith Holt, Miss Maybelle Marshall, Miss Daisy Brown, Miss Elsie Tucker, Miss Emma Clausette, Rev. Hugh Jamieson, and Miss Irma Weems. CORINNE AVERY.

In 1903 a law was enacted by the English Parliament which made it obligatory on the part of the land holders of Ireland to sell their lands to tenants at a fair price when said tenants desired to purchase them. The object of the law was to deliver Ireland from the grip of land barons. Since that time $625,000,000 has been paid by the tenants for land, and, according to a report made to the House of Commons recently, forced sales are now being made which involve the purchase of $300,000,000 worth more of land. The small farmers are being aided in making purchases by the National Debt Commission, which lends money at 3 per cent interest.

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NEW ORLEANS, LA.

Secular News and Comment

By Rev. A. J. Gearheard.

To Senator Bacon of Georgia belongs the honor of having been the first person elected to the United States Senate by the direct vote of the people. He was last week chosen to succeed himself, there being no opposing candidate.

* * *

Prof. Masaharu Aneski has been elected to be the first incumbent of the Chair of Japanese Language and Literature in Harvard University. He is at present a teacher in the College of Literature in the Imperial University of Japan.

* * *

A Department of Educational Research has been created by the New Orleans Public School Board, and Dr. David Spence Hill has been placed at its head. Dr. Hill is a son of Dr. F. R. Hill, President Emeritus of Centenary College, and is well known as an accomplished educator.

* * *

The four hundredth anniversary of the discovery of the Pacific Ocean will be celebrated by an exposition in the Republic of Panama, which will be opened to the public on Nov. 3, 1914. November the Third is Independence Day in Panama.

* * *

Dr. Robert Bridges was recently appointed by Premier Asquith to be the Poet Laureate of Great Britain. He is a physician, 68 years of age, a graduate of Oxford University, a man of wealth and social position, and a writer of several volumes of verse.

* * *

The town of Ascoli Piceno, in Southern Italy, once the beneficiary of a charitable humor of the late J. Pierpont Morgan, enjoys the distinction of being the first place to erect a monument to his honor. Mr. Pietro, the foremost Italian sculptor of New York City, has just completed a bronze bust of Mr. Morgan and sent it to this little Italian city.

* * *

Mr. J. S. Clark, of Baton Rouge, a Negro educator, has been elected to the Presidency of Southern University, a school for Negroes heretofore conducted in New Orleans, but which, by order of the Supreme Court of the State, is hereafter to be conducted in some centrally located part of the State. The new law governing the school requires all its teachers to be Negroes.

* * *

According to report. New Orleans will operate but one first class theater next season. The cause of the curtailing of plans for providing costly troupes to play in the Crescent City is attributed to the number and popularity of the moving picture shows. The moving picture show may not be a recognized benefit to the country, but the very fact that it is blighting the stage by taking its patronage, is somewhat to its credit.

* * *

The Mississippi Experiment Station at the A. and M. College is maintaining an up-to-date Department of Entomology. A collection of the insects in the State is being made, and any inquiry concerning them will be gladly answered. Letters to this department should be addressed to it, not at Starkville, but at the Agricultural College, Miss. This is an important service which is offered free to the public, and much good should result from it.

* * *

An inventive chemist in Paris has constructed what is called a Suffocating Pistol. The weapon is loaded with a chemical which, when discharged at a person, merely suffocates him and renders him temporarily unconscious, but does not permanently injure him. The entire police force of Paris is soon to be armed with this new weapon, and it is said that such a thing as killing or wounding an accused person will be at an end in that city. If the weapons are found to be a success, no doubt they will be put into use in all parts of the world.

* * *

At the close of the Boxer rebellion in China, the Powers fined that nation $335,000,000. This enormous fine was distributed among the different leading powers of the world, England receiving as her portion $37,500,000. Leading publicists of Great Britain are now advocating spending half of the amount received from China on a great university to be built in Central China and presented to the Chinese government. Such an act on the part of England would be a worthy benefaction to that struggling Republic, encumbered as it is with ignorance and internal strife. Such a gift would also put to shame such nations as Russia, that took $95,000,000, and Germany, with her $70,000,000, and France, that received $50,500,000.

A STATEMENT, AND A PLEA.

Because of the urgent appeals coming from many of my most intimate friends among the preachers and people in Louisiana; because of the imperilled condition of the Orphanage to which I had given four years of my life's best effort and in which I had induced our people to invest large sums of money; because of the unsurpassed opportunity to educate and save many of the most needy and dependent of human kind; because of the exceptional class of children we now have in the home and the remarkable record they have already made in their school work and in the development of their characters; because of the providential gift of a home for the Superintendent's family by Mr. and Mrs. Lawson Higginbotham, members of my own congregation, and because of the unmistakable leadings of God's Spirit, I have consented to take up the work of the Orphanage again, and by unanimous action of the Board of Directors of the Louisiana Methodist Orphanage I was again elected Superintendent of this Institution, to take active charge September 1st, following the resignation of Rev. P. H. Fontaine from said position.

Not as a matter of personal preference or choice have I done this, but here the path of duty seemed to lie. To this task my brethren have unanimously called me; to this work God directs me; and I have now pledged the rest of my active life to it, and I shall devote to its promotion the best of my strength and energy. As I stated to the Board of Directors: "As is obviously apparent, my purpose will be to give the Orphanage the full measure of my energy and intelligence, and to remain in the active service of the Home so long as I retain the sympathy and co-operation of the Louisiana Annual Conference, the preachers and people; and so long as I retain my health and strength."

Preparatory to taking up this work I have made a partial investigation of the conditions at the home. I found that the needs there are very great. On July 1, but a few cents over $3,000 had been contributed to this great cause since the last Conference—but slightly over half of the amount that had been contributed up to the same date last year, and not as much as was given to the Orphanage on Easter Sunday the year before. With monthly expenditures running close to $750, it can readily be seen how great the need is. Bills for current expenses could not be met, and three months of the dullest season of the year, when but little money comes in, were yet to pass through. With 75 children in the home (and others begging to come), to be fed, clothed and cared for; with matron's and helpers' salaries coming due; with grocery account, dry goods account, and running expenses to be met; with no summer vacation, no cessation of expenses, and no money coming in, the condition calls for the immediate help of every charitably inclined person in or out of the Church in Louisiana.

Please send what you can to Rev. P. H. Fontaine, Ruston, La., and do all you can to keep this worthy institution and the children we have undertaken to provide for, from suffering. I urge every preacher to take this cause up and do what he can to raise his assessment in full and send it in as soon as possible.

Praying God to continue to bless this great and worthy cause, and urging this call for help upon every Methodist in our State, I am,

Faithfully,
ROBT. W. VAUGHAN.

Mer Rouge, La., July 26, 1913.

PERSONAL.

Miss C. McLemore, who has been the Secretary of the New Orleans Young Woman's Christian Association since its organization in 1911, left last week for Los Angeles, Cal., where she will accept a position with the Municipal Charities' Commission of that city. Her mother lives in Los Angeles, and her new work will enable her to be at home with the other members of her family. Miss McLemore's service as Y. W. C. A. Secretary in New Orleans is reported to have been highly satisfactory, and her decision not to continue longer in that capacity was generally regretted.

Mr. W. H. Patton, President of the Clarke County Sunday School Association, states that the recent convention held at Pachuta was a marked success, though there were 34 schools in the county unrepresented. Among the workers who participated in the exercises were Miss Elizabeth Kilpatrick, of Corinth; Miss Edwards, of Meridian; Miss Miley, of Bay Springs; Mr. McLemore, of Union; the Rev. Mr. Lightsey, of Montrose; and Brothers Long and Chisholm, and Rev. G. H. Ellis. Colorado, with 264 organized classes, has challenged Mississippi, which has 298, to compete with her for the leadership in the number of such classes, and has declared that she will soon outstrip the Magnolia State. Brother Patton makes an urgent appeal to Mississippians not to let this be done.

Under date of the 16th inst., from Boyle, Miss., Rev. L. W. Cain wrote us as follows: "There were 10 additions to the Church at Hollondale, Miss., as a result of our recent meeting there. I was assisted by Rev. W. D. Bass, of Corinth, Miss., who is a good preacher and successful evangelist. We have had this year a handsome increase in the membership of my charge, and the work is prospering. Our third quarterly conference was an inspiration. Brother Spragins preached two magnificent sermons. He is making a fine presiding elder. I am here this week with Brother J. J. Brooks in what seems to be a promising revival. I find that I am getting somewhat tired, but I yet have five meetings to hold between now and the third Sunday in October." We are pleased to hear of the success attending the labors of this faithful pastor, who is also gifted as a revivalist.

READ THIS.

The Southern Railway will furnish additional train service between Waynesville and Lake Junaluska during the Sunday School and Epworth League Conference, so that persons desiring to board in Waynesville can do so and get convenient train service to the Assembly Grounds.

Tickets sold on account of this Conference will be extended to September 1st on payment of $1.00 for said extension.

AN EVANGELIST SINGER
is often just what is needed to give to a revival meeting the needed element to make it a success. I have had many years experience helping pastors and evangelists. Write me for terms and open dates at 1713 Marshall Street, Shreveport, La.
R. N. JEFFERY.

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Shreveport, Louisiana
Healthful and Beautiful Location
Standard Curriculum; Good Discipline
The Christian Life Emphasized
WILL OPEN SEPT. 17
R. H. WYNN, President

EARLY TIMES OF METHODISM IN NORTH MISSISSIPPI.

By Rev. G. W. Bachman.

IV.

The year 1836 will ever be marked for the rapid development of the country and increase of population in the Chickasaw territory. Eleven new counties were organized, viz: Coahoma, Chickasaw, DeSoto, Itawamba, Lafayette, Marshall, Panola, Pontotoc, Tippah, Tishomingo, and Tunica.

The three mission charges of the Chickasaw Mission District previously noted had grown to such an extent that at the close of the year several self-supporting circuits were reported. In this progressive work of church extension the few itinerant preachers were greatly aided by the faithful local preachers who had moved into the country.

As a sample of many other similar records that doubtless were made we find the following in Lowry and McCardle's "History of Mississippi," page 560: "The Pontotoc Circuit of the Methodist Episcopal Church, South, was organized in 1836. Revs. Le Bonner and James Calloway supplied the work, R. Alexander being the presiding elder."

There are, however, two corrections to be made in this statement: (1) The word "South" should be eliminated, inasmuch as the date given was before the division of the Church; (2) the supply was Robert H. instead of "Le" Bonner.

Pontotoc Circuit was carved out of Chickasaw Circuit, Joseph P. Sneed being the preacher in charge.

At the session of the Mississippi Conference held in Vicksburg, in December, 1836, the following appointments were made:

Holly Springs District, D. O. Shattuck, P. E.; Holly Springs and Chulahoma, William Pearson; Holly Springs Circuit, R. S. Collins, William Neal; Salem, John W. Ellis; Oxford Mission, Wm. Craig; Pontotoc, John D. Neal; Grenada and Coffeeville, Thos. P. Davidson; Coffeeville Circuit, Edward R. Burton.

Thus we see that there was an entire readjustment of the work in this territory, and that to the district and pastoral charges were given names to designate their location. The preachers were a noble corps of earnest and faithful men who wrought well in the fields assigned them.

The presiding elder, D. O. Shattuck, was a man of rare ability in his day as a preacher and lawyer, for he was both, and served at one time in the dual capacity of presiding elder and circuit judge. We hope to be able to furnish a further sketch of him later.

Thomas P. Davidson, the preacher for Grenada and Coffeeville, was born in North Carolina on July 15, 1802. During his boyhood the family removed to the West, living in West Tennessee and Kentucky. His parents were Presbyterians and his religious training was Calvinistic, but when about grown, he joined the Methodist Church on probation, as was then the rule, and soon afterward obtained the witness of the new birth and the joy of salvation in Christ. He was licensed to preach in 1824 by Robert Paine (afterward Bishop), presiding elder of the Forked Deer District, Tennessee Conference; and in the November following was admitted into the travelling connection. After serving faithfully for ten years as a pioneer preacher in West Tennessee, he located on account of ill health and moved to Mississippi. He was readmitted into the Mississippi Conference in 1836 and appointed to the above named charge, which he served acceptably. At the close of the year he was again compelled to locate because of poor health. He lived several years in Grenada and Carrollton, serving efficiently as a local preacher, after which he removed to Memphis, and in 1856 was readmitted into the Memphis Conference, of which he continued to be a beloved and worthy member until his death in 1877. He spent several years in the "Mississippi Bottom District" (now the Delta) when it belonged to the Memphis Conference. It was the good fortune of the writer to be closely associated with Brother Davidson in 1863 on the Friar's Point Circuit, of which I was pastor and with which he was connected as a supernumerary. He then lived near where Coahoma is now located. We were much together in his home and in the work. He was a valuable helper of the young preacher both in counsel and service.

In 1865 he was my presiding elder for eight months, having been appointed to fill a vacancy on the Mississippi Bottom District, in which office he was continued the following year and rendered faithful service. He was a good average preacher, but his greatest force was in exhortation, an essential part of the gospel ministry, but which seems, in these latter days, to be "a lost art" with many. He often said of himself, that in licensing him to preach a good exhorter was spoiled.

In a company of preachers en route to Conference the question was asked: "Uncle Tommie (as he was familiarly called), in your preaching do you ever get in the 'brush?'" "Oh, yes, frequently." "Well, what do you then do?" His prompt answer was, "I set fire and burn out."

It would be well for some preachers of the present age to learn that lesson.

It has been previously stated that Joseph P. Sneed served the Tallahatchie Mission in 1835 and the Chickasaw Circuit in 1836. He was born in Tennessee in 1804; was licensed to preach and admitted into the Mississippi Conference in 1829, in which he served various charges until 1838, when he was sent from the Conference held at Grenada to the Texas Mission District and appointed to Brazoria. He was a charter member of the Texas Conference, which was organized on December 25, 1840, and continued an honored member of the same until his triumphant death on November 1, 1881, near Cameron, Milan County, Texas. (See Memoir, Texas Conference Minutes, 1882.)

Winona, Miss.

THE VANDERBILT BOARD OF TRUST.

"If there is a patient, courteous, considerate, able and godly company of men on the earth, that company is found in the Board of Trust of Vanderbilt University."—J. R. Bingham, (Trustee).

"There will be no trouble about this matter so long as the present Board of Trust remains in control. For the good of the University and of the whole South let us hope that this may be forever."—J. H. Kirkland, (Chancellor and Trustee).

A congressman seeking re-election, in an open air campaign speech was eulogizing his record in Congress. Two darkies passing, stopped to listen. After a while one of them said, "Who is dat?" The other replied, "I dunno, but he sho do highly recommend hisself."

It is said of Mr. Taft that he made a good President but that as a politician he is a failure. That there is truth in the statement is evidenced by the fact of his resigning his place on the Board of Trust of Yale when he was elected to a professorship in that University. If at any time he desires to play the game of university politics he will find that he has thrown away a powerful advantage. The real demagogue knows how to pull every string from that of the purse of the millionaire to a place on the Board that employs him; especially does he know how to "play to the grand stand" through the secular press.

"From the fatuous leadership of the Bishops, good Lord deliver us."—J. R. Bingham.

We Methodist people are in a dilemma. The majority of the Trustees make no secret of the fact that they are trying to take our property from us. On the other hand they tell us that the leadership of the men who are trying to defend our rights is "fatuous."

Whither shall we go? For myself I shall follow the leadership of the men who are trying, under the orders of the General Conference, to defend my rights even though "fatuously," in preference to those who "courteously, considerately and ably are "trying to despoil me."

Buntyn, Tenn. G. M. BARTON.

THE INDICATOR OF DOUBT.

From the first pair in the garden of Eden down to the present day theologue, the instigator of doubt is the Devil. Eve did not know it was the Devil. She thought it came from an innocent source. The theologue doesn't know it's the Devil. He thinks it is from his superior intellect.

The doubt is the same in all ages. Its essence is in discrediting God's Word. To Eve the Word of God was discredited in a very neat and cunning way. Eve set up her judgment against God's Word and ruined a world. The insinuating doubt comes by putting a liberal construction on what God has said. "There is no hell." The idea is, God is merely scaring you, if he says there is one. But by a liberal construction of the Bible he does not say there is a hell. "Christ was not really born of a virgin." "He did not really rise from the dead in bodily form." "The Bible is not really to be believed in all its statements." "We have to exercise our human judment in eliminating from the Bible what is unworthy of acceptance." From beginning to end it's the same old instigator at work. The sad part of it all is the fact that he seduces good people.—Texas Christian Advocate.

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The Home Circle

A CHILD'S PRAYER.

Alice Green, in Zion's Herald.

Lord, be with Thy child to-day,
While at home, at school, at play;
Let no wrong or unkind word
From my lips this day be heard;
Make me gentle, helpful, true,
In all I think, or say, or do;
Fill my heart with love to Thee,
For all Thy goodness unto me.
AMEN.

THE FLYING FROG OF JAVA.

The Javanese frog is a creature measuring between fifteen and twenty-five inches. The skin of its back is pale blue and by night looks dark green or olive brown. The frog remains motionless during the day, with eyes sheltered from the light and with belly up, clinging to its support by adhesive cushions and by its belly, which is provided with a sticky covering, and it is hardly distinguishable from the objects that surround it. At nightfall it begins its hunt for the mammoth crickets on which it feeds, making leaps covering seven feet of ground. During the leap the play of lungs filled with air swells its body. To descend from a height it spreads wide its claws and, dropping, rests upon its feet.—Leslie's Weekly.

THE FINISHING TOUCH.

It was not a very pleasant face that Walter brought when he came to papa for the finishing touches of his dress.

"There, everything is on now,"

"Why no, son!" said papa soberly, "you haven't put everything on yet."

Walter carefully inspected his clothes, from the tips of his small toes to the broad collar about his neck. He could find nothing wanting.

"You haven't put your smile on yet," said papa, with the tiny wrinkles beginning to creep about his own eyes. "Put it on, Walter, and I'll button it up for you."

And Walter began then and there to put it on. And he never really calls himself dressed for the day until he has put on a sunny face.

Have any young American's smiles been forgotten in the morning "getting ready?" If so, no amount of fresh collars and new neckties and gay hair ribbons can ever take their place. The only really safe way is to put the smile on the very first thing. Besides, the other things will go on better if you do.—Central Christian Advocate.

A FOREIGNER'S SPELLING LESSON.

One foreigner gives the following description of his first lesson in an English class:

We have been given a book to learn the letters. I arrive at the class, having learned them perfectly.

Soon in the course of the lesson, we have the word l-o-w. "Love," I pronounce it, thinking the w has the sound of v.

"No; it is pronounced 'lo'" says the teacher.

"Then why is the w there?" I inquire, mystified.

"It is there because that is the way the word is spelled," responds the teacher; "but it is silent. Never mind why; it is sufficient to know that it is there."

Before long we come to n-o-w.

"Pronounce it," says the teacher.

"No," I reply.

"Why will you not?" she asks me.

It is some time before she understands that I am trying to pronounce the word when I say "no." Then she declared that although l-o-w is lo, n-o-w is now.

"If you want to make it no," she explains, kindly, "you put k before it."

You may believe I am bewildered. However, I memorize that n-o-w is now. The next word is s-n-o-w. I pronounce it like now with an s before it. The teacher laughs. The w is again become silent, apparently for no reason, and the word is called sno.

But that is not all. Later, I find that if you drop the n from snow, you can pronounce it whichever way you like!—Youth's Companion.

REV. J. B. STONE.

On the forenoon of June 16, a sad message came to me, over the telephone, calling me to Winona, Miss., to assist in the funeral service of Rev. J. B. Stone. He died at two o'clock, in the early morning of the same day, at Amory, Miss. His health, feeble for some years, was so much so of late, that his death was not a surprise to his children and friends. The funeral service was held in the Methodist Church at Winona, conducted by the pastor, Rev. O. W. Bradley, assisted by Rev. John Ritchey, Rev. B. P. Jaco and the writer. With an appropriate concluding service the body was laid to rest in the cemetery at Winona.

There had long existed a close and brotherly friendship between Brother Stone and myself. It was in accordance with his long expressed wish that I was present, and had a part in the service at his funeral. We had both entered the active ministry in the Old Alabama Conference. When the North Mississippi Conference was organized in 1870, we both became charter members of it. Our families were near neighbors for some years at Verona, Miss., and for four years of this time he was my faithful presiding elder and helpful co-laborer. In his social life, he was affable, pleasant and companionable. In his public walk and ministrations, he commanded the respect and won the confidence of those among whom he lived and labored. To his intimate friends, the world seems sadder and lonelier since his passing away, and deep sorrow rests upon the hearts of his stricken children and kindred.

Joseph Boyd Stone was born in Vernon District, South Carolina, December, 1831. He moved with his father to Alabama, where he was converted, when ten years old—moving afterwards into Mississippi.

At the age of eighteen years Brother Stone was a class leader at Old Antioch Church in Monroe County. In his twentieth year, he became a licensed exhorter. He was licensed to preach in 1856, and was admitted as a probationer into the Alabama Conference at Tuskegee, Bishop Pierce presiding.

Brother Stone was twice married. In 1857 he was wedded to Miss Rebecca J. Mosely, a beautiful and excellent young lady. She died in 1864, leaving a daughter, who became the wife of Mr. E. E. Buder, of Columbus, Miss. Two children (grandchildren of Rev. J. B. Stone) blessed the Buder marriage—George Stone Buder, and Bessie Curtis Buder. The latter, an infant of nine days at the death of the mother, was given to the care of Mrs. M. E. Shattuck, and lives, a ray of sunshine and a blessing to her foster-mother, Mrs. Shattuck, who is connected with the Industrial Institute and College at Columbus, Miss.

His second marriage was to Miss Mary B. Koger, a daughter of the late Rev. T. J. Koger. She was a devout, cultured, Christian woman. She preceded her husband by some years to the heavenly home, as we humbly trust. Her body sleeps in the cemetery at Winona. Five children blessed the second marriage of Brother Stone, one of whom, a daughter, died in childhood. Seven grandchildren, and the four following named children survive him: Mr. J. K. Stone, of St. Louis; Mrs. Dowden Rogers, of Texas; Mrs. J. B. Small, of Winona, and Mrs. John Kirk, of Amory.

As a Christian minister, Rev. Joseph B. Stone was abundant in labors, faithful, and efficient. He shunned no toil and was ever true to his high and holy calling. His preaching was evangelistic, and his sermons were delivered with such readiness and fluency of speech and such earnestness of spirit and manner, as always caught and held the attention of his congregation.

We cannot estimate the value, nor measure the influence for good, in such a ministry as that of Brother Stone—the multitudes of Christians comforted and blessed, the souls that were saved, the churches that were edified and strengthened—but his record is on high. Nor can we question but that his faithful, earnest ministry, extending from the time of its organization through so many years, has contributed largely to make the North Mississippi Conference what it is to-day.

The appointments served by Brother Stone show an important and extensive field of labor. He was twenty-one years a presiding elder. His first appointment in the Alabama Conference was that of junior preacher on the Pickens Circuit. He served the Macon District in 1870, the year the North Mississippi Conference was organized. In this Conference (the North Mississippi) the Districts served by him (there being a change or two in name and in part, perhaps, of territory) were the following: Aberdeen, Corinth, Holly Springs, and Winona. Among other charges served by him were the Crawford and Brookville Circuits, the Tupelo and Okolona Station, and the Verona and Tupelo Station. Sometime in 1863, he entered the Confederate Army as Chaplain of the 43d Mississippi Regiment and filled this position until the close of the war. In 1899-1900, he was on the Winona Circuit, his last pastoral charge. At the close of 1900, he obtained a supperannuate relation, being physically unable to do effective work. In this relation, he continued to the close of his life.

In the New Orleans Christian Advocate of June 19, Dr. R. A. Meek, in making announcement of Brother Stone's death, paid a tender and high tribute to the character and worth of our beloved and ascended brother. "This announcement" he said, "will touch with sadness many hearts and homes. * * * Brother Stone was for many years, one of the most prominent and active Methodist ministers of North Mississippi, filling with marked acceptability many of the leading appointments of his Conference. * * * He was a model presiding elder. * * * He was a man of deep piety, and both his private and public ministrations were helpful and strengthening. He had been on the superannuate list for a number of years; and his closing days were peaceful and radiant with light. He kept the faith, and we doubt not that he has now obtained the promised crown."

Starkville, Miss. T. C. WIER.

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Editorial.

PRESS THE BATTLE.

This is the revival season in our rural charges which compose far the larger part of our patronizing territory. Within the next six weeks a large number of meetings will be held in Louisiana and Mississippi, and probably more preaching will be done than in any other period of equal length during the year. We feel a deep interest in this evangelistic work, and we pray that it may be crowned with much success. Its importance could hardly be overestimated. This is the season of ingathering, and usually also the spiritual life of the churches is greatly quickened. To be sure, some of those who make new pledges will grow cold, and possibly backslide, but many will be permanently benefited and made stronger for the Master's work by these special services. So let the campaign for precious souls be energetically pressed. No church should be allowed to go without at least a few days' meeting. Even the best Christians are helped by a time of general refreshing from the presence of the Lord. It is sometimes charged that the Methodist Church is ceasing to be the great evangelistic force that she formerly was and that some of the other denominations now bid fair to outstrip her in the work of soul-winning. We think this statement is an exaggerated one, but undoubtedly it behooves us to be up and doing, lest some other Church should take our crown. Men are more than things, and whatever else it may do, when a denomination ceases to carry spiritual life into the hearts and homes of the people, its glory has departed. The noblest service that can be rendered on earth is to lead the unsaved to Christ, who is able to do for them "exceeding abundantly above all we can ask or think."

A STATEMENT.

A correspondent, in an offered communication which we declined to publish because of its offensive tone, claims that in our recent strictures on the "General Statement" which appeared in the Vanderbilt Bulletin, or Catalogue, of last February we did the present Vanderbilt Board of Trust an injustice. It will be remembered that we commented vigorously upon the fact that in this "Statement," which purports to be of a historical character, the name of the Church nowhere appears and that nothing she has done for the University is mentioned. Our correspondent, though not denying the correctness of our assertion, declares that this "General Statement" was prepared when the Board of Trust was dominated by Bishop McTyeire and Chancellor Garland, whose loyalty to the Church was beyond question, meaning, of course, to charge that our suspiciousness led us into error and that the present Vanderbilt authorities have been misrepresented.

This explanation would be all right if the facts only sustained it, but they do not. This "General Statement," in anything like its full and present form (there are 18 pages of it), **could not possibly have existed** in the time of Bishop McTyeire and Chancellor Garland, for the reason that late events are mentioned upon every page and that tell-tale figures of recent date peep out from nearly every paragraph. If any one has the least doubt on the subject, let him examine for himself this interesting piece of composition and see. The day of the prophets is past, and history, unless it be wholly fictitious, cannot be written before it is made. "Higher Criticism" in this instance fully sustains the Editor; and we suppose that, in consequence, we shall have to think better of it in the days to come.

Our purpose in making these remarks, after having declined the discourteous article offered us, is that we may safeguard ourself as much as possible from private misrepresentation.

PRIZE-FIGHTING IN NEW ORLEANS.

Of late prize fighting is getting to be very common in New Orleans. Outlawed nearly everywhere else, this barbaric and brutal practice is apparently growing in favor here. And the favorite time for pulling off these outrageous contests seems to be the Christian Sabbath. It is now not uncommon to see flaming placards on the streets announcing that such a bout "will take place next Sunday," with the prices of seats ranging from $1, upward. Of course, it is claimed that these matches are mere boxing contests, but in reality they are prize fights—nothing more nor less. According to reports, some of the participants in them have been seriously injured, and much disorder prevailed while they were punching and beating one another.

The latest affair of this kind is scheduled to take place in the New Westside Atheletic Club, in McDonoghville, next Sunday. It is to be a 20-round contest for the welter-weight championship of the world, and that it will exert a wide-reaching demoralizing influence there is not the slightest doubt. We understand that Gov. Hall will be asked to exert his authority to stop this fight, and we sincerely hope that he will do so. Why should he not? Other Governors have interfered to protect the people from such indecent exhibitions, and we can see no reason why he should not follow their good example. So far as we know, Gov. Hall's administration has been conducted upon a high plane and merits the approval of the Christian people of the State; and we are inclined to believe that if this matter is brought properly to his attention, he will be heard from on the subject. But whatever he may do, the time has surely come when the best citizens of New Orleans and the surrounding country should speak out vigorously against these cruel outrages. They can stop them if they only will work together energetically and persistently to do so. Let us see that Louisiana is not disgraced any longer by these barbaric slugging matches, which most of the other commonwealths of the Nation have forbidden.

NEED TO USE THE MEASURING ROD.

Having succeeded in sucuring more than $1,000,000 for the endowment of the Southern Methodist University at Dallas, the Methodists of the Lone Star State are talking of setting out to raise another $1,000,000 for the same purpose. They are furthermore planning to launch a movement to erect a great sanitarium, or hospital, to cost not less than $250,000, which they expect also to locate in Dallas, connecting it with the Medical Department of their University. Great is Texas Methodism!

We are not a prophet, but we venture the prediction that if the Trustees of Vanderbilt University succeed in wresting that institution from the Church, within two or three decades the Southern Methodist University will be found in every respect, unless it should be in mere money matters, far in advance of it. Mr. Carnegie and others like him may heavily endow an institution of learning, but they cannot give it a large constituency and patronage. It takes vastly more than money and equipment to constitute a great college or university. Independent educational plants, though they may be rich, usually have a hard struggle to maintain a decent existence. We could easily adduce conspicuous illustrations of this fact, if we cared to do so.

And, incidentally, we will add that it is somewhat amusing to hear people talking as if the loss of the $1,000,000 offered by Mr. Carnegie would impoverish the Southern Methodist Church. Why, her property holdings are probably not far short of $300,000,000, and the wealth of her loyal and devoted members, if footed up, would make the whole of Mr. Carnegie's fortune look small. The little city on the Cumberland and the Vanderbilt Board of Trust, though re-enforced by their new-found ally, are far too weak and insignificant to swerve the Methodist Episcopal Church, South, by one hair's breadth from her divinely appointed course of discipling and teaching the nations. Such a thing is about as reasonable as it would be to expect to see some of the little meteors circling around the sun deflect that great luminary from its mighty orbit, and cause it to make them obeisance.

Our advice to the Vanderbilt Trustees and to the citizens of Nashville who are given to uttering such great swelling words, is to modify their speech and talk somewhat more in proportion to their size and the magnitude of the interest which they fancy they represent.

PERSONAL AND OTHER NOTES.

Rev. W. E. Thomas, pastor of the Second Church of New Orleans, is now in Nashville, Tenn., to which place he was called last week on account of the illness of a relative.

Rev. W. H. Lewis, the popular pastor of the Brookhaven (Miss.) church, has been absent from his pulpit assisting in a revival meeting at Meadville, Miss. During his absence his pulpit was filled by Rev. Hugh Germany.

Potts Camp, Miss., has lately had a gracious revival season in which Rev. E. A. Tucker, of Milan, Tenn., did the preaching. Rev. J. G. Johnson, the pastor, will tell our readers more of this interesting meeting in the next issue of the Advocate.

Rev. J. G. Snelling, of New Orleans, and Rev. J. B. Williams, of Clinton, La., have been announced as the preachers for the Bluff Creek camp meeting, which will be held at the Bluff Creek Camp Ground, four miles from Grangeville, La., beginning August 15.

Rev. J. G. Sloan, our pastor at Slidell, La., with two of his sons, spent last Saturday in New Orleans, and while here paid the Advocate office an appreciated call. His report of his work at Slidell was encouraging, and he expressed himself as thinking it may be wise to make Slidell a station appointment next year.

From Boyce City, Texas, under date of July 23, Rev. W. L. Graves, our pastor at Iuka, Miss., wrote us as follows: "Rev. W. M. McIntosh and I are in a great revival at this place. There have been about 50 conversions up to this time, and the meeting increases daily in power and results. This is a great country."

Rev. T. H. Porter, of Olive Branch, Miss., who on another page gives us an account of a successful revival recently held in his charge, sends us the following additional note concerning it: "I wrote you yesterday about our meeting here, stating that we had had 10 accessions on profession of faith and 2 by certificate. Since then we have received 3 more by certificate, making 15 in all." We are pleased to hear of this goodly ingathering at Olive Branch.

The Lincoln County Times (Brookhaven, Miss.) stated last week that Mrs. Bessie Lipscomb had passed through Brookhaven on her way to Natc[illegible]o enter a sanitarium for the purpose of undergoing a very serious operation. We are sorry to learn of the ill health of this brilliant woman, who was but recently honored by being elected Home Base Secretary of the Woman's Missionary Society of our Church, and we trust that she may soon be able to return to the work to which the Church has called her.

Rev. L. A. Sims, who graduated from Centenary College in June, and Miss Isabell Ladell Johnston, of Shreveport, La., were united in marriage on June 16, at the home of the bride, by Rev. H. W. Cudd. The bride is one of the most accomplished young ladies of Shreveport, and belongs to one of the most prominent families of Northwest Louisiana. The groom is a member of the Louisiana Conference, and has been successful as a student, a teacher, and a pastor. We extend to the happy couple congratulations and best wishes.

Rev. H. P. Lewis, Jr., of the Carriere (Miss.) charge, and Rev. J. W. Campbell, his brother-in-law, who is a local preacher residing at Raymond, Miss., passed through New Orleans last Tuesday and paid our office an appreciated call. Brother Lewis has just closed a very successful revival meeting at Picayune, Miss., in which he was assisted by Brother Campbell. The meeting resulted in about 20 conversions and 8 accessions to the Church. Brother Campbell will also help Brother Lewis in meetings to be held at Nicholson and McNeil.

We received a post card from Rev. H. R. Singleton last week, and it bore the tidings that he and Sister Singleton are having a most delightful time on their European trip. The post-card was dated July 15 and postmarked at Zurich, Switzerland, where the World's Sunday School Convention was in session. New Orleans Methodists have missed Brother Singleton since his absence from the city, but those who are acquainted with the character of work that he has done in the Louisiana Conference are sure that he has well earned the delightful trip which he is now taking.

A note from Brother S. B. White, of West Point, Miss., reads as follows. "Our local pastor, Rev. E. S. Lewis, has just been operated on for gall stones at a local infirmary. He stood the operation well, but, of course, we are very anxious about him." We greatly regret to be informed of Brother Lewis' illness, and we pray that he have a speedy and complete recovery. He is one of the best loved ministers that we know, and his friends throughout the North Mississippi Conference will not cease to feel much solicitude concerning him until they know that all danger is passed.

Rev. J. L. Sutton, of New Orleans, preached at Handsboro, Miss., last Sunday.

Rev. T. J. Durrett is conducting a series of revival services at McCondy, Miss., this week. He is being assisted by Rev. J. H. Holder.

We acknowledge our indebtedness to Rev. F. R. Power, pastor of the Logansport (La.) charge, for a club of nine subscribers, sent in some days ago. We greatly appreciate his kindness in looking after the interests of the Advocate.

Rev. W. F. McCrory, of Bell City, La., says: "My work is progressing nicely. I have held two meetings at mission points with good success. We will begin our meetings at Bell City on August 3. Rev. C. C. Weir, of Morgan City, La., will do the preaching."

Read Rev. R. W. Vaughan's ringing appeal for the Louisiana Orphanage which appears in this week's Advocate. This clarion call ought to stir the Methodists of Louisiana to action in every pastoral charge in the State. Lend a hand at once, brother; it is needed.

A movement is under way to build a new parsonage at Okolona, Miss. It is expected that the new house will cost between $2500 and $3000; and of this amount about $1800 has been secured. Okolona is fast taking rank as one of the first appointments of the North Mississippi Conference.

Brother K. T. Moore, a lay member of our Broad Street Church of Hattiesburg, Miss., in a letter to our office, says: "Brother W. E. Harrison is doing us fine work and is loved by all." As will be remembered, Brother Harrison recently succeeded Rev. J. L. Neill as the pastor of this congregation.

Rev. M. B. Sharbrough, our genial and popular pastor at Columbia, Miss., favored us with an additional club of subscribers last week. The neat check which he enclosed was a most refreshing sight in this season of financial dearth. We assure Brother Sharbrough of our hearty appreciation of his good work for the Advocate.

From Georgetown, Miss., under date of July 28, Rev. T. J. Norsworthy writes: "On yesterday we began a meeting here with that wide-awake pastor, Rev. J. V. Bennett. Brother Bennett had things in readiness for this special series of services, and the outlook is propitious for a successful revival. We shall be here for several days."

Rev. B. F. Lewis, of Crystal Springs, Miss., who is the Chaplain of the Third Regiment of the Mississippi National Guard, has been spending some time with the soldier boys of the Magnolia State at their encampment near Biloxi, Miss. He filled the pulpit of the First Methodist Church in that city last Sunday morning, delivering an instructive and helpful sermon.

From the Wesleyan Christian Advocate of July 25, we take the following: "Dr. H. M. DuBose, pastor of the First Methodist Church of this city (Atlanta), left a few days ago for a cooler climate and some rest in Virginia. We do not believe there is a harder-working preacher in our connection than this ex-connectional officer who now delights in the work of the pastorate."

The Commencement Sermon of the Louisiana Industrial Institute at Ruston was preached last Sunday by Rev. W. W. Holmes. The audience was a great one, and the discourse was eloquent and appropriate. Brother Holmes is one of the growing young ministers of this section. He is a graduate of Millsaps College and of the Theological Department of Vanderbilt University.

Brother J. T. Means, of Ida, La., writes that the people of that community have been blessed with a season of spiritual refreshing. Rev. C. F. Staples, the pastor, had with him in the services Rev. D. A. Morris, of Mount Vernon, Ohio, whose sermons and work were much appreciated. A more extended account of this revival, written by Brother Means, will be published next week.

Rev. J. R. Countiss, President of Grenada College, reported some days ago the largest registration for the next session that that institution has ever had so early in the season. The income of the College last year was $2000 in excess of any previous year; $3000 are being spent on the heating plant and other improvements this summer. Beyond any question, this school is on the up-grade.

Dr. Franklin N. Parker filled the pulpit at the Seashore Camp Ground last Sunday at 11 a. m., and gave his hearers a message which they will long remember. The Picayune reported this able and impressive discourse at considerable length. Though now filling a chair in Trinity College, at Durham, N. C., a position for which he is eminently fitted, Dr. Parker is still a beloved member of the Louisiana Conference.

Dr. Theodore Copeland, of St. Louis, in a note written last Saturday, says: "Bishop Hoss spent part of this week with me. I have never seen him looking so well, nor have I ever been with him when he seemed more happy. He is now with his son, Embree, at Galbraith Springs, Tenn." This is, indeed, good news. The whole Church rejoices to know that the Bishop seems to be regaining his health and strength.

Mrs. Mattie Foster, of Quitman, Texas, in renewing her subscription to the Advocate, takes time to express her appreciation of it. She also reports that her pastor, Rev. J. C. Huddleston, has recently held in her community a very successful revival in which the preaching, except one sermon by the pastor himself, was done by Rev. B. J. Ashburn, of the Northwest Texas Conference. Nine persons were recived into the Church.

Rev. J. W. Ramsey, our efficient pastor at Mendenhall, Miss., has recently held two profitable meetings in his charge, one at Pinola, and the other Bethany, doing the preaching himself. It was thought that there were scarcely any outside of the Church at these places, but there were 7 additions to the membership of the two congregations. Those belonging to the Church were much quickened spiritually by the services.

Dr. A. F. Watkins spent last Sunday in Vicksburg, preaching at Crawford Street Church at the morning hour and at Washington Street in the evening. Writing of his visit to the Hill City, Rev. W. H. Saunders says: "No man in the Mississippi Conference has more friends in Vicksburg than Dr. Watkins; nor are they confined to the Methodist Church. He is moving things for a grand opening at Millsaps this fall, and we may look for a full school when the time comes."

The union revival recently conducted in Okolona, Miss., by Rev. W. M. McIntosh was a great success. Writing of it in his local paper, our pastor in that city, Rev. J. H. Holder, says: "It is impossible to estimate the results of this meeting. Our whole town received a spiritual uplift. All our churches felt its power. There were over a hundred conversions." Ninety-nine persons pledged themselves to join the various Churches. Of these, 44 applied for membership in the Methodist Church.

Rev. F. S. Parker, of Nashville, Tenn., who for some days had been attending the Seashore Epworth League Assembly, at the Seashore Camp Ground, was in New Orleans last week, and favored the Advocate office with a call. The Editor regrets that he was not in at the time and that he missed the pleasure of seeing this gifted leader of our Epworth League forces. Dr. Parker's work at the Seashore Assembly this year is reported to have been of a very high order, and it was much appreciated by all in attendance.

Writing from Memphis, on July 25, Rev. H. M. Ellis, the hustling Field Secretary of the Bluff City Methodist Hospital, says: "I am off to-morrow for a couple of weeks in Arkansas. The summer heat and vacation habit are interfering with collections for our hospital enterprise, but the cause is winning favor all the time. The apportionments have been accepted by all the districts were presented, and the plans for our campaign are well laid." We are happy to receive this cheering message. This commendable enterprise deserves to succeed, and it will do so if the brethren will give Brother Ellis their hearty co-operation.

We are grateful to our esteemed Brother W. H. Emerson, of Pachuta, Miss., whom formerly we knew at Starkville, Miss., for a kindly note commending the Advocate, which was received last week. Brother Emerson, who ever since we have been acquainted with him has been a notably active and useful layman, is now a local preacher in our Church, and preaches quite regularly, and assists in special meetings when he finds it possible to do so. Sister Emerson is also a Christian of deep spirituality and is fine help in a revival. These choice workers have some time unengaged this fall and summer, and would be pleased to assist any of our pastors who may desire their services.

In a personal note to the Editor, Rev. R. W. Vaughan, who has been serving the Mer Rouge (La.) charge, but who has again been chosen to take charge of the Louisiana Orphanage, at Ruston, La., says: "I shall leave our good people here with reluctance. They received me most cordially and have been most generous in the treatment accorded me. They have done all that was possible for our comfort, having in a manner rebuilt the parsonage, making it one of the neatest and most convenient in the Conference, and have in a thousand ways shown their devotion to the Church and her servants. I regret the necessity for this change, but feel that this call of the Master cannot be set aside, whatever in the way of sacrifice it may cost me and mine."

Rev. J. D. Simpson, of Pickens, Miss., writes: "We have just closed a good meeting at Richland which was begun last Sunday (July 20) by Brother W. S. Shipman, who gave us three soul-stirring sermons. The people fell much in love with him. Dr. H. G. Henderson, of Lexington, came to us Monday and preached until Thursday night. He had formerly been with us at Pickens, which is near-by, but he delivered at Richland a new line of sermons altogether, preaching with great power and effectiveness. His work both in the pulpit and the homes of our people would be hard for any man to surpass. The congregations were said to be the largest seen there in many years. Four were received into the Church on profession of faith." May God bless Brother Shipman and Dr. Henderson and all others who contributed to the success of this good meeting.

Two weeks ago what has proven to be a great revival meeting was started at the First Methodist Church of New Orleans. Mr. Charles McGehee, a student in the theological department of Vanderbilt University, and Rev. Hugh Jamieson, junior pastor of First Church, began the meeting and conducted it for a few nights. No special effort was made to secure the co-operation of the members of the Church, but the meeting was run more as a mission, the services being held in the basement of the building. The crowds increased; other workers joined heart and soul in the work; Dr. J. W. Moore, the pastor, assumed charge of the preaching, and Mr. J. K. Mann also lent his assistance as a speaker. Thus far there have been 25 conversions, and about 15 have asked for membership in the Church. Among the converts are four adults who had been stanch members of the Roman Catholic Church. The meeting is yet in progress.

SOME NOTES FROM DURANT DISTRICT.

Rev. E. C. Newbern has been relieved of the pastorate of the Ebenezer Circuit at his request, and Rev. G. H. Frazier, of Rio, La., will take his place.

Dr. H. G. Henderson, the pastor at Lexington, reports his missionary assessments paid, and $1500 in the bank and $1000 subscribed for the enlargement of his church. He serves a fine people.

Rev. J. F. Owens, the pastor at High Point, knows how to get up a missionary program to hold a Center Ridge congregation of 500 or 600 people for two and a half hours on such a day as July 6, and then turn the Elder loose on them for a collection. They may have paid to get out, but pay they did. They gave to foreign missions almost as much as the entire circuit paid for everything last year. Owens is going some.

Durant reported at the third quarterly Conference all the mission claims paid. Dr. Moss' people say that he is a fine preacher. He is winding up his fourth year in his present charge in fine shape.

Rev. S. B. Myers will leave Louisville, after a most popular four years' pastorate, almost, if not quite, a $1200 sation.

W. S. SHIPMAN, P. E.

Church News

Subscriptions are being taken for the fifth volume of "Holston Methodism," by Dr. R. N. Price.

* * *

A writer in Zion's Herald states that there are 9,723 Methodists in Boston, and urges the pastors in that city to see that the number is increased beyond the 10,000 mark by the end of the year..

* * *

Dr. John C. Cranbery, a member of the Western Virginia Conference, has been elected to a professorship in the Southwestern University, at Georgetown, Texas. Whether he will accept the place tendered him, we are not informd.

* * *

Of the $152,000 raised for missions at the recent General Missionary Conference at Lake Junaluska, N. C., $20,000 will go for work among the colored people of the South, under the auspices of the Woman's Missionary Department of the Church.

* * *

A beautiful monument to Abram J. Ryan, the poet-priest of the Southern Confederacy, was unveiled at Mobile, Ala., a few days ago. It is eminently fitting that the people of the South should thus attest their appreciation of this stalwart patriot and gifted son of song.

* * *

The average salary of the preachers of the M. E. Church, South, for the year 1912 is stated to have been $796, a gain of $65 over that of four years ago. This does not include the rental value of the parsonages occupied by the preachers; if this is added, the average is raised to $959. In the Methodist Episcopal Church, including parsonage rentals, the average salary is $988.

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Southbound Train No. 1

Lv. Alexandria	11:56 p m
Ar. New Orleans	8:40 a m
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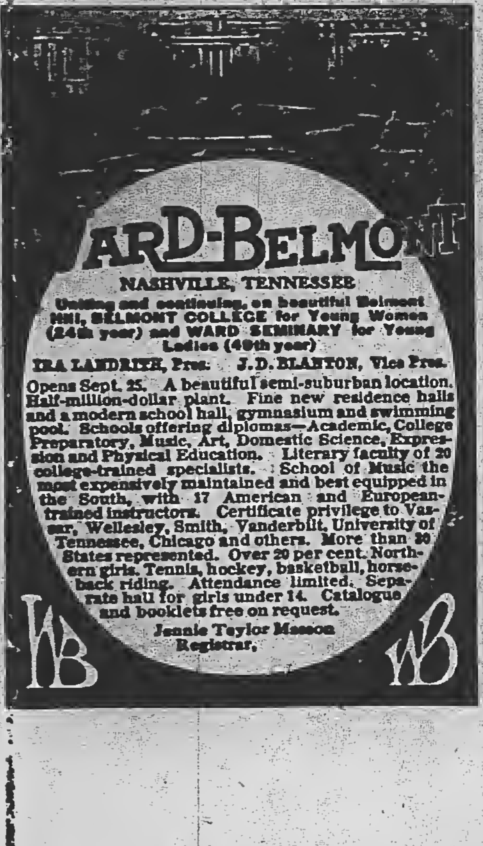

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Jennie Taylor Masson
Registrar.
WB WB

MY HOPE AT SEVENTY-SIX.

By Rev. J. A. Parker, D. D.

My day of life will soon have past,
The sun is going down;
And when I'm freed from earth, at last,
I hope to wear a crown.

This hope to me by Christ is given,
Through crucial pains he bore;
And when I reach the home in heaven,
That crown he will bestow.

Let care and toil be my store,
If such reward be given;
That when I reach the golden shore,
I'll wear a crown in heaven.

If life to me be toil and strife
Or riches and renown,
I'd gladly yield this mortal life
To wear a starry crown.

I'll struggle onward, up the hill,
Though foes would bear me down;
And strive to do my Father's will,
That I may wear a crown.

Then, I the victor's song may sing
In praise for victory won,
And gloryfy my Lord the King
For all that he has done.

Chorus:
Starry crowns! Glory crowns!
Ordained for saints to wear;
I'll share those starry crowns in heaven
And reign with Jesus there!

Lafayette, La.

RESOLUTIONS OF RESPECT.

Whereas, our beloved friend and fellow worker, Mrs. Susan Thompson Turner, has been removed from us by death, and we shall look upon her face no more, we, the members of the Woman's Missionary Society of the Methodist Episcopal Church, South, of Ellisville, Miss., desire to bear loving tribute to her worth and memory. Therefore, be it resolved:

1. That we remember with gratitude and love her life-long devotion to every good cause, and her unselfish activity in every work designed to advance the Master's kingdom in the world.
2. We remember with pleasure her long and useful life, during which she was a loving helper to her husband, the late Rev. M. G. Turner, who was so distinguished as a soldier and who was honored in civil life. And we rejoice that, by her wisdom and in the providence of God, she was enabled to train her children for usefulness and honor in the world.
3. It will always be pleasing to us to hold in memory her deep interest in the cause of missions, and in everything pertaining to this church, of which she was so long a member.
4. We rejoice in her useful life, and its quiet close, and in the hope we have that our dear sister and friend has entered into the unbroken rest of the people of God.
5. That these resolutions be published in the Christian Advocate, the county paper, a copy sent to the sorrowing family, and that they be spread upon the minutes of the society.

Signed by: Mrs. N. E. Craig, Mrs. A. R. Moody, Mrs. T. W. Hand, Committee.

BLUFF CREEK CAMP MEETING.

The twenty-fourth annual camp meeting of the Bluff Creek Camp Meeting Association will be held from Friday evening, Aug. 15, to Sunday evening, Aug. 24. The services will be conducted by the pastors of associated circuits, assisted by Rev. J. G. Snelling, of New Orleans, and Rev. J. B. Williams, of Clinton, and visiting ministers. Free entertainment for all visiting ministers will be provided by the management. The most accessible railroad stations are Clinton (11 miles distant) and Grangeville (4 miles distant), from which places conveyance to the grounds may be obtained. Ample hotel accommodations may be had by all, and horses and vehicles will be well cared for. There will be plenty of tents for rent. The water is good and every natural accommodation is at hand to make the stay of the campers pleasant. Let all who will, come. We extend a cordial invitation to all ministers to attend. For further information, address President O. E. Townsend, Oaknolia, La., or Secretary W. L. Haney, Clinton, La.

St. Tammany Charge, La. Conference.

On July 18, we closed a great revival meeting at Tailsheek, La. Rev. Thos. J. Norsworthy did the preaching, and the singing was led by Mr. Robt. Harmon, of Yazoo City, Miss. The preaching was of a high order—sane and logical. Brother Norsworthy is a good revivalist and an excellent preacher. His sermons are very interesting and edifying. While he did not fear to call a spade a spade, no one became offended at his preaching, and despite the unusually hot weather the crowds were large at every night service. I hope that Brother Norsworthy will see his way clear to come back into our Conference next December, and that our Mission Board will make him Conference evangelist. Very few are better fitted for this work. As a result of this meeting we had 15 to unite with our Church and several others have expressed a desire to join later. Our work on the St. Tammany charge is progressing very nicely. I closed a meeting at Lacombe, La., on July 5. There were several conversions and two to unite with our Church.—T. V. Peters, P. C.

THE EDITOR'S COURSE COMMENDED.

(Resolutions adopted by the Meridian, Miss., District Conference.)

With apparent hurtful innovations trying upon every hand to insidiously gain entrance into our Church, home and schools, and believing in the midst of these perilous times our God to be stronger than the devil, and that he will honor prayer and faithful leadership, be it

Resolved, That with deepest gratitude we note the alertness and boldness of Rev. R. A. Meek, Editor of our Annual Conference organ, The New Orleans Christian Advocate, in warning against and condemning theatricals, card-playing, dancing and kindred diversions that cannot be taken, according to our Discipline, in the name of the Lord.

Resolved, further, That we endorse and pledge him our prayers and continual support.

Signed:

L. P. BROWN,
B. F. JONES,
G. S. HARMON.

OLIVE BRANCH, MISS.

We have just closed an eight days' meeting at this place, resulting in a revival and ten accessions to the Church on profession of faith and two by certificate. We were assisted by Rev. J. B. Randolph, of Como, Miss. He is a good man and a good preacher. Our whole community fell in love with him and were greatly edified by the plain, practical gospel which he preached. We feel sure that we are upon a higher plane than we were before the meeting. T. H. PORTER, P. C.

July 24, 1913.

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A REVIVAL AT PURVIS.

A man with a message and a responsive congregation are sure of results. Rev. Burke Culpepper, of Memphis, Tenn., came to us on July 6, and preached ten days, morning and evening, to great and increasing congregations. The meeting began with a splendid service on Sunday morning, and with each succeeding service, a deepening interest, as well as an increasing attendance, was apparent till the meeting closed. Scores of people resolved upon a better life; some entered into newness of life and almost everyone said the meeting was a blessing to them. The Baptist congregation joined its influence with us in the noblest, most fraternal way. In fact, the whole town participated, and we are all rejoicing together. The meeting resulted in 33 accessions to the Methodist Church; 23 to the Baptist Church, and 3 to the Presbyterian Church.

Burke Culpepper is in many particulars a great preacher—sound, strong and absolutely fearless in his denunciation of sin, yet tender and loving, and almost irresistible in his appeals to the sinner. His great faith and courage are only equaled by his humility, his graceful tact, and brotherly love. Choicer spirits are seldom found. H. L. NORTON.

HATTIESBURG DISTRICT CONFERENCE.

The fifth session of the Hattiesburg District Conference was held at Mt. Olive, July 9-11. It was by far the best session ever held in the District. The kind people exerted every effort to care for the members of the Conference, and the kind and courteous treatment of the host, Rev. J. L. Decell, will long be remembered by all who were so fortunate as to attend.

The preaching was done by the following brethren: W. J. Dawson, of Heidelberg; Dr. Harris, a local preacher of Meridian; Rev. J. L. Neill, of Broad Street Church, Hattiesburg; Rev. Geo. H. Galloway, of Court Street, Hattiesburg; and Rev. W. M. Williams, of the Methodist Orphanage, at Jackson, Miss. The brethren preached excellent sermons and we believe impressed those who heard them with a greater desire for the progress of the kingdom.

The service on Thursday night was especially fine. The sacrament of the Lord's Supper was administered by Rev. W. D. Dominick. A large number of communicants partook. This was followed by a Love Feast under the capable leadership of Rev. M. L. White, of Richton. The brethren were greatly inspired by the soul-stirring testimonies. Especially was it inspiring to hear of the deep things of God from our laymen.

The business of the Conference was dispatched without a single jarring note. We think that our presiding elder deserves the praise of all for his kind and considerate brotherliness. We believe that we can, under his leadership, accomplish large things for the glory of God.

One feature of the Conference which was out of the ordinary was the Missionary Program presented by Rev. C. W. Crisler, of Main Street, Hattiesburg. The cause was presented in a most helpful and practical way, and we believe that it will result in a deeper interest upon the part of our people generally in the missionary enterprises of the Church.

The condition of the District generally is more hopeful. We are looking forward to a year of great success in the Master's work.

J. C. CHAMBERS, Secretary.

TIMELY RESOLUTIONS.

(Adopted by the Hattiesburg District Conference.)

Whereas, Dr. A. F. Watkins, President of Millsaps College, has been with us in behalf of that institution, and whereas, we learn with pleasure of the progress that has been made in its affairs, therefore be it resolved:

1. That we, as members of the Hattiesburg District Conference, desire to express our appreciation of the faithful and efficient work done by Dr. Watkins during his first year's administration;
2. That we desire to thank most heartily Major R. W. Millsaps for his munificent gift of property valued at $150,000 recently made to the endowment fund of Millsaps College:
3. That we wish to express our appreciation of Major R. W. Millsaps in his work in behalf of Christian Education, not only within the bounds of our own State, but also in behalf of Christian Education in the Church at large, as was recently manifested in his action as one of the Trustees of Vanderbilt University in protesting against the acceptance of the Carnegie gift of $1,000,000 on conditions that would alienate a portion of the University from the Church; and that we protest against the further continuance of Chancellor Kirkland in his present position;
4. That we urge the Methodists of Hattiesburg District and of the whole State to rally to the support of Dr. Watkins in his effort now to build a modern dormitory for the college proper, not to cost less than $50,000.

(Signed) L. E. ALFORD,
J. L. NEILL,
M. L. WHITE.

RESOLUTION CONCERNING SUNDAY FUNERALS.

Whereas, the Louisiana State Undertakers' Association, through the earnest endeavors of its President, Mr. John A. Barrett, has recently taken a strong stand against the custom of holding funerals on Sunday; and

Whereas, in many other cities of our good land this custom has long since been abolished, except in cases when the cause of death makes immediate burial a necessity; and

Whereas, the discontinuance of Sunday funerals has caused slight hardship, but to the contrary, has had a very beneficial effect upon such cities and communities in general;

Be it resolved, that the Methodist Sunday School of Algiers, Louisiana, does heartily commend the action of the Louisiana State Undertakers' Association in its recent action against Sunday funerals; and that a copy of this resolution be sent to the President of said Association, and to the several newspapers for publication.

Dated and passed on July 20, 1913.

A. S. DANIELS,
Superintendent.
HAROLD H. GIBSON,
Committee on Resolution.

WILL BE A GREAT GATHERING.

A convention celebrating the twentieth anniversary of the Anti-Saloon League of America will be held in Columbus, Ohio, Nov. 10-13, 1913. Twenty thousand delegates are expected to be present. Every pastor in the State is hereby requested to select one or more delegates who will attend this Jubilee Convention. Some of the best and brainiest men of America will be on the program. Every pastor is a delegate. A. W. TURNER,
Supt. La. State Anti-Saloon League.

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A MEDITATION.

"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." (St. John 3-16.)

"Jesus paid it all,
All to him I owe:
Sin had left a crimson stain,
He washed it white as snow."

"Beloved, if God so loved us, we ought also to love one another." (I. John 4-11.) The Apostle is telling us here, what we ought to do; but let us see what Christ himself says about it: "This is my commandment, that ye love one another, as I have loved you." (St. John 15-12.) Then he says, "If ye love me, keep my commandments." (St. John 14-15).

You say, "that is not hard to do." But listen to what he says in St. Luke, 6 27: "But I say unto you which hear, love your enemies; do good to them which hate you." And again in the 32nd and 33d verses: "For if you love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same."

God created us in his own image; then we sinned against him; we were rebellious; we went from bad to worse; but he so loved us that he gave his only son to be the propitiation for our sins.

"I gave, I gave my life for thee.
What hast thou given for me?"

He gave us the Bible, which contains many precious promises. He has made the plan of salvation so plain that even a child can understand. He has made his Commandments so simple and easy that anyone can obey. But you say, "It is hard to love your enemies, and to do good to those that hate you." This is not hard to do if we are filled with the Holy Spirit.

"Thou canst fill me, gracious Spirit,
Though I cannot tell Thee how;
But I need Thee, greatly need Thee,
Come, O come and fill me now."

We disobey His commands, which are all for our good, and still He continues to shower innumerable blessings upon us day by day, which we seem to but formally recognize. Oh what wonderful love—"Love divine, All love excelling!"

Dear reader, if God so loves us, vile and sinful though we be, we ought also to love one another.

"Our God is love and all His saints
His image bear below;
The heart with love to God, inspired
With love to man will glow.
Teach us to love each other, Lord,
As we are loved by Thee;
None who are truly born of God
Can live in enmity.
Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame.
So may the unbelieving world,
See how true Christians love,
And glorify our Savior's grace,
And seek that grace to prove."

MRS. J. W. CAMPBELL.
Raymond, Miss.

TOO MUCH FOR ME.

"I tried to be a skeptic when I was a young man," said Cecil; "but my mother's life was too much for me."

It was Jesus Christ in his good mother that was "too much" for him.—Independent.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Oloh, at East Columbia....Aug. 2, 3
Purvis, at Dearman........Aug. 4,
Leakesville, at Clark's Chapel ....Aug. 10, 11
Vossburg and Heidelberg, at Phila. ....Aug. 16, 17
Eucutta, at Boyle's Chapel.Aug. 19,
Silver Creek, at New Hebron ....Aug. 23, 24
Taylorsville, at Oakohay...Aug. 30, 31
McLain, at Cross Roads....Sept. 6, 7
GEO. H. THOMPSON, P. E.

Brookhaven District—Third Round.

Brookhaven ....Aug. 3
Tylertown, at Tylertown ..Aug. 6
Buford, at Hopewell ......Aug. 9, 10
Topisaw, at Sartinsville ..Aug. 16, 17
Hazlehurst ....Aug. 24, Sept. 4
Scotland, at Galatia ......Aug. 26
Monticello, at Monticello ..Aug. 30, 31
ROBT. SELBY, P. E.

Meridian District—Third Round.

Matherville, at Salem ......Aug. 2, 3
Daleville, at Soule's Chapel Aug. 9, 10
Meridian, Central ....Aug. 17, 18
Meridian, Fifth Street ....Aug. 17, 19
Meridian, at Poplar Springs Aug. 24, 25
Meridian, Seventh Ave. ...Aug. 24, 26
Vimville, at Why Not ......Aug. 30, 31
J. T. LEGGETT, P. E.

Newton Dist.—Third Round.

Morton & Pelahatchie, at Forkville ....Aug. 2, 3
Bay Springs, at Raleigh....Aug. 9, 10
Homewood, at Gasque..Fri. Aug. 15,
Trenton, at Burns..........Aug. 16, 17
Pearl, at Henry C....Fri. and Sun. ....Aug. 22, 24
McDonald, at Stallo, Mon. to Sun. ....Aug. 25, 31
H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Third Round.

Hermanville ....July 27,
Nebo, at C. S. ....Aug. 2, 3
Harriston, at Mizpah ......Aug. 6, 7
Vicksburg, C Street ......Aug. 9, 10
Vicksburg, W Street ......Aug. 10, 11
Fayette ....Aug. 13,
Hamburg ....Aug. 16, 17
Woodville Ct. ....Aug. 23, 24
Silver City ....Aug. 30, 31
T. W. ADAMS, P. E.

Jackson Dist.—Third Round.

Lintonia, at Lake City.....Aug. 1,
Eden, at Lodi ....Aug. 2, 3
Benton, at Tranquil ....Aug. 8,
Edwards, at Clinton ......Aug. 10, 11
Terry, at Forest Hill ......Aug. 12,
Satartia, at Wesley Chapel.Aug. 16, 17
Fannin, at Goshen Springs.Aug. 23, 24
Sharon, at Millville........Aug. 28,
Canton ....Aug. 29,
Madison, at Ridgeland ....Aug. 30,
PAUL D. HARDIN, P. E.

Sea Shore District—Third Round. (In Part.)

Mentorum, at Mt. Zion, Thurs., 10 a. m. ....July 31
Pascagoula, at P., Sat. a. m. Aug. 2,
Bay St. Loius ....Aug. 3,
Poplarville, Wed., p. m....Aug. 6,
Picayune and Carriere, at McNiel, a. m. ....Aug. 7,
Derby, at Baxterville .....Aug. 9, 10
Coalville , at Fayard's Ch. .Aug. 16, 17
Escatawba, at Caswell Springs, a. m. ....Aug. 22,
Americus, at Big Point ...Aug. 23, 24
Wolf River, Wed. ....Aug. 27,
Miss. City and Handsboro, at Handsboro ....Aug. 30, 31
Logtown, Wed., p. m. ....Sept. 3,
Vancleave, at New Chapel, Sept. 6, 7
W. H. HUNTLEY, P. E.
Gulfport.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Vardaman, Atlanta ....Aug. 2, 3
Montpelier, Mantel ....Aug. 8,
Houston, Miss., Rhodes Chapel ....Aug. 9, 10
Calhoun City, Big Creek...Aug. 16, 17
Amory & Nettleton, Nettleton ....Aug. 22,
Nettleton Ct., New Chapel..Aug. 23, 24
Tupelo ....Aug. 25,
Pontotoc, Ebenezer ....Aug. 30, 31
JNO. W. BELL, P. E.

Corinth Dist.—Third Round.

Kossuth, at Pleasant Hill..Aug. 1,
Rienzi, at Bethel...........Aug. 2, 3
Mooresville, at Asbury.....Aug. 8,
Mantachie, at Center Star..Aug. 9,
Guntown and Baldwyn, at Baldwyn ....Aug. 10, 11
Iuka Ct., at Spring Hill....Aug. 16,
Iuka Sta. ....Aug. 17, 18
Kirkville, at Silome........Aug. 22,
Wheeler's, at Mt. Hebron..Aug. 23, 24
Ripley Ct., at Bethlehem..Aug. 29,
Chalybeate, at Ebenezer...Aug. 30, 31
J. H. MITCHELL, P. E.

Durant Dist.—Third Round.

Rural Hill, at Smyrna..Fri. Aug. 1,
Sidon, at Cruger...........Aug. 3, 4
Kosciusko Cir., at Ethel...Aug. 9, 10
Ebenezer, at Hebron.......Aug. 16, 17
Black Hawk, at Shutes S. H. ....Aug. 23, 24
W. S. SHIPMAN, P. E.

Greenville Dist.—Third Round.

Clarksdale ....Aug. 3, 4
Tunica, at Hollywood ......Aug. 9, 10
Coahoma and Lyons, at Coahoma ....Aug. 10, 11
Glen Allen, at Winterville..Aug. 16, 17
Gunnison, at Malvina ......Aug. 17, 18
Shaw and Merigold, at Litton ....Aug. 24, 25
HAL. S. SPRAGINS.

Holly Springs Dist.—First Round.

Byhalia, at Fountain Head.July 26, 27
Mt. Pleasant, at Marshall Institute ....Aug. 9, 10
Waterford, at Lebanon ....Aug. 12,
Abbeville, at Abbeville ....Aug. 15,
Taylor, at Andrew's Chap..Aug. 16, 17
Toccapola, at Thaxton....Aug. 22,
Randolph, at Springhill ...Aug. 23, 24
Ashland, at Union Hill.....Aug. 29,
Lamar, at Harris Chapel...Aug. 30, 31
R. A. TUCKER, P. E.

Sardis Dist.—First Round.

Sardis Circuit ....Aug. 2, 3
Eureka Circuit ....Aug. 9, 10
Arkabutla ....Aug. 11,
Cockrum ....Aug. 16, 17
Wall Hill ....Aug. 23, 24
Longtown ....Aug. 25,
Courtland ....Aug. 29,
Tyro ....Aug. 30, 31
Lake Cormorant and Hines.Sept. 5,
Hernando ....Sept. 6, 7
J. W. DORMAN.

Winona Dist.—Third Round.

Indianola Mission, at Fair-
Slate Springs, at Bethlehem.Aug. 2, 3
Belzoni Ct., at Swiftown...Aug. 8,
Carrollton Ct., at McCarley.Aug. 9,
Minter City, a. m..........Aug. 10,
Schlater, at Schlater, p. m.Aug. 10,
Webb Ct., at Sumner, a. m..Aug. 17,
Tutwiler Ct., at Mattson, p. m. ....Aug. 17,
Mars Hill Ct., at Gores Springs ....Aug. 21,
Kilmichael, at Lodi........Aug. 23, 24
Winona Ct., at Salem......Aug. 30, 31
Lambert Ct., at Vance.....Sept. 6, 7
BEN P. JACO, P. E.

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GOOD MEETING AT ROXIE, MISS.

Dear Dr. Meek: Our pastor has just closed one of the best meetings ever held in this section of the country. With the exception of three sermons by our capable presiding elder, and one by the Rev. Mr. Swanton, the pastor did all the preaching.

We received a very large number into our Church, and they were from the leading families of our community. I don't think I ever heard better preaching than we had during the meeting. All who heard Brother Yeager were astonished at his profound knowledge of the Bible. He is one of the most forceful pulpit orators that has ever been in our part of the country, and his sermons are strictly orthodox. The congregations got larger all the time, and it seemed as if Brother Yeager improved every time he preached. It is wonderful to hear his strong appeals to a lost world to come to God and be saved from sin.

We ask the prayers of the Church in behalf of our much appreciated pastor and his work at this place.

J. A. NEIL,
President of Board of Stewards.

DO YOU WANT FIFTY DOLLARS.

The Executive and Finance Committee of the Board of Church Extension has authorized the following prizes for Church Extension stories:

First prize $25
Second prize 15
Third prize 10

The rules governing are as follows:

1. The story must not exceed five thousand (5,000) words and may be much—very much—shorter. Effectiveness is the point.

2. The story may involve all the work of the Board of Church Extension, or any one or more particular departments or phases of its work.

3. The story may be a recital of facts in connection with a church or parsonage building enterprise, part fact and part fiction, or pure fiction, as the author may elect.

4. Manuscripts must be plainly written on one side of the sheet only, and must reach the office of the Board not later than December, 1913.

5. Manuscripts will be numbered and submitted to a committee of three competent judges; these judges, not informed as to the authors, will carefully consider the manuscripts and award the prizes by numbers.

6. The Committee reserves the right to retain manuscripts, not awarded prizes, for publication; but manuscripts so retained will entitle the author to $5.00.

Note No. 1.—The literature published by the Board has received the highest commendation, but the committee is conscious of the fact that it is possible to preach the gospel of Church Extension in a form more attractive to the youth than it is now doing. The whole object in view is to create a literature more attractive to the young in the Sunday schools, the Epworth Leagues and the homes of the people. Hence the above offer.

Note No. 2.—The publications of the Board will be sent on request and without charge to those who desire to study the subject of Church Extension.

All communications should be addressed to

W. F. McMURRY,
1025 Brook Street,
Louisville, Kentucky.

TO THE READERS OF THE ADVOCATE, WHICH I HAVE BEEN READING FORTY YEARS.

While I have been preaching for forty years, I have been studying the nursery business thirty-eight years, so I am selling the **best nursery stock in the South,** from two to five times less than other agents. Write for prices. References: Preachers of the Mississippi and North Mississippi Conferences. REV. J. W. HALL, L. D., 805 Adams Ave., Memphis, Tenn.

CANADIANS AS HOME-BUILDERS.

(From "If Canada were to Annex the United States," by James Davenport Whelpley in the August Century.)

There are in Canada to-day about 1,500,000 families, and only about 75,000 of these are without a dwelling to themselves—a great record of a home-building nation.

COCA-COLA HABIT, A GHOST.

We have all heard of ghosts, but none of us has ever seen one. It's the same way with coca-cola "fiends;" you can hear about them but you might search for them until doom's day and you would never find one. Physicians who have treated hundreds of thousands of drug-habit cases, including opium, morphine, cocaine, alcohol, etc., say that they have never seen a case where the use of Coca-Cola has so fastened itself upon the individual as to constitute a habit in the true sense of the word. Although millions of glasses of Coca-Cola are drunk every year, no Coca-Cola fiends have ever made themselves visible at the doors of the sanitariums for the treatment of drug habits.

The Coca-Cola habit is analogous to the beefsteak habit and to the strawberry habit and the ice cream habit. People drink Coca-Cola first because they see it advertised and thereafter because it tastes good and refreshes their minds and bodies. They drink it when they can get it and contentedly do without it when they can't get it. If you had ever witnessed the ravings of a real drug fiend when deprived of his drug, if you had ever observed the agony he suffers, you would never again be so unfair as to mention Coca-Cola in the same breath with the "habit-forming" drugs.—Adv.

AMERICANS LOVE POWER.

(From "The First Voyage Over," by Theodore Dreiser in the August Century.)

The American, the average American, I am sure, loves power, the ability to do something, far more earnestly than he loves mere living. He wants to be an officer or a director of something, a poet, anything you please for the sake of being it, not for the sake of living.

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W. R. Webb, Advisory Principal, Bell Buckle, Tenn.

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs J. L. Neill, Hattiesburg, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

GREAT MEETINGS IN CHINA.

In reporting his recent meetings in Canton, China, with the students of that city, Dr. John R. Mott declares that they were the greatest experiences of his life. He spoke there to an audience of 3000 young men; and when at the conclusion of the services he offered them the opportunity of signing a card which pledged them to read the Bible and pray every day and to live in accordance with the Bible precepts so far as these commended themselves to their consciences, 825 young Chinese put down their names. Twenty-six of these were students from Canton Christian College; and of that number, 16 joined the college church the next Sabbath, making a total of 46 who have thus professed Christ at the college during the year.—Nashville Christian Advocate.

THE MISSIONARY COLLECTION AT WAYNESVILLE.

More than $152,000 was pledged at this great conference. The subscriptions are to be paid during the next two years, and most of this money is to be used in building churches, schools, hospitals, and residences for missionaries in the foreign fields. It thus becomes a permanent investment and will greatly strengthen our work in foreign lands.

HOME DEPARTMENT.

Report of the Louisiana Conference, Second Quarter.

Three adult auxiliaries have been organized, bringing 260 new workers into the ranks. Two Young People's auxiliaries and one Junior division have been organized. Eighty-two new subscribers have been obtained for the Missionary Voice. Seven boxes of supplies have been sent to the superintendent of the Supply Department.

The amount of money sent to the Conference Treasurer is as follows: Dues, $259.78; Specials, $136.70; Local Work, $1570.55.

Mrs. Cunningham requests that the following remarks be published in connection with her report:

"I have no report from the New Orleans and Lafayette Districts this quarter, nor have I heard from their District Secretaries. I waited as long as I could before sending my reports to Mrs. MacDonell, and it was with a feeling of sadness that I left out these two Districts. I brought over their reports (all except the money) from last quarter, but I do not know whether this was the right thing to do.

"We have three new missionary socities reported this quarter: one at Tallulah, Monroe District; one at New Iberia, Lafayette District; and the other at Elmore, Ruston District. I have taken my figures for the Junior and Baby Divisions from the Vice President's report.

"Let us not be content with 'holding our own' during this next quarter, for God wants us to advance even under difficulties. Keep this question before you:

"'I am satisfied with Jesus;
But the question comes to me,
As I ponder o'er his grandness,
Is He satisfied with me?'"

EXPENSES.

Every business requires an expenditure of money that it may grow and expand. This is as true of the missionary business as of any other. All partners in business furnish their prorata for running expenses. Is this so in the missionary business? What about your auxiliary? Does every member pay her part toward the running expenses?

WHAT SOME ARE DOING.

The Kentucky Conference raised last year for the Conference expense fund, $800. What did your Conference do? The North Georgia Conference has adopted a budget plan whereby every member is to pay five cents per month for Conference expenses. If a woman belongs to both departments, she pays twenty-five cents per month, five cents being for the expense fund. If a woman belongs to one department she pays fifteen cents, five cents for the expense fund. In this way a sum may be raised to meet all the expenses of the Conference, provide sufficient literature, keep an organizer in the field, and yet not draw on the regular fund, which must go to the maintenance of the work in the field.

Stress It.

Our members only need to have this matter put before them in a definite and business-like way. When they come to see that their failure to pay the Conference expense fund is to leave somebody else to pay their running expenses they will quickly do it themselves. No one of us is willing to leave our personal expenses for others to pay, and yet that is what happens when we fail to pay our running expenses in the Conferences. It must be paid, who shall pay it? We are not paupers, we will "pay our own as we go." Let the treasurers and presidents bestir themselves at this point, and call for every woman to pay her part of the running expenses of the work.

A MESSAGE FROM THE LOUISIANA CONFERENCE CORRESPONDING SECRETARIES.

A crisis is being faced in our missionary work. We have been and are praying the Lord of the Harvest to open doors and to send out laborers. We have not kept pace with the way God has heard and answered our prayers. From the Council secretaries we learn that curtailment of work already begun was necessary at home and in the fields beyond. The reason is a lack of funds. Why do we have this deficit? Because one-ninth of the women of the Church is busy the work of missions, and the other eight-ninths have not heard of the heart pleadings of the millions of burdened women. An increased membership, with the attendant increase in offerings and the volume of prayer, will help to meet the crisis. It will do more: it will enable us to meet it. Shall we of the one-ninth not pledge the Father our best effort—better than ever before! More of self-denial, more prayer and faith, and reach these eight-ninths? With these in our ranks we will be able to go forward even to victory.

At this time we would call your attention to the payment of the Conference expense fund. Please see that this is cared for in full. If we advance in our Conference work as God leads us, there must be a fund to meet the expenses.

This third quarter is the testing time of our love. Be true to self, to your officers, and to your Master. Keep the work going. Do not "hold your own" through the summer, for God wants us to advance even under difficulties. Let us enter the fall months and go to our district meetings in October with the consciousness of much work well done—and with our talents not buried but multiplied.

Mrs. A. P. HOLT,
MRS. W. T. CUNNINGHAM,

TWENTY VOLUNTEERS FOR MISSION WORK.

This is the message which comes to us from the Girls' Missionary Conference held in Boonville, Miss., during the early part of July. These girls volunteered to do any missionary work to which the Lord might call them.

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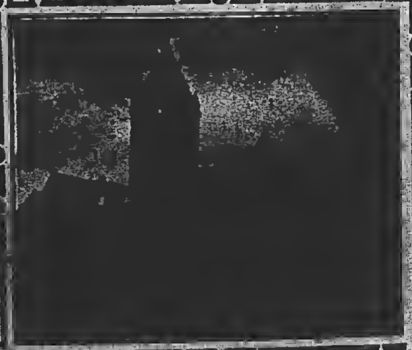

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Any of our Sunday school workers who may be privileged to have a vacation at that time should not fail to consider attending the Sunday School and Epworth League Conference at Southern Assembly, Lake Junaluska, N. C., on Aug. 6-17. The beauties of nature are here spread with a lavish hand, and the program is full and up to the standard. The railroads also promise to give rates.

In a recent sermon on Christian education, President R. H. Wynn, of Centenary College, called attention to the fact that China has had a system of education for three thousand years which has failed to stir the emotions and ambitions of the people, and that until the leaven of Christianity entered into the teaching of this oldest civilization in the world, it was non-sympathetic and non-progressive. Thus does the trained mind need the Christian motive to make life useful, and while the common school gives the one, the Sunday school gives the other.

The historians tell us that it was the custom of the Romans to teach their sacred literature as the first step in the education of their children, but in our country the tendency seems to be to more and more leave the Bible out of our common schools. If, then, we should let the Bible story and the daily prayer die from our home altars, and our children stay away from the Sunday school, would we not be even behind the Roman barbarians? Soldiers like Lee and Grant, and statesmen like Washington and McKinley, and reformers like Miss Willard, and educators like Senator Webb are the products of Christian education.

The deficit of the Louisiana Conference Sunday School Board now stands as follows: Previously reported, $75.90; B. P. Spiller, Treasurer Baton Rouge District Sunday School Conference, $10; Monroe District, W. A. Davenport, Mer Rouge, $5; Alexandria District, Judge R. J. Wilson, 5; Judge D. N. Thompson, $5; J. W. May, $5; B. M. Musser, $5; J. W. Tooke, $2. Total paid in, $112.90. Balance needed, $637.10. What we needed to start on was seventy-five persons to give us each $10, or more to give less in proportion. How many will send Brother Holloman $10 apiece before Aug. 1, and stop the interest on the note and relieve the Board of its embarrassment?

In a recent address on "Leaders and Followers," Bishop Candler suggested that for some to lead implies that others will follow, and that there is as much virtue in loyal following as in faithful leading. Without the faithful soldier Napoleon himself could not have won a victory, and without the loyal co-operation of the officers, teachers, and scholars of the school, the pastor and superintendent are powerless to achieve expected success, and their only remedy is to exhort for a reformation, or to "reorganize their cabinet." A careless or self-willed officer or teacher can put confusion into the whole spirit of the school, and aside from the confusion caused, the example before the pupils is of incalculable harm.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

All Sunday school workers in Mississippi, as well as all over our Church, should take advantage of the splendid Sunday school and Epworth League program at Lake Junaluska, N. C., on August 6-17. The climate is ideal, and the advantages offered are beyond comparison. A great crowd of enthusiastic, consecrated workers should arrange to be present.

Miss Willingham's Morris Class, of Eupora, enjoyed its annual picnic in June. They invited Judge Lamb's Gleaners and many others to accompany them. They had automobiles ready to convey all comfortably to a large grove some four miles out of town. A fine dinner and fine fellowship, plus the spice of merriment, games and fun produced, made the outing an ideal one. Superintendent Cooper has one of the finest Sunday schools in the Conference.

The Florida Sunday School Board made a forward step which has proven to be greatly beneficial. Three years ago Rev. C. M. White was made Field Secretary, and, aided by the enthusiastic co-operation of the Chairman of the Board, Rev. G. S. Roberts, of Jacksonville, and his committeemen, he has greatly advanced the Sunday school interests throughout the entire Florida Conference. One hundred and ninety-three Sunday schools have been organized, 18 churches have been built, 7,000 new pupils added to the Sunday schools, and great strides have been made along other lines of work. The last effort of these two Sunday school workers was to arrange for two Sunday School Institutes: one at Live Oak, in the northern part of Florida, and the other at Lakeland, in the southern part of the State. The Sunday previous to these meetings, the speakers filled the various pulpits in Jacksonville. Large and enthusiastic crowds with note-books, leading questions, and fine spirits, greeted the speakers, and Messrs. Roberts and White expect incalculably great good to result. Pastors, presiding elders, superintendents, and teachers lent listening ears, eager faces, and receptive minds and hearts, and the holding of the institutes will now become an assured annual event. Two banners were given to the Sunday schools coming the nearest to attaining the standard of excellence and meeting other requirements prescribed. They were won by the Jasper school, for North Florida, and the Manatee school, for South Florida. Mr. E. E. French, who was announced as one of the speakers, was unavoidably detained, and his work was divided among Mr. Way, Mr. White, and the North Mississippi Field Secretary.

BETTER AND BETTER.

Bless God for starlight, and he will give you moonlight; praise him for moonlight, and he will give you sunlight; thank him for sunlight, and you shall yet come to the land where they need not the light of the sun, for the Lord God giveth them light forever and ever.—Spurgeon.

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EVANGELISTS—WHAT THEY SHOULD BE.

Our word "evangelist" occurs three times in the Bible and only in the New Testament. (The Greek word translated evangelist is vangelistees.) Literally, it means a good messenger, or a messenger of good things. In New Testament times it seems to have meant any preacher sent out by the Apostles to complete unfinished work, but not to have charge of any local church as its pastor. Anyhow, they were classed as an order of ministers distinct from the apostles, prophets, pastors, and teachers. This clearly appears from Paul's words to the Ephesians when he said: "And he gave some apostles, and some, prophets; and some, evangelists; and some, pastors and teachers." (Eph. 4:11.) In our Church they are those sent out without any special charge to preach the word of God as we understand its teachings and to hold revivals where desired.

As to their character, they should not be money savers; for if they are, it will be their chief desire and aim, and when that is true they will delay as long as possible answering brethren of poor charges with the hope of getting an invitation to the moneyed ones so they can have the great pleasure of answering that they are already engaged, or cannot as yet see their way clear for an engagement. Thy may even misrepresent their financial condition to the pastor and his people in order to get a good collection, and feel much hurt if they do not get it. To be sure of a very creditable collection when taken publicly they will not hesitate to start off some sure working jokes, although God is forgotten, saints are demoralized, and sinners lose all their seriousness. It may be necessary to get a brother to announce himself for a good sum to originate and start off an almost irresistible collection wave, even when it is understood that he will not pay it; but no harm is dreaded and the Lord is accused of being in the whole business because the money is secured in desired quantities. They become unholy and unjust enough to feel and to say that God was in their collections when they, by shrewd schemes, have gotten one-fourth, one-half, as much, or more money for ten or twelve days' work than the faithful, drudging pastor does for three hundred and sixty-five days. What heartless self-conceit! Evangelists should be men freed from bossiness and self-glory. Instead of bossing the pastor or his people, they should be the servants of all in the Scriptural sense. Instead of being the big "I" and the hero of all their tales, let them magnify the pastor in a faithful brotherly way. Any preacher who would dare to speak and act in another brother's charge in order to exalt himself in any respect above his brother or brethren is devoid of the most ordinary social decency, and brands himself as a living insult to God, as a brazen robber of his brethren.

Evangelists should be men exceedingly holy in heart and life. Their conversation and acts should be holy. They should talk, preach, and live our holy religion. They should impress the people that they are not out as money seekers or after an easy life. In the pulpit they should avoid acting like a monkey or a clown, but act as grave messengers from God himself, and as men sensible of the fact that they will have to account to their Lord for their work and that the fitness or unreadiness of the people for the Judgment Day will be due largely to their work. Evangelists should be men of such respect for God's truths as to substitute no jokes, witticisms or any thing else for it. When they do, there are no real spiritual results. They should labor for nothing short of God's glory and the salvation of souls. They should see rigidly to it that they are like our blessed Lord, instead of being a disgrace to natural idiots, when classed with them, because of their idiotic sniggers, giggles, goat-like frisks, inexcusable lightness and shocking irreverence in dealing with the Word of God, treating it as if it were a book of jokes.

Evangelists should be so honest and truthful that when a meeting is not well attended and did not result well they, like manly men, will say it was not and endeavor to cover up nothing that would savor of dishonesty and truthlessness. Let them not once think that they are out for the business of making a reputation, or of maintaining one, and hence do the very unholy thing of having a stir irrespective of righteousness and truth and the honest help of the saints. Let all their efforts, and even their propositions, be sensible and pertinent. They are not out for newspaper puffs, compliments, praises, ease, money, and are not out even for a reputation, but for God's glory solely. Paul says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31.) Or as God himself says of each: "For I have created him for my glory." (Isa. 43.) All true evangelists have a perfect hatred for those sensations and appeals to the emotions that pervert one's religious taste, that lead him from the truth, that make the money pour into their own pockets even when not to the hurt of others, that glorify themselves instead of God. Let us have in the evangelistic work, men who are not trying to accumulate property at all but are wholly separated from the world; that are holy in heart, in conversation, in conduct, in prayers, in preaching, in association with all classes, and who everywhere and under all circumstances love God supremely and seek to save every one.

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ANENT THE ADVOCATE.

(By Meridian District Conference.)

Whereas, our Conference organ, the New Orleans Christian Advocate, is strong and fearless in its defense of the doctrines and polity of our Church, as well as in lifting its voice against the hurtful forms of wordliness which threaten our Zion;

We therefore express our unqualified faith in the importance of its religious sincerity and its timely utterances on worldly amusements, not to say sinful delinquencies of some who are bold to assume positions on things hurtful to the spiritual life of our Church.

We have learned with profound regret that Rev. R. A. Meek has announced his purpose of leaving the Editorship at the end of this year. We sincerely hope he may reconsider his purpose in this regard and that he may continue to serve God by preaching the doctrines of righteousness through the columns of our organ which he has so ably edited. To bim we pledge our prayers and support.

Signed: John R. Jones, B. F. Jones.

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AN INTERESTING LETTER TO PARENTS FROM A NOTED TEACHER

When parents whose daughters' education is their most absorbing thought begin to cast about among the various institutions of learning, they become almost bewildered at the multiplicity of schools; and the different and many advantages of each of these as presented either by letter or representative, so that the selection of the one best suited becomes a question of no small moment and concern. These parents deeply appreciate the ultimate results depending upon their decision, and wish to select that one which furnishes the best advantages as considered from all standpoints. It is to these parents that I am addressing the following comments with the hope that they may be of some aid in their consideration of what the best school for a young lady is; and to present some of the requisites of a superior institution, and to call attention to a college wherein I know from two years' careful and personal observation such requisites exist. In presenting these I do so fully assured that other institutions as well as Whitworth offer many and important advantages. But it is true that Whitworth occupies no second place among Southern Colleges as the excellence of her graduates will fully sustain. So when asked by parents to name some good college in which they may place their daughters, I cite them among the first to Whitworth; and in so doing call their attention to the following features of this institution:

First, the personnel of the administrative Board and the Faculty. A glance at the roster of trustees and other directing heads will show the names of men prominent in social, professional and religious life; thus proving that Whitworth is directed by those who are recognized for their stability and worth and who are interested in those things that tend to the upbuilding of society. A similar examination of the roll of the Faculty will show the names of those whose work and literary attainments are attested to by their holding diplomas from the best and most important educational institutions. These show that the directing influences of Whitworth are inferior in no respect, but offer along this line advantages equal to any college of its size.

Second, the Curriculum; one has only to make a careful study of the various courses offered by Whitworth to see that the training in every department is fully as extensive as any other college, and more so than many. Equipped with the necessary talent the Faculty makes every endeavor to give to the minds of the young women not only deep instruction, but a culture that can be secured only from those whose abilities and attainments are of superior grade and from a curriculum both extensive and intensive.

Third, I would call attention to the various equipment. Every department is well supplied with all the essentials along this line. The music and science departments have all details; and the Library is well supplied with the best books and periodicals.

Fourth, there is a progressive atmosphere surrounding the school. The straight-laced and medaeval methods are absent; for the young women are regarded as the representatives of progressive America and hence their training is such as to fit them to meet the world and feel confidence in themselves, and to appreciate that they are being trained to meet any condition of life that a modern woman should meet.

Fifth, the home and moral surroundings. Unquestionably, no school can offer superior advantages in these two respects. Every young woman is made to feel at home and to know that she has come to be instructed and guided by those who sympathize with her in thought and act. The "home sickness" common to all who first leave home to be among strangers is soon dispelled and the idea soon prevails among the students that they have come together in a harmonious whole. The moral feature of the school, though not overshadowing other departments, is given strong emphasis, and the young ladies are taught that God is directing all human activity, and the cultivation of Christian attributes and the living of a Christian life are the first essentials of success and happiness.

In conclusion, Whitworth is progressing, her opportunities are being widened by the erection of new buildings and the making of other additional improvements needed in this age to maintain her position and sustain the ideals she has ever placed. To all the above I think both patrons and students will give their approval and I believe no parent will regret having entrusted a daughter to Whitworth.

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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 7, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

FOR BOTH TIME AND ETERNITY.

Religion has to do with both time and eternity. There are some who apparently wish to make it largely a thing of the present world; they want man to be virtuous, kind, and humanitarian without having much regard for the future. But this is a grave mistake. A religion that appeals effectively to immortal beings must have its issues in eternity. It must come with the inspiration of imperishable rewards for the good and the tremendous incentive of future punishment for the wicked. it must open the door to an existence yet to be, for the countless millions of the race know that they cannot tarry long upon earth; that with a steady and unceasing step they are marching to the tomb. The hope of a happy hereafter, where vice shall be outlawed and truth and righteousness shall reign, is a tremendous factor in inciting people to correct living and to high endeavor. Of our Lord himself, it is written, "For the joy that was set before him, he endured the cross and despised the shame." It is right for the sons of God, amid the toils and struggles and perplexities of this earthly life, to rejoice in hope of what they will finally be—to dwell in grateful contemplation upon the riches of their eternal inheritance in Christ.

But such meditation, helpful and necessary as it is, may be overdone. It will not do to put our religion too exclusively in the future tense. It has its present-day obligations, duties, and possibilities. It is designed to meet the temporal, as well as the eternal, needs of man. Foretastes of heaven may be had even here. We may seek the companionship and guidance of God, and tell him of all our sorrows and troubles. Nor will he fail consciously to sustain us and often to come to our relief. Many carry heavy burdens through life that, perhaps, might be lifted for the earnest asking. How few Christians in this present sphere of existence avail themselves of all their glorious privileges! They leave unpossessed luminous and blessed experiences that they might have. They permit to go largely unexercised the mighty power of prayer. They think of the Holy Spirit's wonderful work as chiefly restricted to the past, and of the Heavenly Father's deliverances from the crushing ills of life as coming almost entirely after we shall have passed into the realm invisible. They grope in darkness when they might walk in light. They view Christ chiefly as a historical character who trod the soil of earth in the dim long ago, or as the vanished Sun of Righteousness who in the far-away centuries will again rise upon our world "with healing in his wings." They have not sufficiently grasped the transcendent truth that he is still the living Savior, unchanged and unchangeable, who is more potentially present on earth to-day than in any former period of its history. They need to realize more fully the true significance of the beautiful words of Whittier—

"But warm, sweet, tender, even yet
  A present help is He;
And faith hath still its Olivet,
  And love its Galilee.

"The healing of the seamless dress
  Is by our beds of pain;
We touch Him in life's throng and press,
  And we are whole again.

"Through him the first fond prayers are said
  Our lips of childhood frame;
The last low whispers of our dead
  Are burdened with His name."

THE DESTRUCTIVE POWER OF VICE.

The tremendous truth declared in the Scriptures, "Whatsoever a man soweth, that shall he also reap," continues to find abundant illustration in the world about us. About two years ago a comparatively young woman and a man, with a wife and several children, entered into illicit relations in this city. Later the man became surfeited or repentant and sought to break away from his paramour; and as a result he was shot down in the street and to-day sleeps in a dishonored grave. His wife and children, though innocent, are necessarily sharing in his disgrace, and are humiliated and overwhelmed with their great sorrow; while his so-called affinity, a self-confessed murdress, languishes in prison awaiting a trial for her life.

We give also another instance: A comparatively old man in New Orleans several months ago married a woman about whom he knew very little. Instead of being faithful to her husband, she began to accept the attentions of other men. Soon she was going joy-riding at improper hours, and later it developed that she was about to become a mother. With a marvelously forbearing love, her husband forgave her all and still clung to her; but apparently her remorse of conscience was more than she could bear. So, in an evil moment she dashed a draft of carbolic acid down her throat, and passed out into eternity—a suicide.

The papers are full of such things. Every day the sins of people are wrecking and destroying them and their heart-rending cries are heard as they go down beneath the black waves of vice. For those who violate the laws of God there is absolutely no escape, except that which comes through repentance and faith in Christ. And one of the most pathetic things about a vicious career, is that it usually leaves its victims in the end forsaken and alone. In the beginning the evil-doer usually has many friends, but when the inevitable ruin that follows in the wake of such a course commences to envelop and engulf him, they almost invariably desert him. With great impressiveness, Henry Ward Beecher, in one of his public utterances, sets forth this fearful truth:

"Remember, young men, if by any sinners you are enticed to ruin, you will have to bear it ALONE! They are strong to seduce, but heartless to sustain their victims. They will exhaust your means, teach you to despise the God of your fathers, lead you into every sin, go with you while you afford them any pleasure or profit, and then, when the inevitable disaster of wickedness begins to overwhelm you, they will abandon whom they have debauched. When at length death gnaws at your bones and knocks at your heart; when staggering and worn out, your courage wasted, your hope gone, your purity, and long, long ago your peace—will he who first enticed your steps, now serve your extremity with one office of kindness? Will he stay your head?—cheer your dying agony with one word of hope?—or light the way for your coward steps to the grave?—or weep when you are gone?—or send one pitiful scrap to your desolate family? What reveler wears crape for a dead drunkard?—what gambler ever intermitted a game for the death of a companion, or went on kind missions of relief to broken-down fellow gamblers? What harlot weeps for a harlot?—what debauchee mourns a debauchee? They would carouse at your funeral, and gamble on your coffin. If one flush more of pleasure were to be had by it, they would drink shame and ridicule to your memory out of your own skull, and roar in bacchanal revelry over your damnation!"

IS THERE SUCH AN ONE?

If there is a saloonkeeper in existence who obeys the laws regulating the liquor traffic, we shoud like to know his name and where he operates. We unhesitatingly affirm that we have never known one. The bartender, so far as we have been able to observe him and size him up, is a person who "neither fears God, nor regards man." Only a few days since, while in a restaurant, we saw a little girl, eight or ten years old, come in with a pitcher and hand it to a waiter (along with a nickel) who took it and went to a near-by dramshop and came back with it full of beer. Perhaps that child had been sent on this mission by her father or mother. Hundreds, if not thousands, of children in New Orleans are being reared upon the very threshhold of the saloon. What can be expected of them when brought up under such conditions? It is to us positively amazing that any decent man in his right senses should favor the maintenance of such an institution as the barroom. So long as the saloon finds supporters, no cause, however corrupt and vicious, need despair of securing advocates. Never was there a louder and clearer call to men of strong soul and high endeavor, than that which now rings around the world to rise and strike down this monster iniquity of the ages. A far nobler crusade is this than any recorded upon the pages of history.

When shall we learn the sweet trust in God that our little children teach us every day by their confiding faith in us? Why can not we, slipping our hand in his each day, walk trustingly, over that day's appointed path, thorny or flowery, knowing that evening will bring us peace and home?—Phillips Brooks.

SOUL WINNING THROUGH PRAYER.

We wonder if the majority of professed Christians know the value of prayer? We are of the opinion that greater things are accomplished in the spiritual kingdom through prayer than by any other agency. The Lord Jesus declared that men should pray always and faint not. Not only should Christians live in an atmosphere of prayer, but it is certain that the Lord moves upon the hearts of the unsaved and brings before their minds things which pertain to their eternal destiny through the agonizing prayers of men and women who know how to besiege the throne of grace. The Lord can reach hearts through our prayers that can not be reached by any of our endeavors. It is often better to talk to the Lord about men than to talk to men about the Lord. Just so sure as God's people travail in soul over the lost will the lost ones be saved. This is an important part of the work of the Church, and one that must not be neglected if people are to be saved from their sins and be brought into harmony with their Maker.

Do you have unsaved relatives who are very dear to your hearts? Then be sure to beseech the Lord in their behalf and plead with him in prayer until they are delivered from their sinfulness. "The effectual fervent prayer of a righteous man availeth much." The editor of the Sunday School Times has written a few sentences that are to the point upon this subject, as follows:

"Most of us believe that God can do more for our friends than we can. Yet how many of us act consistently on this belief? Do we count our prayer for our friends the most effective service we can render them? That rare man of God, Forbes Robinson, whose influence over men in Cambridge, England, and elsewhere, was so notably blessed, found that 'the secret of any influence which he possessed over men was the outcome of his efforts to pray for them.' A friend who knew him intimately has written: 'He told me that in his younger days he had taken every opportunity of personally appealing to men to come to Christ. 'But,' he went on, 'as I grow older I become more diffident, and now often, when I desire to see the truth come home to any man, I say to myself, 'If I have him here he will spend half an hour with me. Instead, I will spend that half-hour in prayer for him.' We may be very sure that any one who thus sacredly meets his prayer obligations to his friends will also not fail to let God use him in conversational evangelism as well. But we must always remember that what we say to a man for Christ is likely to be less important than what we have said to God in that man's behalf."—The Free Methodist.

TO ALL METHODIST MINISTERS.

Dear Brethren: Methodist ministers by virtue of their ordination have been from the beginning recognized leaders in the Christian Ministry as "faithful dispensers of the Word of God." When ordained Deacons, they declared their "unfeigned belief in all the canonical Scriptures of the Old and New Testament." When ordained Elders, they pledged themselves ever to be "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word." The most dangerous form of "erroneous and strange doctrine" to-day is the assault upon the integrity of the Holy Scriptures. It is a movement to destroy the faith of men in the genuineness, authenticity and authority of the Bible as the Word of God.

A systematic and aggresive campaign has been launched. It has a two-fold object. It seeks to commit educational institutions to false standards of interpretation which open the way for every form of unbelief. It endeavors to introduce the same methods into Sabbath school instruction. It must be apparent to every thoughtful person that if this is allowed to proceed unchecked, children, youth, young men and women will be inculcated with the principles of this false doctrine. The disaster and ruin to religious life which has ever resulted from disregard of God's Word and denial of its authority will imperil every interest we hold dear. We urge you to organize throughout the connection in defense of the Old Faith and the Old Book, and unite with the loyal Christians of all other evangelical denominations in repelling the assaults of this modern form of unbelief.

All ministers who will co-operate in this work are requested to send a postal card with name, address and Annual Conference to the office of the League, 86 Bible House, New York.

Wm. Phillips Hall, President of Bible League of North America. Jay Benson Hamilton, General Secretary.

MR. CARNEGIE AND THE METHODIST CHURCH.

The Methodist Episcopal Church, South, is in hot water just now over the question of the control of Vanderbilt University. The trustees hold that they are a self-perpetuating corporation with full power to manage the affairs of the university as they choose. The Bishops claim that the university belongs to the Church, and that the trustees are merely representatives of the Church, acting under its authority. This position has been upheld by a court decision, but the case has been appealed.

Meantime the trustees have accepted a gift of $1,000,000 from Mr. Carnegie to establish a medical school in connection with the university, with the condition that no religious tests shall be applicable in such school; in other words, that in its management it shall be altogether secular.

The Bishops at once stepped in and vetoed the acceptance of this gift as an act of disloyalty to Christ, and so the matter stands until the higher court shall have decided who is the real owner of the university.

It seems to us that secular education is rather outside of the proper functions of the Church, and we doubt much if really satisfactory results, from a spiritual point of view, could be shown in connection with any such work. But of this we are quite sure, that if the Churches do such work it should be done in Christ's name and on a distinctly religious basis. We are quite sure that the Methodist Church, South, must either own and control Vanderbilt University and manage it as a part of the work of the Church or repudiate all connection with it. Any compromise would be disgraceful to the Church and would result in lowering the spiritual tone of the Church.

Mr. Carnegie seems to be animated by the spirit of the evil one in his antipathy to evangelical religion. He may have some sort of religion himself for ought we know; but he never seems to miss a chance to discourage loyalty to truth by making gifts conditional on utter indifference to the teaching of the Bible. There is nothing to hinder him from founding a medical school anywhere and making any regulations he chooses concerning its management. That fact does not seem to make any appeal to him. But a chance to lower the standard of the great Methodist Episcopal Church, chaining it to earth with a golden chain, opens Mr. Carnegie's pocketbook at once.

Poor Carnegie! Poor Carnegie! What a shriveled up creature he will be when he stands before the "Great White Throne" if he does not wake up before it is too late.—New York Weekly Witness.

DR. KIRKLAND'S INSULTS.

In the Nashville Christian Advocate of July 18, under the heading, "The Bishops and Mr. Carnegie," from Chancellor J. H. Kirkland of the Vanderbilt University, comes one of the most offensive and insulting diatribes against our Southern Methodist Bishops which it has ever been our misfortune to read. The Editor of this paper has no hesitation whatever in saying that it is his solemn and sincere conviction that the communication from Chancellor Kirkland is an insult, not merely to the consecrated and venerated Bishops of our Church, but through them to Southern Methodism in general, and that Dr. Kirkland's usefulness as Chancellor of Vanderbilt University is at an end.—Alabama Christian Advocate.

HOME MISSION WEEK.

By Rev. John M. Moore, D. D.

Nothing in recent years has done so much to encourage those engaged in Home Mission work as the general and hearty observance of Home Mission Week, last November. To the fellowship of home mission boards, with the 25,000 workers under their commission, it brought new hope and power. It is equally gratifying to know that, to thousands of churches, the Week brought new vision and spiritual power. The Councils above named, in view of these facts, have decided to ask the churches to join in a similar observance the coming autumn, culminating in the week of October 19-26. The date for all denominations other than our own is November 16-23. The change was made by our Board of Missions for our Church to avoid conflict with the annual sessions of various Conferences.

Last year a general view of the whole field was attempted. This year it is suggested that emphasis be centered on the immigrant. It is needless to point out the many-sidedness of the theme, and the obligations involved. Scarcely a community is without its foreign-speaking element. All our life, public and private, is powerfully influenced by the continual inflow of varied races. We are in the midst of as hazardous an experiment as any nation ever tried. To fuse a score of race stocks, with a half-dozen colors of skin, speaking forty languages, and inheriting the most diverse social and religious traditions, into a single homogeneous, democratic, and righteous nation, is a task beyond the strength of men. All home mission boards are addressing themselves to this problem. Their missionaries preach in thirty languages. A great section of their outlay is for this baffling and emergent task. All forms of organized home mission effort share the opportunity. In addition to the work of organizing and maintaining churches and mission schools, there is the indispensable task of aiding weak churches to secure houses of worship. In some denominations this is cared for by a department of the home mission board, in others by a special organization. But in every case the service rendered is of primary importance. The pioneer work done by mission Sunday school boards is in like manner an essential link in the chain. These boards are lifting the burden. They ask the Churches and all allied forces to join them in fresh study and effort.

Outline of the Plan.

No uniform method of observance will be proposed. Each pastor and church committee will be asked to use the period to such extent and in such way as seems best for furthering the end in view. The Councils only ask that whatever is done be commensurate with the problem before us. The following suggestions are offered to help churches and local communities to unite in this nation-wide effort. Mr. R. E. Diffendorfer is the author of these suggestions. The announcement, "New Americans for a New America," prepared by him, will be sent out about September 1, and will give full details of these plans, and will announce the literature and other aids necessary to carry them out. No church should attempt to follow all these plans. But some basis should be found from these suggestions for a plan of observance adapted to local conditions.

Service. The objective should be some concrete form of service rendered to immigrants by the Church as an organization and by individual Christians in their various relations. Such service may take the form of personal friendship and protection. Classes in English and civics may be promoted. Effort to improve industrial opportunities and living conditions for the foreigner may be undertaken. Sunday schools may be provided, together with other forms of ministry to the child life of immigrant communities. Bibles in the languages of the foreigners, selected religious reading, and literature on American life, laws, and customs may be distributed. Essential, as the culmination of such preparatory work as is suggested above, is an effort of evangelism which shall seek to arouse and enrich the religious life of the immigrant.

Many churches will find it possible to make careful inquiry as to the condition—economic, moral, and religious—of the immigrant population at their doors. It is to be hoped that from their inquiry new effort will spring. Helps for such surveys will be provided.

Inspiration. To arouse interest in conditions and to stimulate the indifferent, a variety of inspirational methods are suggested. Some pastors will wish to preach sermons on the theme of the week on the two Sundays, October 19 and October 26. Prayer meetings, young people's meetings, meetings for women, and meetings for children may be turned into this channel. A multiplicity of meetings is not desirable, but some of the above are practicable in every church. The culmination of the inspirational meetings may well be the Thanksgiving day service.

Education. Some form of more intensive educational work should be adopted in preparation for Home Mission Week. A mission study campaign may enlist any or all of the following classes; adult men, adult women, young people, boys and girls. The mission study books issued by the Missionary Education Movement, and the Council of Women for Home Missions will be upon the theme in hand. Suitable text-books for various ages will be provided. The educational program of the women's societies and the children's and young people's organizations may be correlated with the rest of the church activities.

Since the plans for Home Mission Week were formed, the home and foreign mission boards of all denominations have formed plans for united presentation of the mission cause to the churches forming their constituency during the coming fall and winter. These plans will not in any way interfere with the observance of Home Mission Week. Its observance simply becomes a part of the larger arrangement by which the entire strength of all missionary organizations is put behind every appeal, of whatever type.

BROTHER BINGHAM IN BAD COMPANY AGAIN.

By Rev. H. Walter Featherstun, D. D.

Brother J. R. Bingham of Carrollton, Miss., has again rushed to the defense of Chancellor Kirkland. He did that once before. Some of us are a bit surprised that he should do it again. In a note accompanying his article, he states that "So misleading are some of the statements regarding Mr. Carnegie's gift to Vanderbilt University, that the exact facts should be known." Then he undertakes to give us "the exact facts;" but nothing that has appeared is more "misleading" than what he states as "facts." Brother Bingham's facts (?) are set down thus:

"With Mr. Carnegie's generous gift he stipulated five conditions, and five only, viz:

"First—The trustees shall appoint for the management of the medical school a governing board of seven members.

"Second—The chancellor of the university shall be chairman of this governing board.

"Third—Three members of this governing board shall be men of recognized standing in medical education or medical science.

"Fourth—All the members of this governing board shall be chosen without regard to denominational considerations and solely because of fitness for the desired service.

"Fifth—The teachers in the school shall be chosen from the best men obtainable, the professorships to be filled as far as practicable by men who are primarily teachers rather than practitioners."

Now really did **Mr. Carnegie stipulate** these as conditions of his gift? The first paragraph of his letter says:

Dr. J. H. Kirkland, Secretary Executive Committee Trustees Vanderbilt University, Nashville, Tenn.

"My Dear Sir: I have given careful consideration to your letter of May 1, written on behalf of the trustees of Vanderbilt University, inviting me to contribute a million dollars for the establishment upon a sound foundation of a medical school of modern type in the South. After consultation with those familiar with medical education of this country I am convinced that the sum of money you mention could be wisely devoted to a medical school in Nashville. I approve thoroughly your suggestion that this gift be conditioned on the appointment of a small board of seven persons to govern the medical school, who shall be chosen absolutely without reference to denominational considerations and purely upon the ground of fitness for their duties."

From the fourth sentence of this paragraph it may possibly be argued that he accepts the stipulations laid down in Chancellor Kirkland's letter, which Brother Bingham presents as five. But let it be distinctly understood that these are **Dr. Kirkland's stipulations.**

Brother Bingham says: "He (Mr. Carnegie) stipulated five conditions and FIVE ONLY"—i. e. the five set down above; yet Mr. Carnegie says:

"There is, however, one factor in your university situation which leaves the policy for the future in doubt. A suit is now before the courts to test the question whether the university shall be governed by an independent self-perpetuating board as at present, or whether the trustees shall be chosen by the representatives of the Methodist Episcopal Church, South, with which denomination the university has been since its beginning in sympathetic relations. Should the trustees finally receive an adverse verdict, I understand that the university will then be under distinctive denominational control. This result would seem to be unfortunate for the future progress and well-being of the institution. I do not believe that it is wise for any sect to control educational institutions such as universities, whether the organization be a Methodist conference, or a Presbyterian assembly, or a Catholic order.

"For this reason, therefore, while I am anxious to make this gift, which would be of high value to the whole south, I hesitate to do so until the question of denominational control has been settled by the courts.

"I make the following proposition for your consideration: I will furnish the $200,000 cash now needed for the laboratories, and the remaining $800,000 shall remain in the custody of the Carnegie corporation in New York—interest at 4 per cent to be paid to the university for the use of the medical school until such time as the question of denominational control has been settled by the court of last resort, its final disposition to be then determined."

Now if this is not another stipulation, another **"condition"** of the gift what do the words mean? Why say "I hesitate to do so until the question of denominational control has been settled by the courts?" Why hold back the $800,000 until this question is thus settled? So when Brother Bingham declares that Mr. Carnegie does not stipulate any condition other than the five he details, he certainly does not state a "fact"—it may be a dream or a very illogical deduction, but it is **absolutely not a "fact."**

Does anybody believe—does Brother Bingham believe—that if the Supreme Court decides in favor of the Church, the $800,000 will come to Vanderbilt University? And if the $800,000 should be withdrawn could the Church with any sense of honesty or self-respect retain the $200,000?

Again, will Brother Bingham declare on his knowledge and belief that neither he nor Chancellor Kirkland had in view any hope or thought that if Mr. Carnegie should make this tender and the Church should be induced to accept it, that the matter now in court would not be influenced favorably to the Kirkland contention? I do not mean that any one for one moment supposes that any action of Mr. Carnegie's or Dr. Kirkland's would bias the judgment of the supreme judges; but has it not occurred to Brother Bingham that if the Church should accept Mr. Carnegie's gift with his specified and implied conditions, that to be honest and consistent, it must withdraw its suit? Was not something like that thought of? Honestly now, Brother Bingham, was not something like that hoped for? Can you think of the Church continuing to prosecute a suit after it has accepted a million dollars on condition that her suit fail? If the tender of the million dollars under those conditions is not the offer of a bribe, what is it?

My imagination may be "distorted" as Brother Bingham insinuates; but my knowledge of plain English is not. Every man in Southern Methodism who has read the letters of Kirkland and Carnegie knows that they mean that if the Church wants this million for Vanderbilt, let her take it on condition that she is not to control Vanderbilt. Mr. Carnegie could hardly have made it plainer if he had bluntly declared: "I will give Vanderbilt a million dollars if that suit be dropped." Let nobody quibble about the $200,000 and the $800,000! If we reject the latter we must also refuse the former; and certainly Mr. Carnegie knew this when he made the peculiar division of the million.

Brother Bingham says:

"The needs of Vanderbilt University, the interest of the highest and broadest education in medical science, the good of the entire country (particularly of the south), and the welfare of humanity make a powerful plea that Mr. Carnegie's large liberality shall be accepted by the trustees."

Then the Church should at once go out of the business of educating. If she is to retire from Vanderbilt, then why not from Millsaps, Whitworth, Grenada, and all the rest? Vanderbilt may need much; but if her needs can be met at no cost less than this, it were far better that she close her doors, than that her needs be supplied by the sacrifice of the honor of the Church. I speak advisedly: if the Church should accept Mr. Carnegie's gift on the plainly implied condition, it would mean that she must dismiss her suit—and what would be her attitude toward Judge Allison? She must renounce control of her own University; she must endorse in so doing the most gigantic educational fallacy ever faced in all the ages—namely, that the Church is not fit to do the work of education; she must surrender her time-honored boast that as a denomination she has never resorted to proselyting from other Churches (Mr. Carnegie says that is what church schools are for); she must stultify herself, play false to her splendid history and belie her lofty claim—all this because Vanderbilt needs money, and the South needs a big medical school, and Carnegie tenders them on these dishonoring conditions. Brother Bingham indicates some "amazing things;" but more amazing than all is that J. R. Bingham advocates such a course.

The brother gets into a maze of amazing amazements—hear him:

"Next to the most amazing thing that has ever come within the range of my observation is objection to the acceptance of that great gift. The most amazing thing that I ever read is the reason assigned for such objection." The amazement of others at our Brother's course and attitude in this matter is intensified by remembering the very unenviable relation which our Brother sustains to the whole Vanderbilt affair: when the Board of Trust, in open rebellion against the Church, defiantly refused to seat the regularly appointed trustees, it elected Bishops Murrah and Lambuth, who, as a matter of course, declined to recognize the Board's right to elect. Then the Board elected this brother, J. R. Bingham, who accepted the role of a false trustee. He sits with the Board, supports its contentions, lionizes the recalcitrant Chancellor, thinks its thoughts and sympathizes with it in its rebellion. Other members say: "The Church approved of our being in charge of this interest, and we are maintaining what we think is the trust imposed. Mistaken as they may be about the obligation of their office, their mistake may be honest; this man cannot even say that the Church put him there. The Church stoutly protests against his being there. This son of the Church, who should have been at least silently modest, in defiant rebellion against the Church now writes to a secular paper, the Memphis Commercial Appeal, all of these amazing things about his own Church and her highest and most honored and honorable ministers.

He is not contented with inferential animadversions, but drops into language scurrilously abusive. Hear him:

"The most amazing thing that I have ever read is the reason assigned for such objection, viz: The University does not get a dollar from Mr. Carnegie, but the University gives away its medical department, valued at from $300,000 to $500,000. The third amazing thing is that Bishops join in this childish objection. * * * It is difficult to believe that the Bishops are serious. In the language of eminent authority, 'Evidently they are hurting at one place and grunting at another.'"

This last coarse slur, which charges duplicity as well, amazes everybody who ever saw the seemingly elegant J. R. Bingham. This from a son of the Methodist Church in a secular paper! **Amazing! Amazing!!**

He is as reckless with facts as he is with his abuse. Hear him again:

"The following statement makes their action amusing as well as amazing: Chancellor Kirkland secured $300,000 to purchase property for this same medical department. Whereupon these same Bishops went into court and secured an injunction against the completion of the transaction by which the University came into possession of the property. Now these same Bishops blame the trustees with the crime of giving away this same medical department. True, the Bishops afterward saw a light and had the injunction dissolved."

Bishop Hoss' version of this "amazing" event is as follows:

"When it came to the knowledge of the Bishops that it was proposed to dismember and disfigure the great Vanderbilt campus by selling off twelve or fourteen acres of the best of it, including the former home of Bishop McTyeire, for the pitiable sum of $125,000, (see note below), and then to buy the old Peabody property for $155,000 (I think my figures are exact), they were amazed, and asked for an injunction to prevent the transaction. While the matter of injunction was pending before the Chancery Court, the solemn assurance was given them through their lawyers that two gifts amounting to $300,000 were dependent on this completion of the transaction. On the ground of this assurance solely they withdrew their opposition and consented, much against their wishes, to let the injunction drop. Personally I had my doubts, and voted in the negative to the end. Later on the correspondence touching the gifts of $300,000 was presented for their inspection, and they discovered that it contained no such conditions as had been claimed, but it was then too late to do anything."

"The Bishops afterward saw a light and had the injunction dissolved," says Brother Bingham—"SAW A LIGHT." Yes, a "fatuous light," a falsehood perpetrated by men they had trusted. Who was responsible for the base deception of which Bishop Hoss tells? Are the Bishops to be sneered at and called "childish" and silly because they are now suspicious of men who once flatly deceived them? If the action and attitude of Kirkland, Bingham and Co. are manly, then the Church should congratulate herself that the grand men upon whom she has laid the honors of the episcopacy are "childish." The Christ said something about becoming as little children to be great enough for his Kingdom. About two millions of us have vastly more regard for the manliness and honesty of such men as E. E. Hoss, than for the men who are abusing him and sneering at him and his compeers because they will not permit the Church to be tricked into dishonorable dealings and compromising attitudes.

The Church has patiently borne much from these men; but she is growing very weary of these attacks upon her Bishops, whose very position in the Church deprives them of the right of self-defense so cherished by the rest of men. Not satisfied with picturing them as impractical and narrow, they are being held up as silly and "childish;" and, worse still, their motives are impugned. And this doughty Mississippian—alas! alas!!—joins in their insane **bishop-phobia.** The Church's patience is about threadbare. She will speak by-and-by; and all of the millions begged from Carnegie and the rest will not hush her. When the court of last resort has spoken, then she will speak; and her voice will be a voice of seven-fold thunders to some people.

What is said in the article under review about certain "rules for the conduct of the medical department" is of the very slightest importance. These rules made by the Board, **after** Mr. Carnegie's tender of his gift, are in no sense conditions of that gift. Made by a Board which has shown itself to be utterly unreliable, they may be changed at any time by the Board's obeying some freak of its effervescent nature. But one sentence more claims attention: "It does seem that a wayfaring man though a Bishop need not err therein." This irreverent perversion of Scripture does not hide the contemptible characterization implied, and that of the most honored men of the Church; so again we are told that our Bishops are false, mere deceivers, playing a part, or else they are fools. His language can admit of no other construction.

Brother Bingham's bank illustration is utterly illogical and irrelevant. The directors of a bank are chosen **from among the stockholders,** and are always under their authority and may be overruled and set aside whenever the stockholders see fit. But the Governing Board of Seven is partly from the outside organically and may be entirely from without (the Chancellor is not necessarily a trustee), and they **must "govern"** by virtue of a contract with an outside party, namely, Mr. Carnegie.

One who is a trustee of two institutions of learning and essays, against the protest of the Church, to be a trustee of another, and who parades himself in the papers as a great authority concerning educational matters, even going to the extent of sneering at our distinguished Chief Pastors, ought to know better than to bring forward as an analogical argument anything so flimsy and pitifully puerile as this. It shows how hard pressed our brother is when he has to try to hide behind such threadbare and wretched sophistry.

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*The amazing absurdity of the Bingham statement is manifest in the light of the fact brought out by Bishop Hoss that this property is worth vastly more than $125,000 and is now held by the Peabody people at a much larger price.

THE SEASHORE EPWORTH LEAGUE ASSEMBLY—ADDITIONAL.

The vesper services on Sunday, July 27, while lasting only half an hour at sunset, were the most deeply spiritual meetings of the whole Assembly, and a sacred sense of the personal nearness of the Savior will ever be connected in memory with these informal gatherings. The most touching and effective was the one held on the sail boat Friday night, when, after the regular meeting in the tabernacle, a party of some twenty-five gathered at the wharf for the usual sail in "Captain John's" trim little schooner. Such songs of Zion as "Jesus, Savior, Pilot Me," "Sweetly Lord Have We Heard Thee Calling," "Master, the Tempest is Raging," "Savior, more than Life to Me," and others seemed to spring from the hearts and find expression in the concourse of sweet sounds as the vessel skimmed lightly over the waves in the streaming moonlight; and in the lull between the songs, Dr. Quillian began to speak of that beautiful incident in our Lord's life when he stilled the tempest on the lake, and spoke peace and cheer to his little band of frightened disciples.

There was not a soul in his hearing but that was deeply moved by the application of this incident to his or her life, and that did not feel more really than ever before the blessed fact of Christ's personal friendship.

On Sunday morning, the tabernacle was filled to hear Dr. Frank Parker of Trinity College, Durham, N. C., at the eleven o'clock service. His burning message of the Spirit-filled, Christ-surrendered life was one of the most powerful ever spoken on the old camp grounds.

The closing service of the Assembly was on Sunday night when Dr. Fitzgerald S. Parker preached, his text being Acts 26:19. The Spirit of God was upon the speaker, and his impressive message went straight to the heart in convincing power. It came as a providential conclusion to Dr. Quillian's sermon on "Life Decisions," of a few days before, and under the combined influence of these two appeals, many expressed their determination to be "not disobedient unto the heavenly vision."

MRS. H. L. McCLESKY.

DR. WEEM'S DEAD.

Rev. J. M. Weems, D. D., died in the sanitarium at Newton, Miss., at 1:10 p. m., on Wednesday, July 30. He was buried in Newton the next day, the funeral service being conducted by the writer, assisted by Dr. I. W. Cooper, Revs. R. Selby, T. J. Abney, W. J. Dawson, J. R. Jones, and W. M. Williams. Dr. Cooper and the writer paid tributes—others would have done so had there been time. A large company followed the coffin to the grave.

Just a week before his demise Dr. Weems had removed from the parsonage at Laurel (Fifth Avenue) to his own house in Newton, hoping to spend his last days there in restful quiet. His malady so taxed him that he sought some relief in an operation. The surgeons discovered a large and malignant cancer fastening its grip rapidly upon his vitals. He died in two hours after the operation. All that human skill and love could do to save his life was done; but he left us. A memoir will be sent to the Advocate in a few days. One of our best men is gone.

H. WALTER FEATHERSTUN.

GOOD TRUSTEES.

I presume that Brother Barton, Brother Lagrone and others like-minded, will agree that my characterization of the trustees is true of Major Millsaps, Brother Pepper, Dr. Young and Dr. Chappell, who were included in my tribute. Nothing could be finer than the perfect courtesy of those brethren during the recent proceedings of the Board.

Dr. Chappell paid a high tribute to the courtesy shown to him by Chancellor Kirkland. The majority trustees showed equal courtesy to the minority. The difference in opinion was marked, but no impatient word was spoken in that meeting. Not till the matter reached the Bishops, who are exhorted in the Scriptures to be "ensamples to the flock," did we hear charges of an attempt to influence the Supreme Court of Tennessee by dangling before the public the lure of a million dollars; and the trustees were giving away the medical department, valued at from $300,000 to $500,000, while pretending to accept a gift of a million dollars to the University.

Does Brother Lagrone know that Bishop McTyeire, Chancellor Garland and Bishop Wilson held that the Board of Trustees is a self-perpetuating body? If so, does he include them in his condemnation? If not, why not?

J. R. BINGHAM.

Aug. 1, 1913.

POSITION WANTED.

Experienced man teacher, with college training, wants school work for the coming session. Address "R," this office.

BARGAIN FOR $400.

Twelve-room furnished house on Camp Ground. Improvements, Gas, Electricity and Water. Rents $75.00 per season. Address 1733 Berlin St., New Orleans.

Church News

Bishop Bowman, of the Methodist Episcopal Church, celebrated his ninety-sixth birthday on July 15.

* * *

Dr. James E. Dickey, President of Emory College, at Oxford, Ga., has recently been on a visit to North Carolina.

* * *

Bishop J. H. McCoy has lately been holding District Conferences in North Carolina, a part of his episcopal district. It seems to be his invariable habit to travel over the territory under his supervision with a view to helping forward the work of the Church. His painstaking industry in this respect is to be much commended.

* * *

Mr. J. B. Cornelius, of Davidson, N. C., has, within the past year, given $10,000 to the Children's Home, a North Carolina orphanage, and $20,000 to Davenport College. The increasing frequency of such benefactions upon the part of our wealthy men is a cause for gratitude to God.

* * *

The campaign in the Holston Conference to raise $75,000 for the endowment fund of Emory and Henry College has been brought to a triumphant completion. This will bring a like amount from outside sources, and the $150,000 thus added to the resources of this historic institution will insure for it a future of enlarging usefulness.

* * *

Bishop H. C. Morrison recently laid the cornerstone of a $40,000 Southern Methodist Church in Orlando, Fla., where Dr. J. E. Wray is the pastor. Dr. Wray is remarkably successful as a church-builder. It was under his guiding hand that the commodious First Methodist Church of New Orleans was constructed.

* * *

Bishop E. D. Mouzon has lately spent a Sunday with the Oak Cliff congregation at Dallas, Texas, where he is reported to have preached two masterful sermons and to have raised a collection of $23,000 for the new church enterprise which this flock is projecting. Everywhere that he is heard in the pulpit or on the platform, our Texas Bishop seems to make a fine impression.

* * *

Bishops Atkins, McCoy, and Kilgo are among those who are announced to take part in the exercises of the Sunday School and Epworth League Conference now in session at Lake Junaluska, North Carolina. We notice that Dr. Du Bose also has a place on the program. Dr. E. B. Chappell, our accomplished Sunday School Secretary, is the platform manager at this great gathering.

* * *

Rev. Carl D. Harris, Editor of the Baltimore Southern Methodist, who has lately been touring the Holy Land, in a recent letter to his paper, says: "Nazareth is one of the prettiest towns in Palestine, as on account of its having been the home of our Lord, many Christian institutions are there, including four hospitals. It has a population of 15,000, of which about 5,000 are Moslems, and 10,000 Christians of various kinds."

* * *

The press dispatches state that representatives of Mr. Carnegie have turned over to Dr. J. H. Kirkland the $200,000 promised for the proposed medical school in Nashville. There is no doubt that the deal between these gentlemen will be carried out, even to the total elimination of the Church from any legal connection with Vanderbilt University, unless they are restrained by the strong arm of the law, as they ought to be, and as we hope they will be.

* * *

The $100 prize offered by the National Anti-Woman-Suffrage Association for the best essay against giving women the ballot was won by Mrs. F. L. Townsend, the wife of a North Carolina Methodist preacher. This triumph was achieved over nearly 1000 competitors who submitted papers on the subject. It will be remembered by some that Mrs. Townsend had some time since a brilliant article in the Methodist Review in which this question was ably discussed. She is an authoress of considerable note.

Secular News and Comment

By Rev. A. J. Gearheard.

State Superintendent of Education Harris and Dr. Singletary, representing the Trustees of Southern University, are touring the State of Louisiana in search of a suitable location for that institution. It is reported that the new location will probably be at New Iberia or Alexandria.

* * *

Press dispatches state that the Glenriddell manuscripts of Robert Burns have been sold by the managers of the Liverpool (England) Athenaeum to a London dealer, and by him to an American millionaire, at a price in excess of $25,000. A storm of protest has been raised in England, because these manuscripts were given to the Athenaeum in order to prevent them becoming the property of some person other than a resident of England.

* * *

President Wilson last week nominated Adam E. Patterson, a Negro of Oklahoma, as Register of the Treasury, a position that has been filled by Negroes for a number of years. Much opposition has developed to the nomination, and efforts are being made to have his name withdrawn or to have his nomination fail of confirmation in the Senate.

* * *

Governor Majors of Missouri has issued a proclamation setting apart August 20 and 21 as road improvement days, and asking that all labor, so far as possible, be suspended on those days in order that every able-bodied man and work animal, together with tools and equipment, may aid in improving the highways. The Governor has secured a gasoline engine and two road graders and will himself spend the two days at hard labor. The results should not be disappointing.

* * *

The spectacle of a former Governor of Tennessee being arrested last week on the charge of loitering and his later published statement should be a warning to all men to abstain from intoxicating drinks. The once prominent statesman said that he was in an irresponsible condition as a result of drink. It is our opinion that a man is responsible for all he does while intoxicated. A sane man knows that liquor is the cause of crimes and misdeeds, and when he takes the first drink, he has volunteered to assume the responsibility for all that he does until he regains his self-control.

* * *

The English language is spoken by 130,000,000 people, German by 100,000,000, Russian by 70,000,000, French by 45,000,000, Spanish by 40,000,000, and Italian by 30,000,000. It is now claimed by some that within two generations English will be the principal language spoken in Japan. The population of Japan is 68,144,274. The English language is now being taught in some of the Japanese schools. The entire enrollment in common and high schools and universities in Japan is but 6,660,627 pupils; so it may be taken for granted that more than two generations will pass before English becomes the accepted language of the Japanese Empire.

* * *

What threatens to be a great civil war in China has recently broken out in the vicinity of Nanking. There are four Provinces that have joined together and declared their independence of Yuan Shi Kai's Government. It is also reported that Dr. Sun Yat Sen has taken side with the seceding Provinces. The present condition of China is not the best. A civil war might greatly retard the work of Christianizing that great nation. And yet, with her population of some four hundred millions of people, it is a cumbersome task to undertake to leaven the whole lump at once. Possibly with such a man as Dr. Sen at the head of a smaller republic of Chinamen friendly toward Christianity, more might be acomplished in the end.

* * *

In a recently delivered speech in Seattle, Wash., Secretary of the Navy Daniels condemned the "red flag," which is the emblem of political socialists. Secretary Daniels' remarks were unfortunate, not in what they were so much, as in where they were spoken. Seattle is a Socialist stronghold. The anti-Socialist sentiment is also very pronounced there, and the antis took advantage of the Secretary's remarks to make them their excuse for an attack upon the headquarters of the Socialists and other sympathizing organizations. Property damage amounting to more than $5000 was done. The Mayor of the city attempted to quell the riots by suppressing the publication of a Socialist paper and closing the saloons, but to no avail. The courts held that he overstepped his authority.

CENTENARY COLLEGE NOTES.

Fire escapes have recently been installed in the dormitory, so that no danger may be feared from that cause.

Mr. J. P. Fullilove has presented a plantation bell which will sound the hours as in the old Jackson days.

Jena has the Centenary and Mansfield spirit. A number of students have gone from there to our schools and have made good. Several new ones will enter in the fall.

The "Loan Fund" is increasing. Send a check for this worthy cause. It received a great impetus at the Ruston District Conference in Athens.

Rooms in the dormitory should be engaged at once.

R. H. WYNN.

Shreveport, August 2, 1913.

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R. H. WYNN, President

THE NINETEENTH ANNUAL MEETING OF THE BOARD OF EDUCATION.

The nineteenth annual meeting of the Board of Education was held April 29th to May 1st, at Dallas, Texas. The Educational Conference held in connection with the Board Meeting came to a close in the afternoon of May 1st. All the members of the Board were present and the Conference was attended by more than a hundred representatives from different parts of the Church. Dr. Andrew Sledd was elected a member of the Board to take the place made vacant by the death of Rev. T. H. Ware. The Board Meeting was the most important held during the present quadrennium and the Conference was of great interest. Given below are some important resolutions adopted by the Board:

"That the Comission on Education be requested to work out requirements and standards for a class of institutions to be known as Junior Colleges.

"That these Junior colleges shall consist of those now on the unclassified list and those under the title above indicated (as per the May Bulletin of 1912, pages 52-53) which give as much as two years of college work and do not confer baccalaureate degrees.

"That the institutions in said list which confer baccalaureate degrees but do not meet the requirements of the Commission for colleges within a year of the adjournment of said Commission, either take their places as Junior Colleges or raise their standards and enlarge their equipment and income so as to meet the requirements of college classification.

"That the Annual Conference Boards be advised that they are not at liberty, under the law of the Church, after the above readjustment shall have been consummated, to make appropriations to institutions which have not been properly classified by this Board."

* * * * * * * *

Whereas it appears that there is an increasing desire among educators engaged in training the young women of our Church, that greater liberty be given in preparing the courses of instruction in our girls' schools, both in the matter of required and elective subjects and the credits allowed for the same, than is now provided for by the Commission on Education; therefore, be it resolved:

"That the presidents of our female colleges, or some representative appointed by them, be constituted a committee to investigate the whole subject of a proper curriculum for our girls' schools, and report their findings to the Executive Committee of the Board by October 1, 1913, for transmission to the Commission at its next meeting. And the Secretary of this Board is hereby authorized and requested to call this above constituted committee together at such time and place as may be determined upon after correspondence with the various members thereof."

Concerning the religious education of Methodist students in state colleges and universities, the following resolutions were adopted:

"That the presence of a large number of Methodist students in state institutions of learning is a condition which demands the attention and consideration of the Church.

"That the responsibility of the religious welfare of these students is upon the Church, and can only be met by an earnest endeavor to furnish for them adequate means for their religious development.

"That we express sympathy with every sane and practical method of providing for the religious needs of young men and women in state schools.

"That we commend this work and its needs to our people, and suggest to men of means among us who are ardent friends and patrons of the state institutions the opportunity for good afforded by liberal contribution of means in providing for the religious education under the direction of the Church, of the students in state institutions."

* * * * * * * *

"It is the judgment of this committee that there are few if any more important pastoral charges in the Church and no more strategic points for the accomplishment of the largest possible results in the moral and religious life of our young men and women, than are to be found in the churches located in proximity to the large and influential institutions of learning conducted by the States. We feel that not only should our strongest ministers be placed in charge of these churches wherever it is possible, but that these pastors of college and university churches should be provided with assistant pastors who shall be charged especially with looking after the moral and religious life of the Methodist students in those colleges and universities; and if these churches themselves are not able to support these assistant pastors, we would urge upon the Board of Education and the Mission Boards of the Annual Conferences most interested to consider the wisdom and advisability of aiding such churches in providing the ministerial assistance that is needed."

On the subject of special provisions for the development of religious leaders in our colleges, the following were adopted:

"That we recognize the importance of making provision in the curricula of our colleges for those studies which serve to equip young men and women for religious leadership.

"We recommend that a group of subjects be offered by our colleges which are prepared to do so, which have for their object the equipment of religious leaders. All of our colleges offer some subjects looking to this end. Your committee has considered carefully the report of Dr. Anderson, representing the Board of Education, and Dr. Chappell, of the Sunday School Board, and feels that by co-operation definite courses of study on Sunday School Management and Methods may be worked out. It, therefore, recommends that Dr. Anderson be re-appointed to act with Dr. Chappell to work out and suggest such a course of study.

"That we appreciate the financial difficulties in the way of enlarging their courses of instruction, at least for most of our colleges, according to the suggestion above, and to meet these difficulties, we, in co-operation with the Sunday School Board, pledge our assistance in the following ways: (1) By such contributions as we are able to make; (2) by such legislation as we may be able to effect to secure means by the assessment plan; (3) by a joint effort on the part of this Board and the Sunday School Board, in securing an endowment for religious education in our colleges.

"That we call the attention of the Commission on Education to the desirability of mentioning at their next meeting the group of subjects given above as subjects of study for which credits towards degrees may be given."

The following is taken from the report on Ministerial Supply and Training, and was unanimously adopted:

"We heartily approve of the arrangement made by the Director with the Sunday School Department and the Educational Department of the Board of Missions, by which the fifth Sunday in September has been set apart as Vocation Day, and we hereby request that this day, or some other day agreeable to the Sunday School Board, be set apart annually for this purpose, and that the literature for that day be devoted to bringing to the attention of our young people the need for workers in the ministry and in the mission fields of our Church. We request our pastors and Sunday school workers to make this day an occasion of great prayer and effort that God's Spirit may have free access to the hearts of the scholars.

"We cannot emphasize too strongly the importance of this work in our schools and colleges. We recognize that the presidents and the professors of any institution are the key to the situation, and that they can accomplish more than any outside agencies. We appeal to these men and women to whom is committed the training of our choice young people that they may magnify to their students the great importance and dignity of the work of the Christian ministry. There are often great hindrances and discouragements in college life which deter young men from entering upon the work of the ministry. The outspoken approval of the faculty would be a great encouragement and stimulus. More and more it seems we must look to our own Church schools for our supply of ministers, and should those in authority there become in anywise indifferent, that supply would be diminished very greatly. We are satisfied that our school authorities will co-operate most heartily with the Board of Education in its efforts to reach our young men, and will welcome cordially any representatives which the Board may send to present this great subject to the attention of the student body."

STONEWALL ANDERSON.

Nashville, Tenn.

MANSFIELD COLLEGE AND ELSE.

Dear Advocate: I am sure it will be good news to the friends of Mansfield College and the loyal Methodists of Louisiana to know that the prospects for Mansfield College for next year were never brighter. Already nearly as many boarding pupils have been enrolled as were in attendance at any one time last year, which was decidedly the best year the College has had in a number of years. I shall not be surprised to see the capacity of the building taxed this year. President Bobbitt is making an effective campaign for pupils, and is succeeding in a remarkable way. Some important improvements are now under way in the equipment of the buildings, and will be completed in time for the session.

I am also happy to report that the outlook for Centenary College is exceedingly good. I have met the new President at a number of public gatherings, and he is impressing all with his fitness for the important position to which he has been called, and is attracting pupils to the College. Unless all signs fail, Centenary is just about to enter upon the best year of its recent history.

My own congregation continues to do nice things for the pastor, his family, and for the cause generally. By unanimous vote the Board of Stewards granted me a months' vacation, with salary paid one month in advance to date. The ladies are having important improvements made at the parsonage. The families of Mr. J. M. Nabors, Dr. W. A. Nabors, and Mrs. E. A. Nabors, under the leadership of Mrs. J. M. Nabors, have furnished the church with electric fans, enabling us to worship in comfort in the hottest kind of weather. The Sunday school, under the superintendency of Mr. J. H. Thatcher, is breaking records right along. Last Sunday there were 205 in attendance, and now the mark is 300. The church debt, which has been such a distressing burden, has been paid, and there is a balance in the hands of the debt committee. Peace and harmony pervade the ranks, and by every token I regard Mansfield as the best appointment in the Louisiana Conference.

The oil boom is making great changes in our citizenship, and the volume of business has largely increased. Mansfield promises to become at an early day one of the largest and most important towns in the State.

THOMAS H. MORRIS.

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The Home Circle

WHAT THERE'S TIME FOR.

Lots of time for lots of things
Though it's said that time has wings.
There is always time to find
Ways of being sweet and kind,
There is always time to share
Smiles and goodness everywhere;
Time to send the frowns away,
Time a gentle word to say,
Time for helpfulness, and time
To assist the weak to climb;
Time to give a little flower,
Time for friendship any hour;
But there is no time to spare
For unkindness anywhere.

—Jewels.

IT CUT BOTH WAYS.

A teacher said to a boy considered dull in mathematics: "You should be ashamed of yourself! Why, at your age George Washington was a surveyor!"

"Yes, sir," was the response, "and at your age he was President of the United States."—Brooklyn Eagle.

"CHOOSE YE."

When James A. Garfield, who afterwards became President of the United States, was President of Hiram College, in Ohio, a man brought his son for entrance as student, for whom he desired a shorter course than the regular one. "The boy will never take all that in," the father said. "He wants to get through by a shorter route. Can you arrange for it?" "Oh, yes," replied the President of Hiram College. "I can arrange for it. Your son can take the shorter course. It all depends on what you want to make of him. When God wants to make an oak, he takes a hundred years; but when he wants to make a squash, he requires only two months."—Young Christian Worker.

BILLIE FAIRFIELD'S PROMISE.

A. M. L. Hawes.

When Billie took the milk to Mrs. Seldon one morning, and she asked him if he would bring another quart that night, he said, "Yes'm," promptly, and then never thought of it again until he was in bed.

"Well, I can't take it now," said Billie. But he could not go to sleep, though he turned and tossed and twisted until he was tired. At last he went to the head of the stairs, and shouted: "Mother!"

Mrs. Fairfield had just threaded her needle, and stretched a stocking with a big hole in it over her hand. She said: "O dear!" But she went to see what Billie wanted.

"You'll have to go now," she said quietly, when he had told her.

"O mother! I can't go away up there alone."

Mrs. Fairfield knew that, for Billie was never out alone at night. His father had gone to bed down-stairs with the baby; and if they waked him, the baby would wake, too. So Mrs. Fairfield thought a minute. Then she said: "We'll see. I'll have the milk ready when you come down."

When Billie got into the kitchen his mother stood at the door with her hat and shawl on. Billie began to feel ashamed. He wished he dared to go alone; but he did not, for it was a lonesome road. He took the milk, and they tramped over the snow up the long hill without a word. The wind blew in their faces, and Billie's ears were cold; but he had the milk-can in one hand, and pulled his sled with the other, so there was no way to warm them. He was ashamed to ask his mother to take the milk.

Mrs. Seldon exclaimed when she opened the door: "Why, what made you come way up here to-night? And you, too, Mrs. Fairfield? It's too bad. I could have got along somehow without the milk."

"Billie promised you," Mrs. Fairfield answered. And Billie wished that nobody would look at him.

"It wasn't any matter, she said, mother," he urged when they had started for home again.

The wind was to their backs now, and Billie's ears were warm.

"The matter was your promise, Billie," said his mother. "Would you break a promise just to get rid of walking up to Mrs. Seldon's?"

Billie made no answer. He was ashamed again. Presently he asked his mother if she would slide down the hill. Mrs. Fairfield laughed. But she tucked herself up on the front of the sled, while Billie stuck on behind, and they slid down the long hill to their own yard, where Billie skillfully steered in. His mother praised the way he managed his sled; but Billie was still uncomfortable.

"Why don't you say something to me, mother?" he said, while they were warming themselves at the big coal stove.

His mother smiled at him. "I'll tell you how you will be punished, Billie," she said. "It's too late to finish mending these stockings to-night, so I shall mend them to-morrow, when I was going to make a cottage-pudding, and there'll be no pudding for dinner."

He and his father would say "cottage-pudding" to each other for a long time afterwards if anything was in danger of being neglected or forgotten. When Billie had grown to be a man and people said, "Just give me Billie Fairfield's word; that's all I want," Billie would smile, and say: "Yes, my mother taught me to keep a promise."—Sunday School Times.

FROM BROTHER MORRIS.

Dear Advocate: The account of the fund for the purchase of the old Methodist church property in Mansfield for Mansfield College is as follows:

Previously reported	$527.00
Jas. M. Wheeler, Chicago, Ill.	10.00
T. S. Matthews and brother, Shamrock, La.	20.00
Total	$557.00
Balance needed	443.00

I sincerely hope this balance may soon be subscribed, so that this indispensable property may pass into the hands of the College in time for use at the coming session. A great many people mean to help, but see no reason for hurry: yet there is need for hurry, for the whole property could be utilized to great advantage in accommodating the work as well as in beautifying the property for the fall opening.

I am happy to report that the outlook for the College is better than ever before at this time. Mansfield College has been thoroughly resurrected. Very truly,

THOMAS H. MORRIS.

Mansfield, La., July 29, 1913.

STRAIGHT AT THE MARK.

Rev. Fred Pixton, in the Florida Christian Advocate.

But there is another thing about this whole matter that troubles me, that is, the attitude of Dr. J. H. Kirkland, Chancellor of the University. He seems to be the head and front, the leader of this whole movement to defy the Church and wrest the University from its control. After making repeated statements, running through several years, that Vanderbilt University belongs to the Church, he turns round and persistently endeavors to get it out of the Church's control. What kind of a man is he? A great scholar, no doubt; a fine administrative officer, but what about his conscience? He has put the Church to an expense of thousands of dollars in this lawsuit; add to this, the making of such a proposition to Mr. Carnegie as is indicated in his correspondence. I wonder if he has been blinded by the glitter of Carnegie's gold, and lost that fine perception of truth and right which a Christian should possess! If he does not like the situation, why does he not get out, resign, and leave the Church in peace? There are other men in our Church who can fill his place. Then there is Dr. G. B. Winton, at one time Editor of the Christian Advocate, now one of the Editors of our "Missionary Voice," a member of the Board of Trustees supporting Dr. Kirkland in this whole mater. I most earnestly disapprove of this policy of putting a man in the high places of the Church and keeping him there, and paying him a handsome salary, who is not thoroughly loyal to the law of that Church as expressed through its highest legislative body. Common honor, it seems to me, should impel him also to resign.

Let us rejoice that our Bishops are wise men and true, and that they will do all that can be done to safeguard the interests of the Church, and let us hope and pray that as the Church has won its case in the lower court, it will also win out in the higher.

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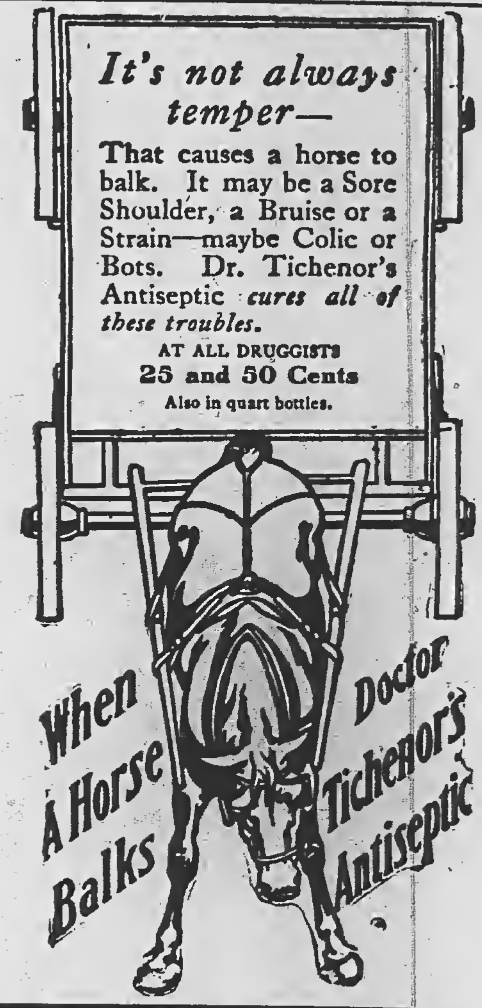
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Editorial.

NOT A TIME FOR CREED-MAKING.

In the Baltimore and Richmond Christian Advocate of June 5, appeared the following statement from the pen of its able Editor, Dr. James Cannon:

"At the General Conference of 1906, held in Birmingham, the Conference voted, by a large majority, in favor of a short statement of the belief of Methodism. Unfortunately, as this writer believes, the commission appointed was not authorized to take independent action. Before anything could be done in the way of formulating a statement it was necessary that other Methodist bodies should unite with ours in carrying out the plan. As no other Methodist body agreed to unite in such action, nothing of permanent value resulted from the appointment of the commission. Many persons never understood the real purpose of those who favored the movement. It was thought by many that it was intended to change the doctrines of the Church, to repudiate the Articles of Religion and to adopt a new series. But there was no such radical intention. It was not even intended to substitute the new statement for the old. The old statement was to remain untouched, and to continue as authoritative as before. The new statement was intended to be additional, supplemental. It was to state in simpler language and more modern form what Methodists really believe. It was intended to popularize our doctrines, and put them in such form that they could be put in the hands of our children in the place of the old-time Catechism. It was intended to lay special emphasis upon those doctrines which are vital and absolutely essential."

We claim to be one of Dr. Cannon's ardent admirers and in most things we are willing to follow, without any questioning, his leadership, but we do not concur with him either in his interpretation of the significance of the movement for a new statement of our faith which took place at Birmingham, or as to the wisdom, since that attempt proved abortive, of proceeding independently to set forth in new form our Methodist doctrines. The very resolution in which this matter was brought forward in the General Conference of 1906, "while reaffirming absolute faith in our Twenty-Five Articles of Religion," pronounced them "inadequate in their present form to meet the existing needs of the Church." So much, indeed, were they therein discredited that the scholarly Dr. J. J. Tigert registered a strong protest against this characterization of them and offered a substitute striking out this depreciatory reference to them, which was adopted. Nor should it be forgotten that Dr. W. F. Tillett, who apparently was the leader, if not the originator, of this movement for a new credal statement, in the course of his extended speech, used the following suggestive, and it seems to us somewhat contradictory, language:

"We say not that they (the Twenty-Five Articles) are erroneous or untrue, but they place the emphasis on the wrong place for our day. There is **much** in these Articles (notice that he does not here say that he believes the whole of them, but rather intimates that he does not.—Editor) which, while still believed by us, is not best suited to the day in which we live. The conditions, intellectual, spiritual, and practical, that exist in our day call for an expression of our faith, that is some**what different** (note these words.—Editor), and that places the emphasis, not upon sacramental errors, but upon the moral and spiritual truths of religion. But let me say that this report calls for no conflict with our restrictive rules. We would not alter in any degree these Twenty-Five Articles. We would leave them just as they are, and just where they are, to serve the intellectual and spiritual needs of any who may continue to get help and inspiration from them. Nevertheless, I for one believe that they have served their purpose by the will of God, and are now entitled to honorable superannuation."

And Dr. Tillett was by no means the only speaker in that memorable debate who showed a thinly disguised (shall we also say unconscious?) hostility to our Twenty-Five Articles of Religion. Indeed, it seems to us from reading the discussion, that though much faith was **professed** in them, the lack of a proper regard for them, in view of the fact that they are a part of the very constituion of our Church, was its most outstanding and regrettable feature.

To us, the claim that the proposed enactment did not in any way involve our restrictive rules is nothing short of amazing. Here is the language of the rule bearing upon this question: "The General Conference shall not **revoke, alter, or change** our Articles of Religion, or establish any new standard or rule of doctrine contrary to our present existing and established standards of doctrine." It was clearly contemplated by the founders of the Church that these Articles **should continue in force as the accepted charter of our faith,** and to substitute something else for them and to set them aside as having served their day, would obviously violate **the spirit** of our constitutional safeguards, if not the very letter of them. There are two ways to nullify a law: one is to strike it out, and the other is to leave it standing, but to make it nugatory and inoperative by the enactment of a later statute. This, as we see it, was, in effect, what was proposed at the Birmingham General Conference. The language of Dr. Tillett seems clearly to warrant this conclusion.

From the foregoing it is manifest that the record of the discussion in the General Conference of 1906 will not bear Dr. Cannon out in his affirmation that "the old statement was to continue **as authoritative as before.**" To be sure, it was proposed to keep it in the book as a sort of relic of the past. It could not, with its rootage in the Church's constitution, be very well gotten rid of. The easiest way was to leave it alone. Nor was the suggested new statement to be such a simple and unpretentious recital of doctrine. Not one word was said about its being short. It was apparently to cover the whole field of what was regarded as essential in Methodist theology, and was to be ecumenical in character. It was to come with the stamp of all the leading branches of world-wide Wesleyanism upon it. Who can reasonably doubt, if such a statement had found its way into our Discipline, that it would virtually have displaced our time-honored Twenty-Five Articles as an authoritative interpretation of Methodist belief? What would have happened, may be fairly inferred from what has resulted from the changes that were made in our Ritual for the Baptism of Infants at the last General Conference. It is now not uncommon to hear it claimed that the Church has given a new and later expression of her faith as to the state of Infants and that she now no longer stands by the Seventh and Eighth of our Articles of Religion. Even representative journals of the Church have echoed this sentiment. This, in our judgment, is but a feeble indication of the deluge of such talk that we would have had if the other Methodist bodies had listened to the siren song of our would-be creed-makers in 1906.

If there be those among you who find our Twenty-Five Articles so inadequate and unsatisfactory that they must address themselves to the task of trying to secure a new and better statement of our faith, let them proceed to do so in the prescribed constitutional manner, and not by any method of indirection. A proper regard for the constitution of the Church imperatively demands this. A Rooseveltian spirit of disregard for organic law is bad enough in the affairs of State; and in the domain of church legislation it would be vastly worse. To ignore solemn obligations on the ground of expediency is proceeding upon a lower plane than Christian gentlemen can afford to move upon. Of course, we do not mean to attribute any such purpose as this to Dr. Cannon. We accept fully his declaration that what he wants is a short, simple statement of what Methodists believe, of a popular character. But if we are to have even that (which would be quite a different thing from what was sought at Birmingham), we think it should be made clear by some sort of an appended note that it is merely a deduction from our Twenty-Five Articles and other standards of doctrine, and not in any sense a revision or alteration of them, or something added to them—that they, and not the later utterance, are the constitutionally declared, and in consequence the highest and most authoritative, sources of information as to what sound and accredited Methodist teaching is.

We frankly confess that we are afraid to see the work of tinkering with our confession of faith started now. We are living in a transitional period. Men's theological opinions seem to be in a state of flux and confusion. The very air about us is rife with skepticism. And much of this is in the Church. Echoes of startling utterances in our theological seminaries are not uncommon; it is quite the fashion to have heretics to lecture in our biblical institutes, and some of our periodicals are a kind of free forum where all sorts of religious teachers may prattle forth their views. It is not a favorable season for Methodists to tear down the temple of their faith which has so long sheltered and safeguarded them, with a view to erecting another. There is no telling what strange kinds of timbers might insidiously find their way into the framework of the new structure. On this point we quote the following paragraph from Bishop A. W. Wilson's great speech at Birmingham in 1906, when the question of the proposed new statement of faith was under consideration:

"This is not the time to be making changes in the old, the venerable, the solid, the established statements of our faith which we have had throughout the centuries, and which have satisfied the broadest and best minds of our fathers. We have not done with higher criticism. Wait until it reaches its conclusions. We have not done with the assaults, the needless assaults, of science upon our faith. Wait until these things are settled. When you get the last and best conclusions of these investigations into the Scriptures of God, and their relations to our common life, when you have settled the points of agreement and difference between us and the men who are holding out the materialism of the world as its best and highest thing—when you have all these matters settled, you can come then to fix some statement in advance of anything you have, and that will perhaps move and satisfy the heart and conscience of the Church; but do not make your changes now while the air is full of discord and the notes of dissonance are jarring upon the ears from day to day, and many of our young men going into theological schools do not know exactly where they stand * * *, nor do they know when they come out. The time has not yet come for it, brethren. Let us stand where we are until we can see through the mists a little more clearly and the darkness shall be dissipated, and out of the clearer heavens shall come the only thing that can settle our faith and satisfy our consciences—the revelation of the Son of God to the heart of the whole Church. Then we may be able to state a little more definitely and accurately, perhaps, what we have in our present form of statement."

We sincerely hope that Dr. Cannon will use his brilliant talents to solve some of the other pressing problems of the Church, and not seek to galvanize and parade even in a less pretentious role this corpse, which—

"After life's fitful fever, * * sleeps well."

NEW LAURELS FOR WHITWORTH.

In the Piano Contest at the Mississippi Chautauqua, at Crystal Springs, which took place on July 29, Miss May Ellis, the representative of Whitworth College, triumphantly bore off the prize—a beautiful gold medal—over all competitors. Most of the female colleges sent pupils to represent them, and the victory is one of which the friends of Whitworth have every reason to be proud. Miss Ellis is a daughter of the Rev. H. M. Ellis, of Memphis, Tenn. She was graduated in music from Whitworth College last June. We congratulate her upon her brilliant triumph, which reflects much credit both upon herself and her historic Alma Mater.

HIS COURSE FINISHED.

In the late afternoon of Wednesday, July 30, after last week's issue of the Advocate was practically off the press, a dispatch from Dr. H. W. Featherstun brought to our office news of the death of Dr. J. M. Weems, which occurred on that day at his home in Newton, Miss. In common with a host of others throughout the State in which he lived and wrought, and elsewhere, the flashing forth of this message touched our heart with sadness; for, though our personal acquaintance with Dr. Weems was quite limited, we had known of him and had been reading the products of his pen ever since we have been in the itinerancy, and we had for him the highest veneration and esteem.

He transferred to the Mississippi Conference in 1891, and had long been one of its best known and most useful members. He was a man of scholarship and studious habits, and carried no unbeaten oil into the sanctuary. His expositions of the Word were luminous and helpful, and to sit under his ministry was a privilege that one might well covet. He was also gifted as a writer and frequently contributed entertaining and informing articles to the church press. Thoroughly orthodox, his trumpet never gave forth an uncertain sound, but ever rang clear and true. In whatever capacity he served in the ministry, he moved on high lines and bore himself as a worthy son of the King of kings. Everywhere he labored he left behind a good name and friends who were bound to him as with hooks of steel. His last work was in Laurel, Miss., and our beautiful new house of worship which rears itself aloft in that city is a monument to his fidelity and efficiency. Its walls through the coming years, with silent but eloquent tongue, will speak of him.

But a hand invisible to others beckoned him, and he has gone from us. We shall see him here no more until the morning light of eternity breaks; but his influence will long abide and tender memories of him will not soon cease to be cherished. His record is written enduringly both in the hearts of his fellow men and in the shining Book of Life on high.

"Soldier of Christ well done!
Praise he thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

Dr. Weems' wife, who survives him, is a sister of the lamented Bishop Galloway. He also leaves to mourn his death a daughter, Mrs. John A. Moore, of Magnolia, Miss. May the Heavenly Father comfort and sustain these sorrowing ones!

PERSONAL AND OTHER NOTES.

Dr. I. W. Cooper attended the meeting of the Presidents of Female Colleges which was held in Nashville, Tenn., Tuesday and Wednesday of this week.

Rev. E. K. Means, pastor of our church at Arcadia, La., passed through New Orleans last Saturday on his way to Birmingham, Ala., to visit his father.

Greenville, Miss., is well represented at Monteagle, Tenn., this summer. Mrs. Robert Somerville and her daughters, Misses Eleanor and Lucy, are sojourning there, as are also Mr. W. P. Kretschmar and his wife and mother.

After a visit of several days to relatives in Memphis, Mr. and Mrs. J. D. Barbee are again at home in Greenville, Miss. Though improved, we regret to state that Brother Barhee's health yet lacks much of being fully restored.

Dr. Felix R. Hill, Jr., pastor of the Rayne Memorial Church of this city, has, we regret to state, been phyisically indisposed for the past few days. His pulpit last Sunday was filled by Dr. J .M. Henry, presiding elder of the New Orleans District.

Dr. A. F. Watkins, of Jackson, Miss., was an appreciated caller at our sanctum last Monday. He has the interests of Milisaps College much on his heart, and is pleased with the encouraging reports that he is receiving concerning the next session.

The Lebanon camp meeting, which is held near Waterford, Miss., will begin on August 15. Rev. T. H. Dorsey, of Water Valley, Miss., will be the principal preacher, and the local pastor, Rev. C. T. Gregory, will act as manager. Large crowds and great interest are expected.

On August 10, the new church building at Mermentau, La., of which Rev. Martin Hebert is pastor, will be dedicated. Dr. J. W. Moore, pastor of the First Church of New Orleans, will deliver the dedicatory address, and Rev. A. S. Lutz will be present and take part in the service.

Rev. L. I. McCain, who recently underwent an operation for appendicitis, is now in Colorado, where he will remain for several weeks. As soon as he has fully regained his strength he will return to his pastorate at Bogalusa, La., where he is being much missed during his absence.

"Everything is moving along nicely on the Morton and Pelahatchie charge." So writes Rev. J. T. Abney, our pastor on that interesting work. The letter from this worthy itinerant also brought us a nice list of subscribers. He manifestly believes in circulating the Advocate among his parishoners.

On last Sunday Rev. J. L. Sutton, pastor of the Louisiana Avenue Church of New Orleans, and Rev. W. L. Linfield, our pastor at Biloxi, Miss., exchanged pulpits. From the reports that have reached us, it appears that each congregation was much pleased with the sermon of the visiting minister.

Rev. W. N. Dodds, our pastor on the Houlka (Miss.) charge, has the sympathy of many friends in the loss of his mother, to whom a brief tribute is paid by Rev. E. H. Cunningham in this number of the Advocate. When one's mother leaves him, earth loses much of its brightness and one is immeasurably poorer.

Rev. J. M. Wyatt, Sister Wyatt, and their daughter, Miss Kathleen, left their home at Ackerman, Miss., last week for Monteagle, Tenn., where they will spend their summer vacation. We wish them a happy season of rest and recreation at this famous resort, where refreshing mountain breezes are wont to chase away the annoying heat.

Our stirring pastor of the Rankin Street Congregation of Jackson, Miss., Rev. Ben E. Meigs, favored us with a club of five subscribers on August 1. We are grateful for this good service rendered the Advocate, and we pray that it may carry a weekly blessing to every home into which this alert worker has been instrumental in sending it.

The little daughter of Rev. and Mrs. L. C. Wilson, of Franklinton, La., underwent an operation at the Presbyterian Hospital in New Orleans last week. We are glad to report that the operation was successfully performed and that the patient is rapidly recovering. While in the city, Brother Wilson paid the Advocate office a brief call and gave a favorable report of his work.

Rev. E. L. Cargill, our pastor at Colfax, La., pleased the publisher a few days since by sending from his charge a nice list of subscribers, with a check to correspond. This is a time when the Advocate needs the help of its friends, and we hope that all our pastors who can, will remember us in this season of financial dearth. It takes money to make our linotype and printing press go.

We make grateful acknowledgement to Rev. W. W. Perry, our pastor at Haynesville, La., for several subscriptions forwarded last week. We trust that he may find himself effectively re-enforced by the Advocate in his labors for the Master in his charge. Brother Perry has also furnished us with an interesting account of his recent labors for the Master in his field, which will appear next week..

We have on our table a copy of the Quarterly Conference Bulletin issued by Rev. W. W. Jones, of Carrollton, Miss., a few days since. It contains an informing exhibit of the status of the work in his charge, and shows commendable enterprise. This conference is due to be held at McCarley next Saturday and Sunday, by Rev. B. P. Jaco, the able presiding elder of the Winona District.

A press dispatch from Meridian, Miss., to the Times-Democrat, bearing date of July 29, stated that the Finance Committee of our Central congregation in that city had reported everything in readiness to proceed with the work of constructing a $75,000 house of worship as soon as a suitable site is secured. The consummation of this enterprise would mean much for Methodism in East Mississippi.

That is fine appreciation of Miss Elizabeth Kilpatrick, from the pen of a Florida pastor, which we print this week. North Mississippi has every reason to be proud of its gifted and consecrated Field Worker. What is your charge doing to help maintain her in the field? This inquiry is addressed, of course, to North Mississippians. Send your pledge or remittance at once to Mr. R. M. Weaver, Corinth, Miss.

A card received at out office on July 30, brought news of the marriage of Rev. R. W. Lovett and Miss Ruby O'Neal, both of Mathiston, Miss., which occurred at that place on July 27, Rev. C. H. Dobbs officiating. Mr. Lovett is a promising young minister in the North Mississippi Conference, and the bride is said to be a most interesting and attractive young lady. We extend to the happy pair our congratulations and best wishes.

In a business letter to our office, Rev. G. A. Morgan, of Opelousas, La., adds the following interesting note: "We have recently closed a revival meeting here. Rev. R. H. Harper, of Natchitoches, La., did the preaching, and you may know it was of an excellent quality. Brother P. O. Lowrey was also with us the last two days of the meeting. We closed the meeting on Sunday, and held a Sunday School Institute the day following. I have received 20 persons into the Church up to date."

The prize-fight which was announced to take place in McDonoghville, a suburb of New Orleans, last Sunday was called off. The credit for the suppression of this slugging match belongs chiefly to our McDonoghville pastor, Rev. A. J. Gearheard, who took a brave and determined stand against it and left nothing undone to unite the moral forces of the community in opposition to it. We hope that this means the beginning of the end of such contests in the Crescent City.

Mr. Wm. Hamilton Watkins died in Chicago a few days since and was buried in New Orleans on Sunday afternoon, August 3, Dr. John T. Sawyer officiating. The deceased was the youngest of the two sons of the late Dr. John Minter Watkins, and a grandson of the Rev. Wm. H. Watkins, D. D., for many years a leading member of the Mississippi Conference. His uncle, Dr. A. F. Watkins, President of Millsaps College, was present at the funeral, which took place from the home of his mother in this city. The departed was 32 years of age. His young wife survives him.

The Western Methodist of July 31 stated that Rev. L. M. Broyles, the pastor of the Central M. E. Church, South, of Fort Smith, Ark., had recently gone to Rochester, Minn., carrying with him Mrs. Broyles, who was expected to undergo there a serious operation. This elect lady was formerly Miss Annie Scales, of Macon, Miss., and she has a large circle of friends in the State of her nativity who will feel anxious about her until they know the outcome of the surgical treatment to which she has been forced to resort. Let the readers of the Advocate remember Brother and Sister Broyles at the throne of grace during these days of apprehension and trial.

On August 1, Mrs. Mamie D. Lewis, the wife of Rev. E. S. Lewis, our pastor at West Point, Miss., sent us the following message: "I know that you will be glad to learn that Mr. Lewis, who recently underwent surgical treatment for gall stones, continues to do well and that everything points to his recovery. This is the eighth day since the operation was performed, and we feel much encouraged. Our friends in West Point are kind and loyal. It is expected that Mr. Lewis will be out of his pulpit for six or eight weeks." We are indeed happy to have this hopeful report concerning our stricken friend, and to be able to pass it on to others who likewise will be much gratified to receive it.

In our issue of last week the interesting communication, entitled "The Seashore Epworth League Assembly," was improperly signed. Miss Corinne Avery was not its author, but a member of the Board of Directors. The article was not accompanied by any note, and Miss Avery's name, written with a pen and ink (the rest of the contribution was typewritten), appeared somewhat detached and almost in the exact place for the signature of the writer to be affixed. This was what led us into the error. Our correspondent, however, was Mrs. H. L. McCeskey, of Hazlehurst, who assumed that we had been apprised of the fact that she was to report the proceedings of the Assembly for the Advocate, when we had not, though we had asked the managers to designate some one to render this service. It is needless to say that we regret this mistake.

Dr. and Mrs. I. W. Cooper have announced the marriage of their daughter, Miss Bessie Chicester Cooper, to Mr. O. S. Hopkins, at Whitworth College, on Sept. 3. Miss Cooper is a most accomplished and gifted young lady, being a graduate of three of the leading colleges of the South, including the Wesleyan Female College, at Macon, Ga., and the Randolph-Macon Woman's College, at Lynchburg, Va. She taught some at Whitworth last session, and is active in Christian work, being the teacher of the Wesley Martin Bible Class of Brookhaven. Mr. Hopkins is president of the Bank of Hickory, and is a graduate of the University of Mississippi. He is a young man of most exemplary Christian character, and is a Sunday school superintendent and steward in our Church. The Advocate joins the many friends of this splendid young couple in wishing them much happiness.

We regret to be informed that Rev. H. N. McKibben, of Mayersville, Miss., has lately been somewhat hindered in his work by personal affliction, but are pleased to know that he is now much improved. He reports the arrival in his parsonage home on July 28 of a fine girl baby. We heartily congratulate the happy parents on their good fortune. Read Brother McKibben's appeal for assistance to reconstruct our demolished church at Fitler's, Miss., which appears on another page. This is the same congregation for which Brother T. W. Adams, the presiding elder of the Port Gibson District, asked help in our issue of last week. This cause is a worthy one and we hope that it will meet with a generous response from many of the brethren. We certainly need to take care of the interests of Methodism in the great Mississippi Delta, where we possess the field and other denominations are striving to gain a footing.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1913. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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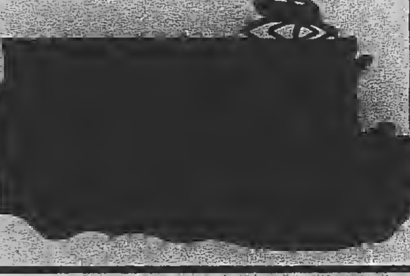

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

EMMA JANE SCHULTZ, the daughter of John Henry and Mary Christina Dutsch, was born July 6, 1862. She united with the Methodist Church in 1876 at what is now Waldheim, La. She was married to Rudolf Schultz, who was killed by a falling tree in 1888. She never married again, but devoted her life to raising her only child, Rudolf Schultz, Jr., and the children of her brother, Henry. She was patient and kind to all, never turning anyone away who needed her help. Trials and painful experiences were powerless to crush her, for she trusted in Him who is able to deliver, whose grace is sufficient for all our trials. She leaves only one child, Rudolf Schultz, Jr., who is a member of his mother's church at Waldheim, La. Six brothers and two sisters survive her, as follows: William and John Dutsch, of Covington, La.; Henry, Charles, Hermon and Frank Dutsch, of Waldheim, La.,; and Mrs. A. R. Cook and Mrs. A. Lenell, of Waldheim, La. May God bless her son, relatives and friends, and help us to so live that we may all meet her some sweet day in the house of many mansions. T. V. PETERS.

On July 21, we laid to rest in Pleasant Grove Cemetery, all that was mortal of one of God's saints, MRS. WILLIAM DODDS, mother of our Rev. W. N. Dodds, of the North Mississippi Conference, and of Profs. Grover and B. E. Dodds, evangelistic singers, and seven other children, who, with her husband and a host of other relatives, mourn her departure. Sister Dodds was 64 years of age, a devoted member of the Methodist Church who loved and enjoyed all things sacred, good and pure. Her entrance into the life eternal was angelically beautiful. Such calm and undisturbed approach into what she knew was death was the complement and crowning reward of the consecrated life which she had lived. One by one she called her loved ones to her side and bade them goodbye and urged that they all meet her in heaven. For a time the veil seemed to be lifted and her soul viewed the glory that awaited her on the golden shore.

Volumes could not describe her Christian character, love and devotion, or begin to tell of her resigned spirit and readiness to be summoned at her Master's call. Into her home fifteen children were born, ten of whom survive to call her blessed, for her example and teaching which led them all to Christ.

She was happy here, but is happier over there.

Mourn not the dead whose lives declare
That they have nobly borne their part,
For victory's golden crown they wear,
Reserved for every faithful heart.
They rest with glory wrapped around,
Immortal on the scroll of fame;
Their works their praises shall resound,
Their name an everlasting name.

E. H. CUNNINGHAM.

SARAH ELIZA GUY, wife of Bro. W. G. Spinks, was born Sept. 13, 1843, and died at the family residence near Irene, Miss., March 19, 1913. In the year of 1864, during the pastorate of Rev. Andrew Day, she gave her heart to God and her life to the Church, joining the Muddy Springs Methodist Episcopal Church, South. The next year, Oct. 19, 1865, she was united in marriage to W. G. Spinks, who, with two sons and one daughter, yet lives to mourn her departure. For nearly a half century she and her husband walked along the path of life, sharing each other's joys and sorrows, but now God has said to her: "Well done, thou good and faithful servant, it is enough, come up higher," where there is no sorrow nor pain, but all is joy. The writer was her pastor for three years, and found her "on the Lord's side." Several times after she had lain down to walk no more here upon this earth, she said to me, "I am ready and waiting for the Lord to come." Death to her was not an ordeal but a gateway opening from earth into heaven. What joy there must have been when she went "sweeping through the gates" and was greeted by loved ones gone on before! May God carry each of the remaining ones to rejoice with her forevermore! J. LOYD DECELL.

PUT KIRKLAND OUT.

The report that obtained circulation, some time since, that the Chancellor of Vanderbilt University had received a call to some other institution of learning, and would probably accept, was gratifying to many. Rightly or wrongly, it was felt that he, more than anyone else, was responsible for the attempt to alienate the University from the Church; and for the situation arising out of that attempt, by reason of which the Church has been subjected to much trouble and expense. It was hoped that his leaving the University would remove the chief troubler of Israel, and make the solution of the problem, which he, in large part, had created, easier of solution. His decision to remain at Vanderbilt was disappointing, and somewhat inexplicable, until the offer of Mr. Carnegie became public, which seemed to afford the explanation.

* * * * * * * *

The tone in which Mr. Kirkland writes is distinctly hostile to the Church and its constituted authorities. His position in regard to the Church's interest in the University is unfriendly. That a man of his sentiment and view should continue at the head of this institution is inconsistent with every interest the Church has there.

Mr. Kirkland should be asked to resign, and allow some man to be elected in his place who is loyal to the Church, its constituted authorities and its educational program. If he will not resign, he should be put out by the quickest method that the Church can command. The longer he stays there, the more trouble he will make, and the more friends we will lose because of him.—J. Edgar Wilson, in the Florida Christian Advocate.

IN APPRECIATION OF REV. J. L. NEILL.

Whereas, Bishop Candler has transferred Rev. J. L. Neill from the Broad Street Church of Hattiesburg, Miss., to the pastorate of First Church, of Laurel, Miss., which pulpit was made vacant by the continued illness of Dr. J. M. Weems;

Be it resolved by the Board of Stewards of the Broad Street Church, that we regret that Brother Neill could not have remained the full quadrennium with our church, believing that the church has never been more prosperous than at the time of his departure;

That we found in him a most faithful and efficient pastor; a strong gospel preacher, and a Christian gentleman of the highest order, and

That we congratulate the people of his new pastorate on securing the leadership of one so active, wise, and faithful.—Board of Stewards of Broad Street Church, C. H. Colmer, Pres.

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Tidings From the Field

Ida, La.

Our people of Ida feel greatly benefited by a revival which closed July 16. Rev. C. F. Staples, the pastor, was assisted by Rev. D. A. Morris, of Mt. Vernon, Ohio. There were 12 accessions to the Church, and some who will unite with other Churches. We feel in every way that the meeting was a decided success. Rev. D. A. Morris is a young man, studious and well educated, and is a power in revival work. His sermons are easily understood and carry with them the force of conviction. His audiences are ever anxious to hear him again. Apart from the spiritual benefit derived from the meeting, we feel that there is yet in store for our church and community many other blessings as a direct result of the services. Brother Morris is a fair, broadminded man, and brought to us glorious messages from the grand old Book—messages that will linger with us. He is yet engaged in revival meetings in Northwest Louisiana, and has the prayers and best wishes of the people of Ida.—J. T. Means.

Potts' Camp, Miss.

Dear Brother Meek: We have just closed a most successful meeting here at Potts Camp. Rev. E. A. Tucker, of Milan, Tenn., did the preaching, and did it well. Brother Tucker is one of the best revivalists that I know. His preaching is clear and forceful, and at every service it was accompanied by the power of the Holy Spirit. There was not a service during the ten days' meeting that was not full of interest, and everybody listened in almost breathless silence as he, in his own way, broke to us the bread of life, told of the awfulness of sin, of the judgment to come, and what it meant to be lost. He can make a sinner see his true condition, and then point him to the Lamb of God that taketh away the sin of the world. Brother Tucker is one of the most thoroughly consecrated men I ever knew. He will long live in the hearts of our people. They love him and they love the Lord much better since he came. On Thursday morning he preached to the old folk, and the power of God was there and we were all happy. The service for the children on Saturday morning was one of the sweetest I have ever been in. He had each child to bring to the service three old crooked, rusty nails. These he used to illustrate a wasted life, and at the conclusion of the service each child, as well as many who were older, expressed a determination to keep his life from being like those old nails; and as a reminder each one took home with him one of these nails. Sunday afternoon there was a service for men only. This, perhaps, was the greatest service of them all. The house was full of men and the singing was led by the children's choir. Not one word was spoken that could not have been spoken in the presence of a lady, and at the close of the service nearly all came forward and gave their hands and many of them were outspoken for a better and cleaner life. About 60 were converted and reclaimed, and 20 joined our Church. Brother Tucker has been invited to come back at the same time next year and hold another meeting, which we hope will be only a continuation of the one just closed.—J. G. Johnson, Pastor.

MISS KILPATRICK'S WORK APPRECIATED.

At the Sunday School Conference, lately convened at Lakeland, Florida, it was our undisguised delight and profit unsurpassed to have as an assembly worker the illuminating and inspiring presence of your thoroughly capable field agent from Corinth, Miss. She was easily the "star," and shone radiantly at each presentation on the kaleidoscopic program lasting through two days. That was a graceful and fitting compliment the writer heard paid her by an elderly lady (our hostess), who said," "She's a comrade."

Consecrated, unaffected, loyal, intelligent, Miss Kilpatrick leads a legion of real students desiring to become experts touching present day progress in Sunday School service. The simplicity of her queenly piety presents a striking portraiture of the beauty of holiness that is refreshing. Then, too, the culture of a true Southerner sparkles through all her manner and utterance.

Long life to Miss Elizabeth, and may the influence of her wonderful gifts be far-reaching.

A FLORIDA PASTOR.

July 25, 1913.

AN APPEAL.

On the evening of July 6, our church at Fitler, Miss., was demolished by wind. It was new, and was to have been dedicated July 27. We strained a point to build it, and we are willing to strain another to rebuild; but with three floods within a year's time, boll weevils in abundance, and eight to nine weeks drouth following the last flood, we need assistance, and without it, it is hardly possible for us to replace our destroyed house of worship. Shall Methodism suffer in this territory for the want of an edifice, or shall we find comfort and strength with our brethren? Any amount, great or small, will be appreciated.

H. N. McKIBBEN, Pastor,
Mayersville, Miss.

A REQUEST.

Brethren and Readers of the Advocate: Will you join me in prayer for the Ringgold charge, and especially for the two protracted meetings which are to begin on Aug. 1, running through the 25th? Our church problem in this charge is of a serious nature. I trust you brethren will request those attending prayer meetings to pray for us during the month of August. D. L. GRIFFIN, P. C.

Ringgold, La.

MARRIED.

At the home of the bride, in Bastrop, La., on July 27, 1913, by Rev. George Fox, Mr. SIMMONS R. THOMAS and Miss LELA B. HIGGINBOTHAM. Mr. and Mrs. Thomas will make their home in Coushatta.

EACH HAS HIS PART TO DO.

My share in the work of the world may be limited, but the fact that it is work makes it precious. * * * Darwin could work only half an hour at a time; yet in many diligent half-hours he laid anew the foundations of philosophy. * * * Green, the historian, tells us that the world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker.—Helen Keller.

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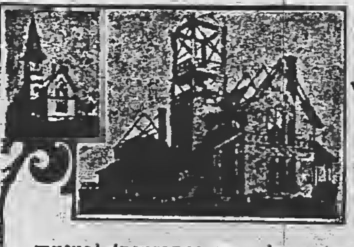

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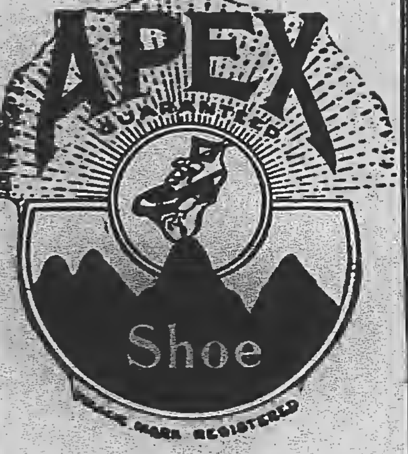

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MARRIED.

In the First Methodist Church of Baton Rouge, La., on June 30, 1913, by Rev. W. Winans Drake, Mr. ELMER C. SHARP, of Corinth, Miss., and Miss LOUISE LYONS, of Baton Rouge.

At the parsonage in McDonoghville, La., on August 1, 1913, by Rev. A. J. Gearheard, Mr. R. G. PEPPRELL and Miss HATTIE HILL, both of New Orleans.

To Stop the Cough—Cure the Tickling

Spray or mop the throat with the wonderful antiseptic, DR. PORTER'S ANTISEPTIC HEALING OIL. It cures in One Day. Full directions with each bottle. 25c, 50c, $1.00.

SOUTHERN STUDENT CONFERENCE OF Y. M. C. A. REPRESENTATIVES.

For a number of years thousands of students from all sections of the country have gathered in summer conferences. The schools, colleges and universities of the South for twenty years have been sending representative men to the Southern Student Conference.

The enthusiasm and interest which have been shown in this greatest student gathering in the South have grown from year to year. The outstanding objectives of these conferences make plain why so many of the earnest and best students have given the gathering such a place in undergraduate life.

Every thinking college student at some time is brought face to face with the opportunities and seriousness of life, and the magnitude of some of our pressing national problems. He thinks of his life in terms of the world's needs; he desires to throw himself into that thing that will call out the best there is in him and also enable him to serve his fellow men most effectively. At this gathering, Christian fellowship with hundreds of students kindles enthusiasm. A thorough study of the best and most effective methods of Christian work employed by other college men and the vision of the reality of a growing life among students are two of the forces of the Conference which are sending men back into the colleges with their lives strengthened, and with a new attitude toward God and their fellow men.

The Blue Ridge Association, at Black Mountain, North Carolina, was opened in June, 1912, and the second gathering held there was that of the Southern Students' Conference. The buildings represent the most splendid tradition of Southern Colonial architecture, and these, with the water supply, electric lights and athletic fields, makes the accommodations complete. The grounds, comprising nearly 1,000 acres, are right in the heart of the Blue Ridge Mountains. More than forty peaks can be seen from the property. Among these are the Great Craggles, the Seven Sisters Range, and Mt. Mitchell. Besides the new buildings, which include a large rooming house, dining room, and auditorium, there are tennis courts, a baseball field and a track for athletics. The entire equipment cost about $125,000. At this season of the year the climate is all that could be desired. While there are many enjoyable features at these gatherings, such as the athletics and college singing, they are primarily working conferences. Students come to deepen their spiritual lives and to carry back a great message to their college. The daily program gives one an idea of the inner workings. The mornings are given over (1) to study classes in the Bible, (2) to a discussion by the students of the outstanding problems of moral and religious work in the college, and the most approved methods of dealing with these problems, (3) to a study of the problems of social service and life investment, and (4) to hearing addresses from some of the outstanding student leaders. The afternoons are given over to various forms of recreation. The new grounds have ample facilities for games of baseball, of track events, of basketball, volleyball, tennis, and mountain climbing, which have always had a prominent place in the life of the gathering. Classes dealing with some of the pressing needs of humanity at home and in mission fields are held after supper, and there is also an address on the outstanding opportunities for life investment.

The leaders and speakers of the conferences are among the foremost in America, such as John R. Mott, Robert E. Speer, and Dr. O. E. Brown. I have just returned from the last conference as a delegate from the Mississippi A. & M. College. The instruction and inspiration that I received there cannot be estimated. No man can afford to go through college without attending at least one of these conferences. Be sure to go at your first opportunity. Ask the general secretary or any former delegate about this, and then ask to be sent as a delegate. I hope we will have more delegates from Mississippi next summer from June 14 to June 26.

EDGAR E. DEEN.
Bassfield, Miss.

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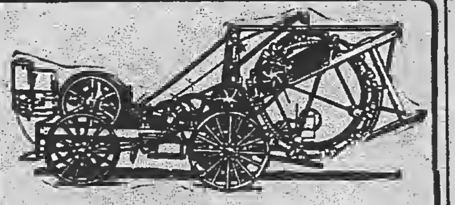
Bond's Liver Pills are from a prescription originated in 1893 by three of the most prominent physicians of the South. They are especially intended to cure Constipation, Biliousness, Dizziness and all Liver Troubles. One little pill at bed time, repeated next night, when necessary, usually cures the ailments caused by torpid Liver or Bowels.

If your druggist cannot supply you, send to us. 25c Everywhere. BOND'S PHARMACY CO., Little Rock, Ark.



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With this machine you can do expert contract ditching. You can cut ditches that are absolutely perfect in every way—ditches that are uniform in size, true to grade, and which have clean, smooth, straight sides.

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The Buckeye will average 100 to 150 rods a day according to the soil and can be operated 9 to 10 months in the year. You will have just about as much work as you can handle and your profits will run as high as $15 to $18 a day.

Those are just the bare facts. If you want to know the ins and outs of the ditching business, write for catalog.

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Made in five kinds: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored. Each 10 cents a package at grocer's.

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ADDITIONAL SUNDAY SCHOOL NOTES.

By Rev. P. O. Lowrey.

Rally Day is an important day in the life of the Sunday school, and plans should be begun at once looking to a good program about the first Sunday in October. It would be worth while to give an entire day to this, having an invited speaker, if possible, at one service, and at the other have various Sunday school problems discussed by local workers in the school. Promotions, regrading, introducing graded literature, and an installation service for officers and teachers, as well as conferring all certificates and awards should be a part of the program. It would be well also to have a house-to-house canvass for new scholars the week ending on Rally Sunday; and the Field Secretary is even suggesting an entire week, including two Sundays and the nights between, for the Rally occasion, and has in the printer's hands a program to this end. Is not the Sunday school of such vital concern to the Church as to justify this effort?

The Field Secretary's report for July was as follows: Miles traveled by rail, 1,077, by buggy, 44; addresses delivered, 15; councils held with Sunday school workers, 4; Wesley Adult Bible classes organized or planned for organization, 12; Home Departments organized, 6; Cradle Rolls, 5; Teachers' Meetings established, 2; Missionary Departments organized, 1; systems of grading and recognition of scholars and classes introduced, 3; expense account, $16.40, 5.42 of which was raised from local schools; raised on the deficit against the Sunday School Board, $50. The schools at Glenmora, Opelousas, Lawtelle, Standard, Urania, Olla, and Divis' Springs were visited. An institute was held at Pineville, and the Ruston District Conference at Athens was attended, as was the DeSoto Parish Sunday School Convention at South Mansfield.

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ON THE GULF COAST OF FLORIDA

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coupon today and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It gives instant relief when all others fail. Remember, I use no salves no harness, no lies.

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Sea Shore District—Third Round.

(In part.)

Mentorum, at Mt. Zion, Thurs.,
Poplarville, Wed., p. m.....Aug. 6,
Picayune and Carriere, at McNiel, a. m. ....Aug. 7,
Derby, at Baxterville .....Aug. 9, 10
Coalville, at Fayard's Ch...Aug. 16, 17
Escatawba, at Caswell Springs, a. m. ....Aug. 22,
Americus, at Big Point ...Aug. 23, 24
Wolf River, Wed. ....Aug. 27,

W. H. HUNTLEY, P. E.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport District—Third Round.

Many, at New Hope ....Aug. 9, 10
Zwolle, at Bayou Scie ....Aug. 14,
Logansport, at Logansport Aug. 16, 17
Grand Cane, at Stonewall..Aug. 27,
Wesley, at Carroll Creek...Aug. 30, 31

PAUL M. BROWN, P. E.

Alexandria Dist.—Third Round.

Standard, at Urania........Aug. 6,
Pollock, at Liberty Chapel.Aug. 7, 8
Boyce and LaCount, at Eden ....Aug. 10, 11
Provencal, at Shady Grove.Aug. 13,
Opelousas, at Washington .Aug. 17,
Campti, at St. Morrise.....Aug. 23, 24
Glenmore, at Fellowship...Aug. 28,
Oakdale ....Aug. 31,

H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.

Hammond ....8 p.m. Wed. Aug. 6,
Pine Grove, at Pipkin's Chapel ....Fri. Aug. 8,
Preaching at Pine Grove on Thursday night ....Aug. 7,
St. Helena, at Wesley's Chapel ....Aug. 9, 10
Bluff Creek Camp Meeting.Aug. 15, 25
East Feliaciana, at Camp Ground ....Sat. Aug. 16,
Tickfaw, at Cooper's Chapel ....Sat. Aug. 23,
Amite City ....Aug. 24. 25
Mt. Hermon, at Mt. Hermon ....Aug. 30, 31
Franklinton, at Fisher's Chapel ....Aug. 31, Sept. 1

WM. H. COLEMAN, P. E.

Lafayette Dist.—Third Round.

Patterson, Wed. ....Aug. 6,
Jeanerette ....Aug. 9, 10
New Iberia ....Aug. 10, 11
Evangeline, at Bethel......Aug. 16, 17
Houma, Wed. ....Aug. 20,
Acadia, at Prudhomme....Aug. 23, 24
Indian Bayou, at Hebron..Aug. 30, 31

JAMES I. HOFFPAUIR, P. E.

Monroe Districe—Third Round.

Mangham, at Union ....Aug. 10,
Calhoun, at Downsville, Wed. ....Aug. 13,
Farmerville, at Ebenezer, Thurs. ....Aug. 14,
Bastrop and Collinstown, at Bastrop ....Aug. 17
Gilbert, at Magnolia ......Aug. 24,
Winnsboro ....Aug. 25,
Bonita, at Bartholomew ....Aug. 31

WM. SCHUHLE, P. E.

Ruston Dist.—Third Round.

Haughton, at Alberta......Aug. 9, 10
Jonesboro, at Hodge.......Aug. 12,
Lisbon, at Aitkins Place....Aug. 16, 17
Sibley, at Pine Grove......Aug. 23, 24
Minden ....Aug. 24, 25
Arcadia ....Aug. 26,
Simsboro, at Salem........Aug. 27,
Cotton Valley, at P. Valley.Aug. 30, 31

BRISCOE CARTER, P. E.

A WORLD-WIDE BLESSING.

Since 1820, when Dr. W F. Gray of Raleigh, N. C., first introduced Gray's Ointment to the public, the use of this truly excellent salve has continued to spread until it is now relieving suffering humanity in nearly every civilized country on the Globe. It is now considered by prominent physicians everywhere to be the quickest, surest and safest cure for boils, bruises, burns, carbuncles, cuts, poison oak, old sores, ulcers and skin diseases of every nature, and most efficient in preventing blood poison. Dr Jas. R Phelps, Dorchester, Mass., says: "Gray's Ointment is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison. I use Gray's Ointment in my practice." A free sample of the ointment can be had by anyone addressing Dr. W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn. 25c a box at druggists or direct by mail from the manufacturer.

"Reward has a way of coming to man as a sort of surprise long after he has forgotten the thing he did to merit it."

Arouses the Liver and Purifies the Blood

The Old Standard general strengthening tonic. GROVE'S TASTELESS chill TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

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—A Full Ten Months Session—

$200 COVERS ALL EXPENSES FOR ENTIRE SESSION

Second Session Opens September 10, 1913. Address . .

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WHITWORTH COLLEGE

BROOKHAVEN, MISS.

Next session begins September 16. It is important that each student reach the College September 15. Class work will begin September 18.

Miss Mary Ellis, daughter of Rev. H. M. Ellis, won the medal in the Piano Contest at the Crystal Springs Chautauqua, July 29, 1913. Miss Ellis is a pupil of Miss McVoy. Mr. and Mrs. W. M. Meek, of Lexington, Miss., send the following testimonial:

"July 22, 1913.

"It gives us great pleasure to express our approbation and appreciation of Whitworth College; also our entire satisfaction with the development of our daughter while pursuing her studies there; especially the work done by her, while finishing a course in piano, under the tutelage of Miss Lois Cooper, who by the way, we consider one of the best teachers in the South, and from whom she received her diploma this year.

"In our opinion, the parents of Mississippi need look no further for the very best advantages for their daughters.

"MR. AND MRS. W. M. MEEK."

DEPARTMENT OF MUSIC

Miss Elizabeth McVoy, graduate of Mrs. Harding, from the New England Conservatory; also pupil of Theodore Bohlman, Cincinnati—Musical Directress and Teacher of Piano.

Miss Lois Wadsworth Cooper, A. B., M. B.—Whitworth College, Cincinnati Conservatory; graduate pupil of Theodore Bohlman—Piano.

Miss Courtney McLaurin Rauch, A. B. M. B., Whitworth College—Piano.

Miss Lucy Irwin Shannon, pupil of M. Leftwich Rawlings, Nashville, and J. Harry Wheeler, New York City, and Chas. Washburn, Chautauqua, N. Y.—Teacher of Voice and Piano.

Miss Sara Stout, Buford College, Nashville, Tennessee; Cincinnati Conservatory; Pupil of Albert Berne in Piano and of Geo. A. Leighton in Harmony—Piano, Harmony and Musical History.

Miss Grace Lane—Tutor.

Robert Copley Pitard, Pupil Mark Keiser, New Orleans; Pupil Emanuel Wirth, Berlin, Germany; Pupil Alexander Fiederman, Berlin, Germany; Graduate Stern Conservatory of Music, Berlin, Germany—Violin.

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With Leonardi's Golden Eye Lotion. You may ruin your sight by neglect. Irritation cured and strength restored in one day. Cooling, healing, strengthening. It makes eyes strong—Leonardi's does. Satisfaction or money back. At druggists for 25c., or sent postpaid on receipt of 30c, by S. B. Leonardi & Co., Tampa, Fla.

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs J. L. Neill, Hattiesburg, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ATTENTION!

Several weeks ago we published some facts concerning Laredo Seminary; also made known some very urgent wants of the school. Our column was somewhat crowded that week and the list of articles needed did not secure as prominent a place as we desired. We fear some of our women failed to see it at all, for we have received no responses from the appeal. Surely the women of Mississippi and Louisiana are not going to lose this opportunity to help. We are going to publish again the articles needed, and hope many auxiliaries throughout the Conferences will respond promptly and liberally.

For Laredo, at Once.

200 sheets, three-quarter size,
12 counterpanes, regular size,
12 counterpanes, single-bed size,
200 pillow-slips, 18x28,
20 table-cloths, 4 yards long,
36 linen dinner napkins,
24 guest towels,
24 plain towels,
48 roller towels,
48 white aprons for serving in dining room,
48 gingham aprons for dish-washers.

Write Dr. J. M. Skinner, Laredo, Tex.; tell him your auxiliary will send a box or barrel, when and what will be sent in it. If you send now you will have time to send by freight and thus it will cost very little. Write to the editor of your woman's page when you send, that she may keep a list on the page; also report the donation through your Conference Superintendent of Supplies.

AWAKENING BRAHMINS.

According to the quotation from the Lahare "Tribune" in the "Literary Digest" the Brahmins of India have had an awakening from the sleep of centuries. A convention of Brahmin priests has been held at Amritsar, the second largest city of Punjab, attended by a thousand delegates. This convention adopted a remarkable set of resolutions, "some of which laid violent hands upon venerable Brahmin customs and superstitions accepted by some 217,000,000 human beings." One of these resolutions expressed the opinion that the Brahmins ought to work for a living and not subsist upon charity. Another enjoined upon all Brahmins as their first duty to get an education. Perhaps the most radical resolution was the injunction upon all Brahmins to support Brahmin widows and care for the orphan and poor Brahmin children. The president of the convention is reported as urging upon all that they maintain a high moral character and purity of mind, and be truthful and honest in all their dealings. This convention and its conclusions may well be regarded as one of the by-products of Christianity in India.—Christian Observer.

THE DENDO-DAN.

The Dendo-Dan is an independent organization of Christian Japanese on the Pacific Coast. The Dendo-Dan believe in a few years—say ten—the Japanese Christians will be able to carry on all the evangelistic work on this coast among their countrymen without the aid of the Boards, provided the Boards now engaged in Japanese work will assist them at the present time. They contemplate the organization of a Japanese Christian Church in which all Christian Japanese will unite.

THE WORK AT BILOXI, MISS.

Our Home Department leaflet for August consists of a series of tableaux portrayed by our deaconess, Miss Myrtle Long, who labors at Biloxi. She tells of a christening service which fills us with horror. It was in one of the factory homes and occurred on a Sunday afternoon. The priest had performed the ceremony and then great hilarity prevailed. Beer, wine and whiskey caused the hilarious time. Can you think of a more shocking way to celebrate the christening of a little innocent baby?

She tells of another family where the father drank. Their bed was one mattress on the floor. Often drunken men spent the night with the father. The little ten-year-old daughter prepared the meals, cared for the baby, and worked in the factory. Heavy tasks for such young shoulders!

In another home a woman thirty years of age, the mother of fifteen children, was found surrounded by disorder and filth. A little baby, nine months old, was seated on the floor playing with a whiskey flask and a deck of cards.

The women working in the oyster and shrimp factories go to their work as early as three o'clock in the morning, often not returning until seven o'clock in the evening. And for these long hours a mere pittance is earned which barely keeps the "wolf from the door." Starved bodies, and starved souls! Who will say there isn't need for a deaconess here? The only ray of sunshine and the only hope in life come as the result of her visits and her ministerings.

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The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

Brother pastor and superintendent, have you taken your Children's Day and 3-cent assessment collections yet? If you have not, hurry and do it for fear you forget. The Forest charge will report about $40 for Sunday school work.

The work of the Field Secretary on the Deasonville, Fannin and Utica charges for the month of July was very satisfactory. At every place a collection was taken for the support of the Sunday school work, which amounted to a total of $22.55.

There is a Teacher Training Class at Goshen Springs, on the Fannin charge, with 18 members. The Field Secretary had the pleasure of teaching the class the first lesson in the Legion of Honor, and never saw a more interesting class. The Goshen Springs people do things in the right way.

The night of July 24 will ever be remembered by the Men's Bible Class of the Capitol Street Methodist Church of Jackson, Miss. A good banquet was given at the Edwards Hotel by the class, with 80 present. This class has grown from 16 to a membership of 144. There were some very interesting talks made by members of the class and visitors. The toastmaster, Dr. N. C. Womack, introduced the presiding elder of the Jackson District, Rev. P. D. Hardin, who, in his usual style, made a very interesting and profitable talk, which was an expression of his soul. He was followed by the teacher of the class, Prof. O. H. Wingfield, who spoke on "My Estimation of My Class." Next came a talk from Mr. W. S. Ridgway, assistant teacher of the class; and he was followed by Mr. M. S. Enoch, president of the class, who outlined the work done and to be done by the class. Others made talks worthy of mention, but we haven't the space to make mention of them all. One talk we cannot fail to mention, however, was by a man who received a blessing and had to tell it. He said he had not been to church in 10 or 15 years, but after being present with that class he was ready to get in line, and was also ready to help the class with his money. That is one of the objects of the Organized Bible Class. Let all classes be busy. Help your brother! Help your pastor!

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Bishop Vincent says, "The Sunday school fulfills a divinely inspired command of Christ. 'Go preach!' produced the pulpit, and 'Go teach!' guarantees the Sunday school. In whatever form it may have been presented to the Church, the teaching precept is in the divine command."

The Yonng Men's Bible Class of the First Methodist Church of Corinth, Miss., enjoyed a splendid Brunswich Stew on Friday afternoon, July 25, at the Fair Grounds. A large crowd, fine fellowship, and an hour or two in God's great out-of-doors rewarded the committee that had worked so faithfully for the success of the enterprise.

The trouble with many Sunday schools is that they never get beyond the letter A in their activities—Alarm, Arouse, Arithmetic—and then they settle back into their accustomed rut. They alarmed, aroused and counted the new members and felt that the program was complete, when it was only begun. The members can never be held unless they are given something to do individually.

The enthusiastic superintendent of the Marshall Institute Sunday school near Collierville, Tenn., has, by request, furnished us with an account of a Sunday school picnic enjoyed by all the schools on this charge. The church, situated under splendid oaks, was crowded by 9 o'clock. Horses were hitched for a block away and everything was done for comfort. Songs and recitations by the various Sunday schools were the first thing on the program, which were followed by a fine address by Rev. W. M. Williams of the Orphans' Home. Dinner, in abundance, and plenty of cool water filled in the intermission, and at two o'clock the pastor, Rev. W. R. Williams, after a helpful address, introduced the most interesting part of the program. Three Sunday schools—Union, Mt. Pleasant and Marshall Institute—contested for a banner. The Field Secretary had sent 50 questions, on this quarter's Sunday school lessons, to the pastor. Prof. W. H. Adamson, of Texas, asked the questions, and there were forty-eight questions answered correctly, Union winning by five-twelfhs over Marshall. This was a splendid and close contest. Rev. A. B. Jones, of Collierville, gave an interesting address and presented the banner to the successful and much-to-be-congratulated Union Sunday school. This is one of the new and fine signs of our great Sunday school progress, that a picnic should combine pleasure and profit, and it is to be hoped that many other rural charges may follow this example. Superintendent W. W. Stamps, a very busy man, was tireless in his efforts to bring about this successful result.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Baird Class of the First Methodist Church of Shreveport now numbers about 400 members. Among other acts of service, the class is seating the auditorium of the new Church at a cost of $2,000, and until recently supported two children at the Orphanage. The class is divided into groups with leaders over each, and these groups keep their records separate and strive to excel each other in the regularity of their attendance. Among other original things, the class is planning to have an "official stenographer" and take the photograph of every member and make a "picture gallery" of all those who become members, though only for a short time. A corresponding secretary keeps up with absent members and Mr. Baird, the teacher, is planning to have literature sent them regularly and to hold their membership even in their absence.

LOUISIANA CONFERENCE SUNDAY SCHOOL INSTITUTES.

We call the Louisiana Conference Sunday school workers' attention to the following list of two nights and a day institutes to which we most cordially invite them to come and to bring delegations from their schools, according to the convenience of the location. We are trying by all reasonable means to get our workers together for counsel and fellowship, believing that thus we can get them to helping each other, as well as enlist them in enlarging our Sunday school work. Other institutes at central points will be announced from time to time. Will not our pastors and superintendents at once see to arranging delegations for the institutes near them, and stand by us in this effort to strengthen our Methodist Sunday school work in Louisiana?

The institutes thus far announced and arranged with good programs are: Patterson, Aug. 11-12; Kiethville, Aug. 15 (all day with dinner on the ground); West Monroe, Aug. 19-20; Winnsboro, Aug. 26-27; Selma, Sept. 9-10, and Bernice, Sept. 16-17. The pastors at these places will answer further inquiries, and entertainment will be provided for all who give due notice of their purpose to attend. Is not this notice sufficient without a further effort in the way of advertising, to bring out a good attendance?

Yours for more and better Sunday schools,
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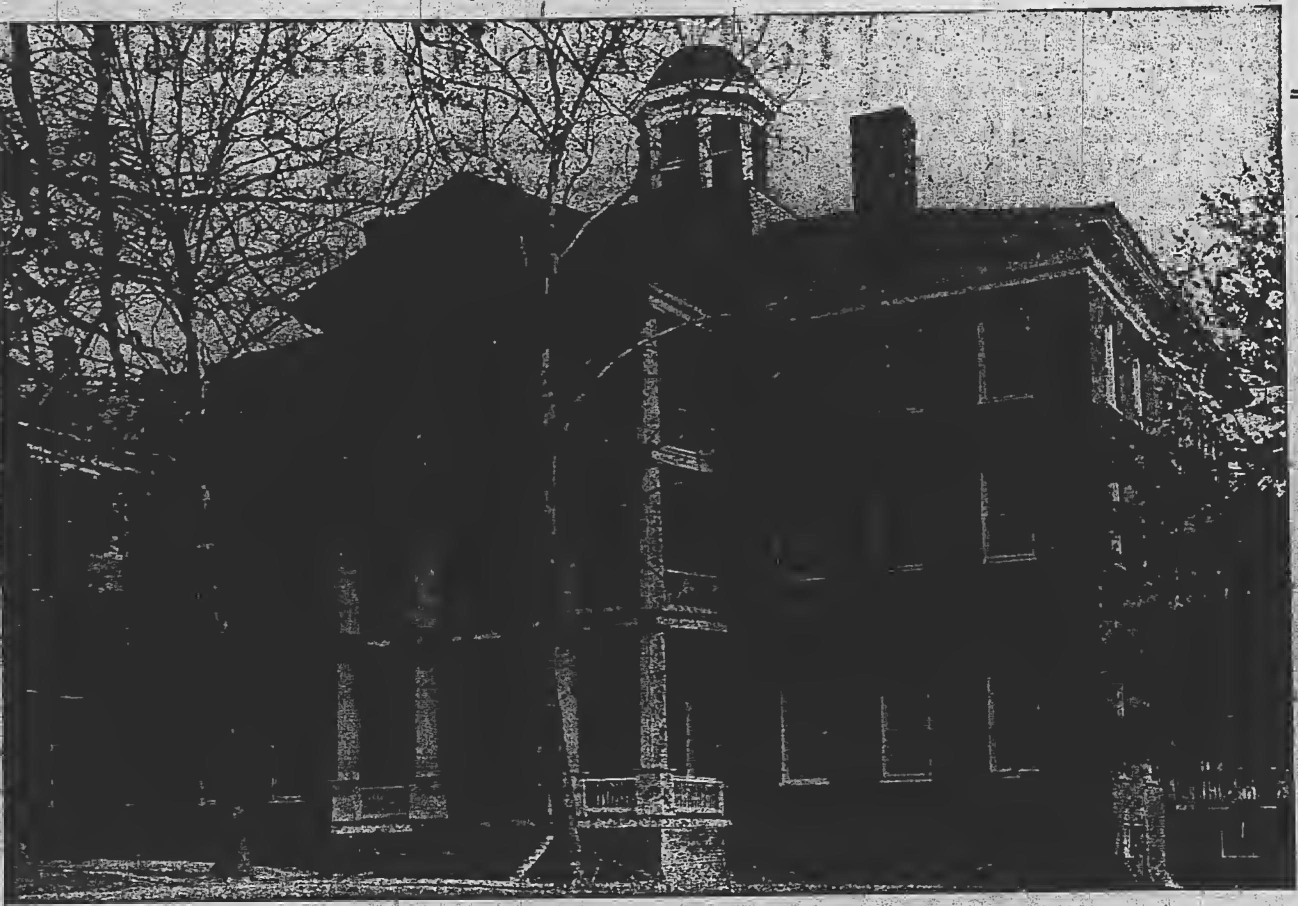

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 60—No. 33. "Prove All Things: Hold Fast That which is Good." Whole No. 2999.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 14, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

STILL OUR HELPER AND GUIDE.

Sometimes we fear that the greatest weakness of the Church in this age is its failure properly to recognize and honor the Holy Ghost as its divinely sent Helper. The most outstanding thing in the inspired history of the early disciples was the wonderful superintendency of this Third Person of the adorable Trinity in their affairs. By order of the Master, they tarried at Jerusalem until He came; they sought His counsel in all their plannings; they dared not go forward with any undertaking until they felt that they had His sanction. He was not merely the witnesser to them of sonship and adoption in the hour of conversion; they realized that the disclosure of that glorious relation was only one of His many offices. They knew that He had been sent forth from the Father and the Son to be their Co-worker, their Teacher, and their Guide. They labored under His direction, and he was the constant testifier to them of God's presence and approval. They knew His voice, and hearkened to it when He gently called.

We are still living in the Pentecostal Age. None of the promises made concerning the coming and work of the Holy Spirit have been revoked. True, we can hardly now expect any miraculous manifestations of His presence—they were unusual even in that period. Nor were they the best and most needed exhibitions of His power. The glory of Pentecost was not in the visible tongues of fire, nor in the noise as of a rushing wind, nor in the miraculous speaking of many languages, but in the illumination and purification of human hearts and in the bringing of thousands into the Kingdom. This highest and divinest of His works the Holy Spirit is still performing in the world. And His enduement of power and daily guidance may still be had by those who rightly seek them. He who prepared Paul for Annanias and Annanias for Paul, who brought Peter and Cornelius together when each had been made ready for the meeting, will prepare the needy for our coming and lead us to them in this day, if we will only let Him. Why should we struggle along in our ignorance and in our own puny strength, when so gracious and mighty a Helper is at hand? The simple lesson of letting the Holy Spirit possess and use us is the one that the vast majority of Christians most need to learn.

A MIGHTY INTELLECTUAL STIMULUS.

The Bible is much criticised and sneered at in this day, but it is still the world's most popular and influential book. Indeed, in this respect it stands supreme and without a rival. As Mr. William J. Bryan has said, with all our boasted progress in learning and enlightenment, the modern scholars and writers have been able to produce nothing that remotely approaches it. A large share of the world's intellectual activity is directly traceable to this marvelous volume, to say nothing of its indirect influence upon the various civilizations of the globe.

In the August number of the The Bible Magazine (New York) President G. R. Grose, of De Pauw University, touches upon this point in a most impressive manner. We quote briefly from his utterance, though we do not wish to be understood as wholly endorsing his view as to the composition of the Sacred Canon:

"Here is a unique library composed of sixty-six books, written in three languages by thirty different writers; its composition covering a period of a thousand years. In this collection of pamphlets and books is gathered almost every variety of literature—history, fiction, poetry, romance, orations, sermons, codes of law, doctrinal expositions, prophecies, and apocalypses. The Bible in its myriad phases 'addresses and creates alert intelligence.' A prominent educator has well said it is 'the most important single educative force in the modern world. Millions have learned to read in order that they might learn to read the Bible; students by the thousands are studying Greek simply to read the New Testament.' The Hebrew language would long ago have been lost to the Christian world but for the desire to read the *ipissima verba* of Israel's prophets and sages. * * * * * * * 'The Bible has performed in modern times a vastly greater educational service than the entire classical literature of the Greeks and Romans.'"

MARRIAGE HELPFUL.

The present age is characterized by an increasing disinclination to matrimony and a decreasing birthrate. In some of the nations these tendencies have developed to such an extent as to become alarming and to call for public legislation designed to correct them. The student of history knows that wherever these symptoms exist they are unfavorable indications as to the health and progress of society; that almost invariably they have been strikingly manifest in the dacadent civilizations of the past. The words of the Almighty, "It is not good that man should be alone," find attestation of their correctness on every side. It is as a home-maker that man attains his highest usefulness on earth and contributes most to the upbuilding of the social order. It is also in the family circle that he realizes his own fullest happiness and largest welfare in this present sphere of existence. The individual who elects to be a bachelor in order to escape the responsibilities of caring for a family loses by such a course vastly more than he gains. For one thing, the wedded man has all the better of it in the way of longevity, as is shown by the following quotation from the New York Independent of July 17:

"In these days of decrease in the marriage rate and late marriages it would be well for people generally to realize that while marriage is not exactly an insurance policy against death and disease, there is probably no single factor that makes so much for the prolongation of life and freedom from the accidents and ailments which often prove fatal to men, though to a less extent to women. The old impression is not only fully confirmed, but the statistical results go far beyond it. The married man's expectancy of life after the age of twenty is nearly double that of the bachelor. In marrying, a man takes not only a better half but he adds to the length of life that he shall live, provided ill fortune or ill conduct does not take his wife away from him by death or divorce."

JUST LET THEM WAIT A LITTLE!

Of all the ridiculous suggestions that have been made in the controversy that the Kirkland-Carnegie deal has brought on, the one that our Methodist people generally do not endorse the position of our Bishops, takes the prize. If those who have intimated this are really sincere, what a rude awakening awaits them in the near future! The majority of the Vanderbilt Trustees were assured just before the meeting of the last General Conference that the Church would stand with Chancellor Kirkland, but they could not muster a corporal's guard in Asheville. And we predict that in this latest bid which they have made for favor, the Trustees will have even less following than they had before. Few of our members are so lost to a sense of decency and self-respect that they do not see the iniquitous significance of an $800,000 prize being hung up as a reward for a decision against the Church in the Vanderbilt lawsuit. The scandal of such a thing is utterly repugnant to them. Already the District Conferences in various places are beginning to speak, and there is no uncertain sound in what they are saying. Soon the Annual Conferences will begin to be heard from, and when they do it will be like the noise of mighty thunderings. Before many moons have passed some of those who are now talking about the people, will be heard lustily crying, "From the people, good Lord, deliver us!"

Soon after the last General Conference, Dr. G. B. Winton was elected President of the Alumni Association of Vanderbilt University, and Dr. Kirkland in addressing that body said: "I am certainly gratified that Dr. Winton can get elected to something. And if he will always run with the right crowd, we will elect him to something else." (See Vanderbilt University Quarterly, July-September, 1910, Page 193.) If the Chancellor is going to be equally kind to all his other clerical supporters in this rebellion against the authority of the Church, and see that they are taken care of, we dare say that he will have his hands quite full at no distant day.

Some snarling cynic has defined gratitude as a "lively sense of favors expected." If your neighbor passes over the back fence some snap-beans for your dinner, whilst you thank him, you have your furtive eyes expectantly upon his roasting-ears and cabbages, that you secretly hope will take the same route as the beans. Such a view is belittling. Disinterested benevolence is quite common. When the Master had lost his popularity, and already hatred was triumphing, a little company gathered at Bethany, in the house of the leper, and Mary broke the alabaster box of ointment and poured it upon his feet. The pages of the world's history are bright with accounts of the gifts and deeds of unselfish affection.

A NEW CREATURE.

By Dr. John T. Sawyer.

The man who is converted to Christianity is **not mended** but **new-made.** Dr. Clarke tells us: "It is vain for a man to profess affinity to Christ according to the flesh, while he is unchanged in his heart and life, and dead in trespasses and sins; for he that is **in Christ,** that is, a genuine Christian, having Christ dwelling in his heart by faith, is a **new creature;** his **old state** is changed; he was a **child** of Satan, he is now a **child of God;** he was a **slave** of sin and his works were death; he is now made **free** from sin, and has his fruit unto holiness, and the end everlasting life. He was before full of **pride and wrath;** he is now **meek and humble.** He formerly had his **portion in this life,** and lived for this world alone; he now has God for his **portion** and he looks not at the things which are seen, but at the things which are eternal."

If, then, a man in order to be a true Christian must be a new creature, the old things passing away and all things becoming new, as Paul puts it, it follows that Christ has not only done a work **for** but **in** every believer, saving not only from the **guilt** of sin, but also from its **power.** Believers are called the elect; if so, it is "through sanctification of the Spirit." They are said to be pre-destined; if so, it is "to be conformed to the image of his Son." They are chosen; if so, it is "that they may be holy before Him in love." Hence, a **holy life** is as good evidence as a man can give that he has a living and not a mere **dead** faith, for genuine faith "worketh by love and purifieth the heart." Some one has well remarked: "Say not that thou hast royal blood in thy veins, and art born of God, except thou canst prove thy pedigree by daring to be holy." If a professor of religion had rather gossip at home or in the house of his neighbor than to take part in a prayer or experience meeting; if he had rather listen to sermons than to practice one of them; if he had rather dissect the preachers and criticise their pulpit manners than to pray for their success or labor for and with them; if he had rather talk about and condemn the many sins he sees in his brethren than to mortify one sin in himself; if he had rather read the newspaper or a novel than God's Holy Word; if he had rather go to the dance, or the theater, or some other essentially worldly assembly than to let his light shine by staying away; in brief, if he acts as though the holiness of Christ was intended to save him the trouble of being holy, he may be sure that, however it may seem to himself or others, his religion is in fact no more than the cant of the hyprocrite or the ravings of a self-deceiver. Such can never be the religion of one who, born of God, is a new creature in Christ Jesus.

It is a mark of the new creature that he has a new and positive love for the Bible. How natural for the young Christian to say, "Why, the old Bible seems like a new book to me now." And it is to him practically a new book. From his earliest years he has been taught, it may be, to read and reverence it; he memorized portions of it in the Sunday school and has acquired a general knowledge of its make-up and contents. No sooner, however, does he truly believe on Christ than a marvelous beauty, never before discovered by him, gleams out upon him from the pages of the old Book. Why is this? Because the same blessed Spirit who inspired the Bible has taken possession of his heart, leading him not only to love the Bible, but opening his eyes to "discern the things of the Spirit."

Right here, it is proper to state that one chief reason why there is so much stunted piety in the Church is that many Christians fail to go on reading their Bibles with the glow and spiritual insight that comes immediately after conversion. They feed more upon harangues about religion and on the weak theology of some of the popular hymns of the day than they do on the pure, unadulterated word of truth. The holiest men in all the ages gone—the men of sturdy piety, vigorous faith and unbending principle—gathered strength from reading and meditating upon God's Word. Those who are most useful in our churches to-day are Bible Christians; feeding upon the Word of God as its sacred pages are lit up, and its inner, spiritual meaning discovered to them by the Holy Spirit—such men are the ones who, in the expressive language of another, "are enabled to strike the kingdom of darkness with blows resounding through eternity." Of a truth, that is a sickly piety that is mainly fed on public meetings, narratives, emotional hymns, sermons and mere excitements. Every Christian should be careful to feed upon the Word of Life.

Let us give an old yet apt illustration just here. Suppose a poor widow left with an only son, and that, years ago, the son went off to lead a sailor's life. One day, while her pastor is with her and they are engaged in religious conversation, a knock is heard at the door and a letter is handed in. At first glance, recognizing the hand-writing of her long lost son, her whole countenance is bathed in joy as she exclaims—"My son is yet alive!" And how eagerly she devours every word of that letter. Suppose, however, instead of thus eagerly reading that letter, she had carefully laid it upon a shelf until the dust of weeks had accumulated upon it before she read it. Had she done so, would she have shown any evidence of love for her son? Or, suppose that after a long time she had taken it down just from a cold sense of duty, or to satisfy conscience, yawning and dozing at the end of each paragraph, would there have been in that any evidence of love for her son? Assuredly not—there would have been nothing of mother-love in all that—and, though she might profess to love her son, her **actions** would flatly contradict her profession.

The Bible has been called a letter from the Father of love from whom we have been so long estranged. It tells of the feelings of his heart toward us and he therein kindly invites us to return to the enjoyment of his favor. If we take little or no interest or pleasure in reading it; if we are not willing to make sacrifices to understand it more fully; if we are delighted with the light, trifling and pernicious literature of the day, and regard the Bible as dry and uninteresting, we may be assured it is because "the love of the Father is not in us." Fed upon by us, hid away in our hearts, enshrined in our affections, God's Word will be to us a sure guide through a world of darkness and perplexity, drying up our tears of sorrow, cheering our saddened hearts, invigorating our inner man, and flashing for us the light of its glorious promises across the valley of the shadow of death.

The new creature has an absorbing love for the Lord Jesus Christ. In battle an officer who had become engaged in a hand-to-hand conflict with one of the enemy, slipped and fell to the ground: instantly, his opponent's sword was lifted for his destruction, when one of his men who loved him threw himself between him and the uplifted weapon and received it in his own heart. Do you not suppose that love to overflowing must have filled the officer's heart, as he arose from the ground covered with the blood of the man who had laid down his life for him? Ah, how is it possible for any one to believe that Jesus interposed his precious self and life between the sword of Divine Justice and his guilty heart, without feeling for his Lord and Savior a boundless love? Wherever we may roam the wide world over, and under all the circumstances in which they may be, we shall find that genuine Christians are able to say as did Peter under the very eye of the Master: "Lord, thou knowest all things, thou knowest that I love thee."

A wounded French soldier from the battle field of Waterloo lay upon the operating table. As the surgeon began to probe for the fatal bullet, the dying man started with a convulsive effort and exclaimed: "A little deeper and you will find the Emperor," meaning that he had Napoleon in his heart. So, wherever you find a real Christian, be his color what it may, be it in the torrid, temperate or frigid zone, you will find that, deeper than the love of home, deeper than the love of kindred, deeper than the love of life itself, deeper than all other loves, is the love of the Lord Jesus. A primitive Christian, brought to the bar of Trajan, was asked, "Art thou a Christian?" His answer was: "I am. I have Christ in me." Trajan then urged him to deny Christ, when he exclaimed, "What! shall I deny my Lord and Master? **I have Christ in me.**" He was immediately led to martyrdom. Ah, yes! if we are indeed new creatures the love of our Lord literally possesses us, and we can suffer and dare all for his dear sake.

Among the very first feelings produced by the belief of the Gospel is joy, and the next is love. Were you in a burning building and could see no way of escape, and some person were to rush in and save your life, bringing you out of the flames, your first emotion would be joy because of your deliverance, but your quick second emotion would be that of gratitude and love to your deliverer. Just so, the genuine convert is found to abandon the scenes of his former gaiety and worldly pleasure wherein he likely bore a conspicuous part. Why? Because he has gotten his heart fixed upon something better. His new-found joy in God and his love to Jesus have given him new enjoyments as much superior to those of the world as the glorious sun is to the fitful light of the taper. His old friends may think that the reason he has left the dance and theater is the dread of hell, or the fear of church censure, or a desire to stand well with his new associates, but they are greatly mistaken. The truth is, he has ceased to find pleasure where before he so eagerly sought it, having begun to drink of those rivers of purest pleasure that are to gladden his soul forever. It is said "a deep trench surrounded the walls of ancient Babylon and that, when opened, it was so deep and large that it could absorb the waters of the great river Euphrates and leave its channel dry." So, the love of Jesus produces such full and satisfying joy in the soul, that all the purely worldly channels of joy and pleasure are left dry and worthless.

The new creature is not engaged running out after worldly and sinful pleasures; and when professors of religion are heard inquiring what **harm** there can be in those things which the world loves and to which worldlings are devoted, it may be put down as a sure sign that the love of Christ is declining in their hearts. Some church people, in the excess of what they style "liberalism and intelligent Christianity," are ready themselves, and to allow the same to others, to walk partly with Christ and partly with the great multitude that throngs the road to death. Such leaning towards that which essentially belongs to and distinguishes the worldly is doubtless an attempt to get something to satisfy conscience and is a virtual declaration that the Bread of Life which cometh down from above does not satisfy, and that therefore they are anxious to find some excuse for getting back to the service of Satan.

Instead of a church member arguing the **rightness** or the **wrongness** of those "diversions which cannot be taken in the name of the Lord," and in regard to the sinfulness of which no truly spiritual person can have a doubt, it were better for him to **examine his own heart.** The Lord has not only warned his people against **going** back but even **looking** back, and they are instructed not to seem to come short. They are to shun the very **appearance** of evil.

Another mark of one's being a new creature in Christ Jesus is a burning desire to rescue perishing souls. If we truly love the Lord Jesus, we see in him not only our own personal Savior but the Savior of the whole lost race of man. Communing with him and he with us, we are sure to have within us a love for sinners akin to his, and to be profoundly impressed with the tremendous fact that he has shed his precious blood for them and longs for their salvation with an infinite longing and solicitude. When we proclaim, as we believe all true Christians can, "Lord, thou knowest all things, thou knowest that I love thee," he asks us as an evidence of our love for him, to go straight to the dying souls around us and, telling them the story of his love, urge them to flee the wrath to come. As we love the Lord who bought us, as we value an eternity of bliss, and as we would not in the day of judgment have the blood of souls upon us, we must, God helping us, do our best to pluck men and women as "brands from the burning." To be privileged to tell the story of the cross; to stand between the Eternal God and perishing men, who are madly rushing on to endless ruin; to thus stand and plead, entreating them to be reconciled to God, is the most solemn, as well as the grandest, work for mortal man this side of eternity. Thank God, this glorious work is not committed to the ministry alone, for it is written: "Let him that heareth, say come." Every saved child of God, (of the ministry and laity, too), may and should engage in the blessed work of winning souls. Just think of it—the men and women whom we daily meet are not the creatures of a day—all is not over with them when they pass the boundary line between time and eternity; no, no! for they are to live as long as God lives, forever, in unspeakable bliss or in woe beyond conception. In a most real sense, every one who has heard, and been made a new creature, is his brother's keeper and a seeker of souls. Under the weight of responsibility in this matter of helping souls to Christ an angel might tremble; and it would surely crush the Christian to earth, if with the command our Lord had not promised his sufficient strength. The Christian's part is the telling of "the old, old story" and the **daily living** of the truth as it is in Jesus; God's part, and he **will do it,** is the giving of success.

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A PREACHER'S RETORT.

A modestly dressed preacher and a gorgeously bedecked young man sat down at the same table in the dining car. The preacher opened the conversation and they chatted pleasantly till a waiter came to take their orders. The preacher gave a simple order of roast beef and coffee, but the gorgeous young man ordered an elaborate spread of many dainty dishes, requiring nearly $5 to settle the bill.

Immediately the conversation began to lag, and, when the meal was served it ceased altogether. The gorgeous young man looked off as he devoured his sumptuous feast, now and then casting a furtive and ever increasingly contemptuous glance at his modest companion.

The preacher's meal was soon ended, and, as he rose and reached for his hat, the gorgeous young man, addressing the gentleman across the aisle, and referring by a nod of his head to the standing preacher, said in a loud and contemptuous voice, heard all over the car: "Some darned fellows are too cussed stingy to buy enough to eat. What's money for, if it ain't to get what you want?"

Instantly the preacher wheeled to face the speaker, his cheeks flushed crimson, his eyes flashing fire. But before he could speak the humor of the situation struck him. His face relaxed into a smile, and reaching again for his hat, he remarked quietly but distinctly, as if merely repeating a favorite proverb: "Blessed is he who considereth the limitations of his own purse, and attendeth diligently to his own business; for, verily, when the asses are branded, he shall escape."

A rotund old gentleman at a rear table broke into a roaring laugh and saluted with a wave of his hand, and there was a general nod of approval. As the now smiling preacher passed out of the diner, the two ladies at the first table smiled and bowed and clapped their hands.

Memphis, Tenn. H. M. ELLIS.

EARLY TIMES OF METHODISM IN NORTH MISSISSIPPI.

V.

The year 1837 was crowned with great success in the Holly Springs District. A new circuit had been organized in the northeastern part of the State called Tishomingo.

"The work was still enlarging and assuming a higher importance in the Chickasaw Purchase. The rich lands had invited a superior class of families to settle in the Purchase and their elevated grade in society required a fair proportion of the best talent in the Conference to be stationed among them.

"The area of the settlements had so enlarged that it became necessary to organize a new District south of Holly Springs, which took the name of Grenada. The principal enlargement of the work which made the new District necessary was in the direction of Choctaw and Chickasaw Counties, around the headwaters of the Big Black and Yallabusha Rivers." (See Jones' History of Methodism, etc.; Vol. 2, Page 397.)

At the Conference held in Natchez, in December, 1837, with Bishop Andrew presiding, the following appointmens were made:

Holly Springs District, John M. Holland, P. E.; Holly Springs, Joseph Travis; Holly Springs Circuit, W. Craig, W. B. Walker; Salem, John W. Ellis; Oxford, A. J. S. Harris; Pontotoc, Samuel M. Kingston; Tishomingo, N. R. Jarrett.

Grenada District, D. O. Shattuck, P. E.; Grenada, William Pearson; Coffeeville, John D. Deskins; Choctaw, Wm. McD. Martin; Chicasaw Mission, Wm. G. Gold; Yallabusha, John D. Neal.

Rev. John M. Holland, presiding elder of the Holly Springs District, was a recent transfer from the Tennessee Conference. He was born in Williamson County, Tenn., in 1802 or 1803; was admitted into the Tennessee Conference, on trial in the autumn of 1822. There he served effectively circuits, stations and districts until his transfer to the Mississippi Conference in 1837.

He served on the Holly Springs District two years and as agent for the Holly Springs University one year. At the close of 1840, by the change of Conference boundaries, he fell into the Memphis Conference and was made presiding elder of the Memphis District, where he closed his earthly labors in the prime and vigor of his manhood. "During the latter part of the summer of 1841 while on a remote portion of the District, he was taken sick and was conveyed to the town of Bolivar, where on the 18th of August he fell asleep in Jesus. He died away from home; died at his post; died giving glory to God. His remains were interred in Bolivar.

"Few men combined so many elements necessary to constitute an able preacher as did Mr. Holland. His person was attractive. He was about five feet ten inches in height, slender, but very erect and elastic; his face was smooth and complexion ruddy; his hair dark and eyes black; his features well formed and his countenance open and very pleasant. His manner in the pulpit was easy and graceful—no ostentation—no attempt at display. His voice was full, clear and musical; his articulation was distinct. His style was chaste and his words well chosen. His mind was logical and his exposition of the Scriptures clear and satisfying. His sermons were well matured and delivered with earnestness and power and they seldom failed to produce conviction in the minds of his hearers. It was not uncommon for his whole audience to be sensibly moved under his preaching.

"He was an indefatigable laborer—nothing was suffered to divert him from his work. In the city and on the frontier, he was always found at his post, the faithful and earnest preacher, and the ever watchful, diligent and devoted pastor.

"He was an itinerant indeed. In the Cumberland Mountains, in the Valley of Middle Tennessee, in North Alabama, through the western portion of his native State as far as the banks of the Mississippi River, and in Mississippi as far south as the waters of the Yallabusha this eminent servant of Christ proclaimed in eloquent strains the tidings of salvation and was instrumental in bringing many souls to God." (See McFerrin's History of Methodism in Tennessee. Vol. 3, Pages 87-91.)

In his "Autobiography" Rev. Joseph Travis, who was associated with him two years in Holly Springs, thus writes of him: "He was an experimental and practical preacher, excelled by few. He was unfortunate in his temporal affairs. The Mississippi epidemic (speculation) had well nigh ruined him in some unguarded trades; yet he maintained his piety and zeal to the last. * * * * * By some of the enemies of Christ he was persecuted and spoken evil of, and I am sorry to add that some members of the Church treated him unkindly."

But of the integrity of John M. Holland there was never any doubt by the masses of sober thinking people who were cognizant of the facts, as this writer has frequently heard from those who knew him well. G. W. BACHMAN.

Winona, Miss.

PREACHER PRESIDENTS AND PROFESSORS.

Editor Advocate: In your issue of July 24 is an article by "A Methodist Layman," confessing to unwonted frankness and benevolence, manifesting meanwhile undisguised and unwarranted prejudice against the prevailing custom of our Methodism placing preachers in charge of our educational institutions and in professorships. And he lodges the allegation that the unduly small patronage of our schools and colleges is in consequence of said custom.

He proceeds (and being a layman it is not surprising) upon a false conception of the pastoral office and accordingly limits the jurisdiction of the preacher. Carried to its logical conclusion his limitation would require the making of presiding elders, Bishops, and General Conference connectional officers out of laymen exclusively, along with college presidents and professors. In her wisdom, however, our Methodism regards the administrative function in some instances as emphatically pastoral as the shepherding of a congregation in its organized capacity.

The Methodist Church recognizes a distinctly divine call to teach, in the technical sense, as well as to preach. In the business of teaching her record has been that of a pioneer, and unimpeached in efficiency, while her uniform habit has also been to appoint her most devoted preachers in charge of such pre-eminent pastorates as her schools and colleges manifestly are. If ever a shepherd in the most Scriptural sense were needed, such a position demands him. The college household, no whit less than the ordinary congregation, requires the most intimate and tender care and oversight in administration of "one called of God to this ministry as was Aaron."

Moreover, there are some shining examples where laymen presidents, lacking the doctrinal integrity, and devoid of those fine ministerial bonds which intimately and strongly bind one to the Church, have unconsciously (else intentionally) alienated members of the student body, and the institution practically, from the mother that nurtured them—thereby thwarting the very design of the Church in engaging in educating her wards.

Touching the allegation anent the paucity of patronage, we confidently deny the same and defy the "allegator." Let aim bring the proofs. The **onus** is upon him. He simply can not do it.

Yours for Christian education, under the fostering care of a loyal and consecrated ministry, backed by a faithful church membership.

A METHODIST PREACHER.

THE SAILORS' REST AT GULFPORT.

As the result of a resolution adopted by the Woman's Council during the annual session held in Birmingham last April, withdrawing support from the Sailors' Rest at Gulfport, the impression has gotten abroad that the Bethel has been closed, and that work among the sailors at the said port by our Church has ceased altogether. As Secretary of the Board of Missions of the Mississippi Conference, I desire to say that this impression is erroneous. The withdrawal of support on the part of the Woman's Council does not take effect until next December, and even if that support had been withdrawn immediately after the passage of the resolution in question, some means would have been devised by the Mississippi Conference Board of Missions to keep the Bethel going until the session of our Annual Conference. I am glad to say, reports to the contrary, notwithstanding, that Rev. W. T. Griffin, the diligent and faithful Superintendent, is at his post of duty, and that the Bethel is in active operation.

Gulfport is visited annually by over three hundred ships from all parts of the world, having in their employ not less than 5,000 sailors, who sorely need while in port and ashore the steadying, encouraging, uplifting influence of Christian workers and of a rendezvous under Christian auspices. The Bethel is indeed a home to them while in port. During the year 1912 there was an attendance of 3,169 upon the gospel services, and of 10,920 at the Reading Room. Five hundred and six visits were made by the Superintendent and his helper to the ships, and 7,630 tracts and booklets and 309 Testaments were distributed among the sailors.

Gulfport is fifty miles nearer the Panama Canal than any other port in the United States, and is acknowledged to be the largest lumber port in the world. In view of the growing importance of this seaport, it would be nothing short of a calamity for our Church to abandon mission work among the sailors there in this hour of golden opportunity. To sound a retreat when all the signs are calling us to go forward would be shameful indeed.

The Bethel has the hearty endorsement not only of the Presiding Elder of the Seashore District and of the Methodist pastor, but also of all the Protestant pastors at Gulfport. It is sincerely hoped that the Home Department of our General Board of Missions will see the way clear to co-operate with our Conference Board in continuing and maintaining this highly important missionary enterprise. M. M. BLACK,

Secretary Board of Missions
Laurel, Miss. Miss. Conference.

Secular News and Comment

By Rev. A. J. Gearheard.

An Amite (La.) paper says: "With a $2,000,000 strawberry crop, a dairying industry second to the largest in the South, trucking gardens without a parallel, both in point of production and remuneration, lumber interests of huge dimensions, why should we be classed among the drones? Truly, Tangipahoa Parish is the garden spot of Louisiana."

* * *

A recent report, after a minute spectrum examination, is to the effect that light passing through red glass exercises a neutralizing effect upon the lacteal microbe that is responsible for the souring of milk. It is therefore concluded that milk kept in red bottles will remain sweet a much longer time than that kept in clear or other colored bottles.

* * *

A news report dated July 31 states that Great Britain has definitely decided not to participate in the Panama Exposition at San Francisco in 1915. It is rumored that this decision on the part of Great Britain is in retaliation for this country's action in taxing foreign vessels passing through the Panama Canal while exempting her own engaged in coastwise trade.

* * *

Two hundred camels are soon to be brought from the Far East and placed on the deserts of Arizona, New Mexico, and Texas. It is the opinion of ranchmen in the West that camel culture can be made to be profitable. This is not the first time, however, that this experiment has been proposed. Hon. Jefferson Davis, President of the Southern Confederacy, when he was Secretary of War during the Pearce administration, led in a similar movement which proved to be a failure.

* * *

Forty thousand acres of land lying immediately adjacent to New Orleans, on the Algiers side, and alongside McDonoghville and Gretna, will be drained within the next seven months, the contract having been awarded to a New Orleans firm to install the largest pumping plant in the world for that purpose. The great pumps will cost $100,000, and have a capacity of 1,000,000 gallon of water per minute. The plant will consist of four nine-inch pumps, besides several smaller ones.

* * *

As a result of observing the success of the parcel post department of the United States Post-office, the Interstate Commerce Commission on August 4 ordered reductions in express rates by all companies, which will net an annual saving to the American people of $26,000,000. It was learned that express companies have in the past declared regularly more than 250 per cent dividends on the capital invested. In the future, it will be cheaper to send packages weighing more than four pounds to distances in excess of 200 miles by express.

* * *

In France the public roads are to be named as the streets are in an American city, and the name of the road is to be placed at every crossing. In this way it is believed that tourists will be able to travel anywhere they wish to go without danger of losing their way. We think the same plan would be a wise one if put into effect in this country. Oftentimes, while driving on the prairies of Louisiana and Kansas and in the forests of Arkansas and Missouri we have wished for some hint at a road crossing as to where we were.

* * *

Dr. George W. Crile, a noted surgeon of Chili, Ill., has compounded an anaesthetic that is said to be powerful enough to shut off the area of an operation from the brain for several days, and at the same time not affect the patient in the exercise of his senses. The wonderful discovery has been demonstrated before the British Medical Association by Sir Berkley Moynihan, Professor of Clinical Surgery of the University of Leeds, who pronounces it to be the greatest contribution to the science of surgery within the last decade.

* * *

Dr. Rudolph Matas, who is one of the South's most famous surgeons, is now in London, England, attending the International Medical Congress. He is reported to have read a paper before that body, which is composed of 10,000 of the world's leading surgeons, on the subject of "Aneurism." He was at first represented as having given the result of personal experiments in the transplanting of organs from one animal to another, but his colleagues in New Orleans discredit the report. They claim that he has made few, if any, experiments of that nature.

* * *

Hon. John Lind, four times Governor of Minnesota, has been sent to Mexico as the personal representative of President Wilson. He is not an ambassador, nor has he ambassadorial powers. The view that the Mexican authorities have taken of him and his mission is that he is a federal spy. President Huerta has notified the United States authorities that he would be an unwelcome visitor. There is no question but that the Mexican situation is a most trying one, and, in our opinion, it is time for the United States to take a definite stand for some kind of a policy.

* * *

Senator J. Hamilton Lewis is reported to have delivered an address in Washington favoring a national "Fathers' Day." He is quoted as having said that we now have a "Mothers' Day" and a "Children's Day," but that we are neglecting the fathers. As we understand it, Children's Day is purely a practice within the Sunday schools of the Churches, and a lamentably large number of them forget to observe it, and Mothers' Day exists in a sentimental way only. If Fathers' Day should be started with a federal law behind it, it might have some chance, but we fear that Mr. Lewis' legislative talents are being misdirected.

JUDGE BUCKLEY'S CHARGE.

(We take from the New Orleans Picayune Judge Buckley's admirable charge to the grand jury of the Lauderdale County Circuit, which was delivered in Meridian, Miss., on August 4.)

"A fierce battle has been raging in Meridian for some time between the moral and immoral forces, and the question has been which would likely predominate. I am pleased to note that the Christian people have at last become aroused from their Rip Van Winkle state, and proclaimed to the world that houses of prostitution should not run unmolested in the Queen City of the East. I have made a close search of my Bible to ascertain if the practice was in any wise justified. The result of my investigation was that I found it severely condemned by all of the divine writers on the subject. Whenever houses of ill fame are located and permitted to run without molestation by the officers there you will find gambling and blind tiger whiskey dispensed, because all go hand in hand, to ruin and make moral lepers of our boys. The law is plainly written on the subject, and I propose to enforce it so long as it stands in full force and effect.

Go After the Owners.

"It is necessary for the women to have places of abode, therefore I want you to first go to the root of the evil by locating the renters and owners of the houses. After you shall have acquired that knowledge, then you should indict each and every landlord, as is your plain duty under a recent decision by our Supreme Court, styled the State vs. M. G. Treweilder, appealed from Coahoma County. Then turn your attention to the women and indict them under the common law for running bawdy houses, or under our present statute defining vagrants. You have no right to persecute them. You haven't any legal authority whatsoever to say to the unfortunate women that they must leave Lauderdale County and burden some other community. However, it is within your province to say to them that if they propose to live in the beautiful and enlightened city of Meridian that they shall show reverence and respect to the law, as it is written for the State of Mississippi.

"Social" Clubs Scored.

"If the officers have been intentionally ignoring the enforcement of the law, your duty is plainly written and outlined under sections 1301, 5056 and 5062, Code of 1906.

"Our Legislature ought to come to the relief of the Christian people by eliminating the drinking features of the social clubs in Mississippi. By so doing it would be instrumental in rescuing many bright lives from the treacherous road which they are now following, and such lives would become shining lights in the community of their residence.

The Bank Situation.

"It seems that there has been a perfect mania for polluting, wrecking and destroying banks over the State of Mississippi within the last twelve months. The result emanating therefrom is that unhappiness, distress and poverty have been brought into the homes of numerous poor people who have been saving up their little mites for a rainy day. I know of an instance where widows with orphans, poor single ladies and a superannuated preacher had been saving up their small earnings for many years so that they could have a sustenance during their declining years. All was without warning taken away from them by the wreckage of a bank in which they had made their deposits, believing that the officers of the institution would guard and protect the same."

CHURCH EXTENSION HAND BOOK.

"The Church Extension Hand Book for 1913" is off the press and is being distributed over the Connection. It is a paper-bound volume of 527 pages, and is brimful of interesting matter. It contains not only the proceedings of the last meeting of the General Board of Church Extension at Dallas, Texas, and a summary of the work done by each of the affiliated Annual Conference Boards, but also much important information of a historical and general character. Impressive illustrations are scattered throughout the book and add not a little to its attractiveness and value. We jot from its instructive pages the following figures: Number of "Societies" in Southern Methodism, 19,597; Number of Houses of Worship, 16,327; Homeless Congregations, 2,270; Number of Parsonages, 5,449; Homeless Preachers, 1,093. During the 31 years of its history this Board has donated to churches and parsonages, $2,610,378.93, and has loaned to them $1,356,062.83, making the total amount invested in them, $3,966,441.76. Of our churches, 8,692—more than 50 per cent—have received assistance; and 2,261 parsonages have been helped. This is, indeed, a remarkable showing. Great is our Church Extension work, and Dr. W. F. McMurry is its prophet!

NOTICE.

To pastors, Sunday school superintendents, and workers in Women's Missionary societies: I have arranged for a stereopticon lecture on "An Evening in China." It consists of 101 views of China. I shall give it in each of the churches on my charge. While the slides are in my possession, I would be glad to give the lecture for the benefit of any church, Sunday school or Missionary society. My terms are from 30 to 60 per cent of the proceeds from sale of tickets, the exact figure depends on how great a distance I would have to travel in order to deliver the lecture. Will make no lecture dates earlier than September 2. Will send endorsement of lecture on application. Yours fraternally,

W. F. McCRORY, Bell City, La.

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Church News

Of the 267 students attending the last session of Emory College, at Oxford, Ga., nearly fifty were preparing for the work of the ministry.

* * *

The Southern Baptist Theological Seminary, at Louisville, Ky., had last session an attendance of 328 students. This is claimed to be the largest enrollment of any theological school in the world.

* * *

Rev. William A. Sunday, the noted evangelist, is reported to have so many engagements ahead that he recently told a committee inviting him to conduct a revival campaign in Philadelphia, Penn., that he could not reach that city within two years.

* * *

The Central Christian Advocate (Methodist Episcopal) is proposing a centennial celebration of the introduction of Methodism into the section formerly called the Missouri Territory—a territory which embraced Illinois and very nearly all of the Northwest.

* * *

The Roman Catholic parochial schools in New York City and Brooklyn are reported to have an enrollment of 110,000 pupils. A new high school building which is valued at $500,000, and which the Jesuits are erecting, is expected to be opened in New York on September 1.

* * *

Rev. H. K. Boyer, Superintendent of the Children's Home at Winston-Salem, N. C., reports that he has secured pledges amounting to $30,000 for the liquidation of the debt on that institution. About $20,000 more is needed to free this property from all incumbrances.

* * *

The revival preaching at the Arcadia (Mo.) Methodist Assembly this year was done by Dr. E. G. B. Mann, of Lexington, Ky. The service which he rendered in the pulpit has been highly commended by the correspondents of some of our church papers. Dr. Mann is an indefatigable worker, and is unusually versatile in his gifts.

* * *

Dr. H. A. Boaz, who for the past two years has been Vice President of the Southern Methodist University, at Dallas, has again been chosen President of the Polytechnic College, at Fort Worth—a position which he formerly filled with much distinction—and has signified his acceptance.

* * *

Rev. W. C. Watson, Commissioner for Galloway College, at Searcy, Ark., reported to the Western Methodist a few days since that he had secured for that institution $39,000 in cash and good bankable paper. He is still engaged in a canvass for funds for this school, and is also looking after the matter of securing pupils in his rounds.

* * *

All the District Conferences of the M. E. Church, South, in Virginia have adopted resolutions requesting the Methodist people of that commonwealth to absent themselves from the State Fair as long as the Directors persist in allowing barrooms to be operated on the grounds. The Virginia Baptists are also said to be in sympathy with this boycott movement.

* * *

Goucher College, of Baltimore, has a new President in the person of Dr. W. W. Guth, who for the past five years has been President of the College of the Pacific, at San Jose, Cal. He was born in Nashville, Tenn., forty-two years ago, took his bachelor's degree at the Leland Stanford, Jr., University and his Ph. D. degree at Halle, Germany. He is a minister, and has written several valuable books.

* * *

As a result of the generosity of Col. J. P. Branch, a leading Methodist layman of Virginia, who has given $1000 for its establishment, Centenary Church of Richmond will hereafter have a scholarship in Randolph-Macon College. The pastor of this congregation is Dr. W. J. Young, one of the four trustees who recently registered the ringing protest against the consummation of the Carnegie-Kirkland scheme concerning the Medical Department of Vanderbilt University.

* * *

A contemporary makes the following comment upon the Presidents of the United States: "Eight were Episcopalians, seven were Presbyterians, four were Methodists, two were Congregationalists, and two were Unitarians. The first five had farmers for their fathers. Then came a lawyer; then two farmers. Then came a statesman and a jurist; then four farmers. Three other Presidents had farmer fathers. In all, fourteen Presidents were the sons of farmers. * * * * The father of Andrew Johnson was a sexton and a constable."

* * *

The American Sunday School Union is offering $2,000 in three prizes for three books. The first prize of $1,000 is offered for the best original work upon "Christian Unity: Jesus Christ's Idea of it; How and Why it Should be Realized Today." The other two prizes are offered for the best and second best original works upon the topic, "Amusements: How Can They be Made to Promote the highest Well-being of Society?" These prizes are $600 and $400 respectively. For full particulars address, The American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa.

* * *

Rev. Jerome Duncan, presiding elder of the Fort Worth District, and a leading member of the Central Texas Conference, died suddenly from apoplexy on July 21. Bishop Atkins has appointed Rev. H. W. Knickerbocker, pastor of the Central Church of Fort Worth, to succeed Mr. Duncan temporarily. He will serve the District in connection with his present charge until the Bishop decides upon some permanent arrangement. It is stated that all the pastors in the District have certified their willingness to carry on the work until the meeting of the Annual Conference, and let the salary that her husband would have earned go to Mrs. Duncan.

RUSTON DISTRICT CONFERENCE.

The Ruston District Conference convened at Athens, Louisiana, July 22, and lasted three days. It was in every way a profitable and enjoyable conference. The town of Athens "did itself proud" in entertainment. All homes were thrown open to the delegates. Several were heard to say: "Lets vote the Annual Conference to Athens while W. W. Perry is pastor."

The opening sermon was preached by Rev. T. J. Warlick, of Homer. His theme was: "The Fatherhood of God." It was a great sermon.

The visitors to the conference were Rev. A. I. Towusley, State Epworth League Secretary; Rev. P. O. Lowrey, Sunday School Field Secretary; Dr. R. H. Wynn, President of Centenary College; Rev. P. H. Fontaine, Superintendent of the Louisiana Methodist Orphanage; Prof. R. E. Bobbitt, President of Mansfield College; Rev. T. H. Morris, pastor of our Church at Mansfield, and Rev. H. W. Cudd, recently graduated from Centenary College. The messages brought to the conference by these visiting brethren were worth while. Our college presidents represented our educational interests with credit to themselves and to the cause of education. Dr. Wynn said that one of the greatest needs at Centenary College just at this time was a Loan Fund which lege just this time was a Loan Fund which would enable the poor boy to pursue his studies without financial embarassment. In view of the fact that the Shreveport District has created a commission to raise $1000 by September 1, for this Loan Fund, the Ruston District appointed a like Commission. The report of this committee was as follows: "We your committee beg leave to make the following recommendation touching the raising of the Loan Fund for Centenary College, Ruston District:

"1. The election of a District Commissioner of Education, and nominate Rev. E. K. Means, of Arcadia.

"2. A Committee to co-operate with the Commissioner of Education, and nominate for this purpose C. O. Ferguson, Homer; Judge W. C. Barnett, Arcadia; Sam Collins, Ruston."

About $500 was subscribed at the Conference.

The reports from the churches were all encouraging. Both preachers and laymen were hopeful. Several revival meetings have been held. In making the reports no interest of the Church was overlooked. Rev. C. B. Carter, the presiding elder, has first-hand information about every church in the district; hence his questions were always pertinent.

The following young men were granted licenses to preach: James E. Napper, Franklin P. Moss, John F. Dring, and Joe C. Sutton.

Albert Dean George was recommended to the Annual Conference for Admission on Trial.

J. M. Miller, A. Hoffpauir, P. K. Abel, and C. H. Henry were elected as delegates to the Annual Conference, with J. L. Lay, W. C. Barnett, W. J. Johston, and M. C. Tarpley as alternates. R. T. McLendon was elected district Lay Leader. The next District Conference will be held at Haughton.

W. W. HOLMES, Secretary.

REPORT OF THE GENERAL BOARD OF MISSIONS.

The Sixty-Seventh Annual Report of the Board of Misions of the M. E. Church, South, is on our table. It numbers 289 pages, and contains the proceedings of the last general meeting of the Board, reports concerning their work from our several Secretaries, and fresh and up-to-date information from every field where our missionary forces are operating. The receipts on the foreign assessment showed last year a falling off of about $60,000; but the collections for missions, taken as a whole, are encouraging. The following are the figures: Foreign Department—General Work, $543,936.37; Woman's Work, $293,823.95; Total, $837,760.32. Home Department—General Work, $100,140.55; Woman's Work, $241.138.87; Total, $341,299.42; Grand Total from All Sources, $1,179,039.74. This shows an increase in the income of the Board over that of the preceding year of $92,356.74. The indebtedness of the Board on January 1, 1911, was $220,121; on January 1, 1912, $145,267; on January 1, 1913, $121,943. So the reduction of the debt during the past year was $23,224. This volume has as a frontispiece a fine picture of Rev. W. P. Turner, Georgia's noble son, who after more than a score of years of splendid service in Japan, fell at his post in Hiroshima on March 10, 1912. Our pastors and others interested in the great cause of missions will find in the pages of this Report much to interest, hearten, and enthuse them.

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R. H. WYNN, President

THE GIRLS' MISSIONARY CONFERENCE.

We had a great time in the Girls' Missionary Conference held at Booneville, Miss., July 12-14. Rev. S. A. Brown conceived the idea of this conference out of his desire to do something for our girls, by way of counteracting the allurements of the world, and of causing them to realize that they have a part and a place in the great work of the evangelization of the world for Christ. The full fruition of his fondest hopes was realized in the splendid success of this Conference. Forty delegates were in attendance from the various churches in the Corinth and Aberdeen Districts, and great enthusiasm and spiritual power were manifested from the opening to the closing session.

This Conference was held under the auspices of the Young People's Missionary Society of the town, and the Woman's Missionary Society also rendered able assistance and manifested great interest in its each and every session. The people of the entire community opened their homes and hearts to the young people, and dispensed with lavish hands such hospitality as the people in the old ante-bellum days of our Southland were noted for. The sermon on Sunday at 11 a. m. was preached by Rev. S. L. Pope of Ittabena, and was a masterful and helpful one. I count it very fortunate that we had in this Conference Miss Lillie Louise Hartwell of Water Valley, Second Vice-President of our Conference Society, and Miss Corinne Rogers of New Albany, District Secretary of the Corinth District. It meant a great deal to the girls in attendance upon this body to come in touch with these consecrated young women, who are devoting their time and talents to the cause of missions. Miss Hartwell is a graduate of the Scarritt Bible and Training School, and has had three years' experience as a city missionary; while Miss Rogers has taken a course at our Training School in Nashville, and is one of the most wide-awake District Secretaries in our Conference Society. These young women delivered most helpful addresses, and in addition thereto, Miss Hartwell held several conferences with the girls, and Miss Rogers conducted an Institute for the Woman's Auxiliary, on the day following the close of the Girls' Conference. Mrs. J. H. Mitchell was also present throughout the entire session of the Conference, and in addition to the valuable help she rendered, she added tone and dignity to our Conference by her presence.

At the service on Sunday afternoon God's Holy Spirit was manifested in great fullness and power. Almost the entire audience responded to a proposition for reconsecration, and a sweet young woman of the Memphis Conference, a Miss Duncan, who was visiting her sister in Booneville, signified to that audience that she was preparing to do work in the foreign field as a Kindergarten teacher. Another young woman signified her decision to accept Christ as her Savior. On Monday morning in a consecration service conducted by Miss Hartwell, twenty girls responded to an appeal for volunteers to devote their lives to the Master's service. We failed to secure the names of all of these girls; but of those we talked to afterwards, eight expressed the clearly defined and positive desire to prepare themselves for mission work. Among that number were two bright, intelligent girls from my own church. Of course, some of these girls are quite young, and unless the impressions of this Conference are followed up, they may be turned aside from this decision. From the great number who responded, I could but feel that possibly they were somewhat confused in regard to the appeal; but it has occurred to me since that possibly my faith was too weak to take in the results of this meeting, and for this reason I'm apologizing, as it were, for my shortcoming in this respect. However that may be, I'm sure that God's Holy Spirit moved mightily upon the hearts of those young girls upon that occasion, and I request each woman in the Missionary Society of the North Mississippi Conference to unite with me in coming boldly to the throne of grace and asking God to so deepen and sanctify the impressions of this Girls' Conference as to open the way for each one of those who expressed such a desire to prepare herself to do specific work in the mission cause. This young life is the hope of our Church, and the hope of our Woman's Missionary work to-day. For, in the language of our lamented Bishop Galloway, "it is not intended that the rich-bounding young life of the Church should be expended in mere local enterprise or exhausted in the fruitless effort to find innocent social diversions. Broad and definite aims should command its splendid energies. Great connectional causes challege its ardent support."

When I consider the curtailment of work already begun, at home and abroad, by our Woman's Missionary Council, on account of the lack of workers and funds, and then think of the results of this Conference, I'm inclined to think that this may be God's plan for supplying the deficit in funds and workers. These girls had been told of this curtailment of work, and of how largely the call for workers had exceeded the supply at the Council meeting in Birmingham last spring, and how that thirty cities and mill communities had to go without deaconesses and missionaries; and an earnest appeal was made, that a great number of girls might go out from that body with the clearly defined purpose of preparing themselves to supply this great need. Yet I found myself astounded at the result. God grant that this Girls' Conference may prove an epoch in the history of our Woman's Missionary work in the North Mississippi Conference.

Now, from my directory, I find that there is no department of our Woman's work that needs developing so much as the Young People's Work, and Miss Hartwell and I have agreed that Brother Brown has suggested the plan for the development of this department. Consequently she is bubbling over with enthusiasm and plans for a Girls' Conference at Water Valley, embracing the third Sunday in August. I feel too, that through two other similar Conferences we migbt be able to reach many more of the young girls in the North Mississippi Conference. We would like to know if any of our women or pastors will volunteer to assist us in a Conference for their own and an adjoining District.

Special emphasis was given the social feature throughout the Booneville meeting. A reception was enjoyed the first evening, while a picnic was given on the last afternoon. This picnic was held at a picturesque lake, nestling among the hills out in the suburbs of the town, and I have never seen a crowd of young people enjoy themselves more than those present did upon this occasion. When the Church of God provides social entertainment for its young people rarely do the dance, the theater, and card table attract them. But it takes mottoes, badges, colors, and flying banners to harness the young life of our Church and turn it in the right direction. And when this is done what a mighty impulse does the Church of God receive! Frequently have I heard it said in this day of development along Sunday school lines, that the Epworth League is now a non-essential—that the same work is being done in this day through the organized Sunday school classes. Now, as a teacher of an organized Sunday school class, and as a former Epworth Leaguer, I want to say just here, that the work of the Epworth League is not being done through the organized Sunday school classes; nor do I believe it can be done in that way. No, the Epworth League is the training school in which our young people are trained and prepared to fill every place of usefulness in the Church, and to become missionaries and deaconesses. As president of our Conference Society, I want to say just here, that I do not want the work of the Missionary Societies to supplant in any manner the work of the Epworth League; but instead I'm recommending the correlation of Missionary Societies with the Epworth Leagues. Our Council has issued a leaflet on this subject, which I commend to all Epworth League and Missionary workers. All of the leading young women who attended our Girls' Conference and took part in its proceedings gave testimony to the fact that if they are worth any thing to the Church, it is largely due to the training received in the Epworth League. This may seem a digression from the subject in hand; but for good reasons, I deem it most timely.

MRS. VIC THOMPSON HOYLE,
President North Mississippi Conference
Missionary Society.

LIBERAL CHRISTIANITY.

It is growing quite common to charge fossilism on men who believe the Bible. A Christian man is engaged in mining out West. One day as he was walking by a group of mining men he overheard one of them say, "That fellow believes the Bible. What do you think of that?"

In New York there was a large gathering of preachers to discuss the Bible. The secular press reported that out of forty or fifty distinguished divines there was not one who defended the Bible. One of the members was reported to say that Abraham had no call from God, but only had a natural dream.

Four young men were admitted to the Christian ministry lately after they had made this statement: "'That they desired more evidence before they could form definite opinions concerning the virgin bith of Christ, the authenticity of the Pentateuch, the canonical standing of the gospel according to St. John, and the Resurrection."

These young capped and gowned fledgelings, holding in thin hands a diploma from a Theological School, say, like the miners of the West: "That fellow believes the Bible. What do you think of that?"—Texas Christian Advocate.

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Experienced man teacher, with college training, wants school work for the coming session. Address "R," this office.

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WHAT THE MINUTES SAY.

We are but minutes, little things—
Each one furnished with sixty wings,
With which we fly on our unseen track;
And not a minute ever comes back.

We are but minutes; each one bears
A little burden of joys and cares;
Take patiently the minutes of pain;
The worst of minutes cannot remain.

We are but minutes. When we bring
A few drops from pleasure's spring,
Taste their sweetness while ye may;
It takes but a minute to fly away.

We are but minutes. Use us well;
For how we are used we must one day tell.
Who uses minutes, has hours to use;
Who loses minutes, whole years must lose.

—Sailor's Magazine.

SWALLOWED HIS "OBJECT."

"Object" drawing has brought a new anxiety into the schools. In certain districts youngsters may be seen moving schoolward with hatchets, knives, hammers, chisels, and similar things, as materials for their drawing lesson. The other day, just as one of these lessons was about to begin, a small boy was found standing tearfully at his teacher's desk.

"I've swallowed my object," he explained, with an alarming gulp.

"What was it?" asked the teacher, anxiously.

"A banana," replied the would-be artist with a final gulp.—Continent.

"AIN'T I WORTH MORE THAN YOUR TAXES?"

"Daddy, ain't I worth more to you than your taxes? If you vote 'wet,' maybe I'll be a drunkard some day."

Returning from a recent local option meeting in Cheboygan County, Mich., a lad climbed upon his father's lap and asked: "What way will you vote, pa—'wet' or 'dry'?"

"'Wet,' of course," replied the man.

"Pa, why will you vote 'wet'?" the child continued.

"Because," returned the parent, "the saloons help to pay my taxes."

The little fellow had been deeply impressed by the lecture at the schoolhouse around the corner that evening, and he failed to comprehend how his own father could not understand as he did. Innocently he then asked the foregoing question and made the awful prediction that some day the saloons that "help to pay the taxes," as that father explained, might drag down that same boy to the grave of a drunkard!

The small son wanted to know which was the most vital, a human life or a mere tax levy. Should a father value a few paltry dollars, paid in just taxes, above the very life of his own flesh and blood? That's what the Cheboygan laddie wanted to know.

It was a sleepless night for that father, for those dreadful words kept ringing in his ears: "If you vote 'wet,' maybe I'll be a drunkard some day."

To-day there isn't a stronger advocate of temperance in all of Michigan.

"That boy is worth more to me than all the property I could ever own," he declares emphatically.

Other fathers, how about you?—Michigan Issue.

LITTLE BY LITTLE.

A hundred years ago there lived a little boy in the city of Oxford, England, whose business it was to clean the boots of the students in the famous university there. He was poor, but bright and smart. No boy could make a boot shine better than he. He was one of the few young workers, whose rule it was to do everything well; and so he blacked boots well. He earned his daily bread in this way—and the more polish on the boots the sweeter was his bread.

Well, this lad, whose name was George, grew rapidly in favor with the students. His prompt and hearty way of doing things, his industrous habits, and his honest and faithful deeds, won their admiration. They saw in him the promise of a noble man; and so they proposed to teach him a little every day. Eager to learn, George accepted their proposition; and he soon surpassed his teachers by his rapid progress. "A boy who can black boots well, can study well," said one of the students. "Keen as a brier," said another, "and pluck enough to make a hero."

But we cannot stop to tell of his patience and perseverance—how he studied and worked each day—how often he laughed and sang when other boys would have cried—how a little knowledge acquired one day made him thirst for more the next. He went on, step by step, just as the song goes.

One step, and then another, until he became a man—a learned and eloquent man, who preached the gospel to admiring thousands. The little bootblack became the renowned pulpit orator, George Whitefield.—Unknown.

"If there is anywhere on your horizon a spot of light, fix your eyes upon it and turn your thoughts away from the clouds which may cover the rest of the sky. One spot of blue is worth a skyful of gray."

WORK OF THE MISSISSIPPI ANTI-SALOON LEAGUE.

Prizes have been awarded by the Anti-Saloon League for the best essays on "The Effect of Alcohol on the Human Body." Persons in all parts of the State equipped themselves with good literature and prepared able treatises on the subject. The essays were turned over to a Committee of three who did not know the names of the parties who wrote the essays. Dr. B. L. Cully, representing the physicians; Rev. Dr. P. I. Lipsey, representing the clergy; and Hon. R. B. Ricketts representing the lawyers, constituted the Committee on Awards. Each took the essays separately and graded them and returned their verdicts in sealed envelopes to the office of the Superintendent of the Anti-Saloon League.

The entire Committee then met, and Dr. G. W. Eichelberger, Superintendent of the League, handed them a sealed envelope containing names of the contestants corresponding to the numbers on the essays. These the Committee opened, and they found that the Committee acting separately had agreed almost entirely on all the essays. There was one prize offered for the best essay among professional men; one prize for the best essay among university and college graduates; and one prize for the best essay among high school graduates.

The $10 gold piece, awarded for the best essay by university and college graduates, given by Major R. W. Millsaps, was awarded to Mr. A. W. Mangum, of the University of Mississippi.

The $10 gold piece for the best essay among professional men and women, given by Mr. Thad B. Lampton, was awarded to Mr. J. P. Alexander, of Jackson.

The $10 gold piece given by Enoch's Lumber Co. for the best essay among high school graduates, went to Miss Mable Coleman, of Montpelier, Miss.

The $5 gold piece awarded as the second prize for the best essay among college or university students, given by Mr. W. H. Patton, was awarded to Mr. E. W. Chatham, of the State Normal, at Hattiesburg, Miss.

These four essays have been selected and will be published by the Anti-Saloon League in neat pamphlet form and many thousands of them will be scattered over the State. The Committee was unanimous, also, in the expressions that these essays are exceedingly fine—master-pieces—and that they will be a strong factor in crystallizing public sentiment in Mississippi in favor of the non-use of alcoholic drinks for physical reasons. The superintendent is in hopes that the League will be able to publish at least 100,000 copies.

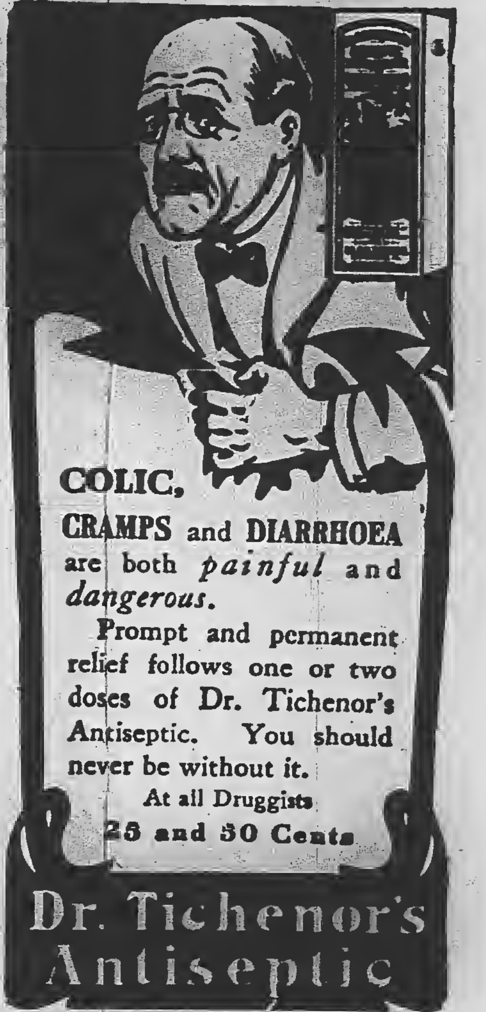
Among other facts disclosed is the astounding affirmation that when alcohol once gets into the system it takes three generations of abstainers to get it out of the blood of a family. Another fact established is that 35 per cent of insane persons are insane on account of drink, and that 17 additional per cent are insane indirectly on account of some one else's drinking, making 52 per cent in all. And the facts brought out as to the injurious effects of alcohol on the brain, muscles, judgment, blood, liver, digestion and character are strong, to say nothing of the effects of intoxicants on politics, finance, and other important issues in society.

The State Chairman of the Anti-Saloon League, Captain W. T. Ratliff, the Superintendent, and the Board gratefully appreciate the work of the Committee in these decisions, and feel that this educational part of the League will be strongly felt among all classes of people. The aim will be to get one copy of the pamphlet to be issued in each family of the State, if possible.

There have been 1014 blind tigers convicted in the last 19 months, including 3 drummers and a large number of railroad porters and news boys. The League's influence has reached over into Louisiana, and has aided the Louisiana officials in bringing some operators on the Island near Vicksburg into court. One of these Islanders was indicted two weeks ago in Vicksburg 25 times in one day for the shipment of liquor into Mississippi. The League has published and distributed over three million pages of literature, and has in the State over 1600 men on local committees for various purposes.

The Superintendent, Dr. Eichelberger, says that if the League had the means to do it, it could close up practically every joint in the State within a few months. But it is limited in its work on account of a lack of sufficient funds. Only a few weeks ago, he learned of a young fellow in Jackson, who had been selling liquor for two years without being caught. While one of the detectives was resting here, he put him on the track of this criminal and the next morning he brought him into court where he was punished.

A TEMPERANCE WORKER.



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PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

THE ASSAULT UPON OUR BISHOPS.

The slurs and insults cast at the Bishops of the Methodist Episcopal Church, South, by leading members of the Vanderbilt Board of Trust and their partisans has long since passed beyond the bounds of propriety and decency, and is, so far as we are informed, without a parallel in the annals of our denomination. That men claiming to be Methodists and holding high positions in our Church should have joined in this tirade of misrepresentation and abuse is a burning shame. The College of Bishops has done nothing to afford the slightest justification or excuse for such attacks. On the contrary, our Chief Pastors have only done what devolved upon them as a result of the instructions given them by the last General Conference, and their utterances and deportment throughout have been dignified, manly, and worthy in every respect of them and the Church for which they have acted. Both their recent veto message and their address to the Methodists of the South were pitched upon a high plane and were permeated by a thoroughly Christian spirit. There is not one word in either utterance which any loyal and high-minded Methodist need wish were modified or recalled. The truth is, if the Bishops had done any less they would have been adjudged recreant to the important trust committed to their hands and would have been censured for failing to do their duty. It is worth remembering that some of the very same men who are now finding fault with them for their aggressiveness, chided them for their hesitancy when they proceeded with care and discretion in their meeting at Nashville in July, 1910—the first one that was held after the Vanderbilt Board had severed every cord that bound the University to the Church and had openly hoisted the flag of rebellion.

But it is alleged that Bishops Candler and Hoss, in public interviews, have intimated that the Carnegie offer, with the accompanying conditions, wears the aspect of an attempt to influence improperly the litigation for the control of Vanderbilt University now pending before the Supreme Court of Tennessee. So they have, and the facts fully warrant all that they have said. Indeed, when that discreditable transaction is considered in its full setting, it scarcely admits of any other reasonable inference as to what its purpose was. Let us glance for a moment at the situation and see if this is not true. Chancellor Kirkland, the dominating spirit of this revolt, against the authority of the Church, in the course of the fight that was being waged had at last found himself in a very awkward and uncertain predicament. He had sought to accomplish his purpose to secularize the University by adroitly manipulating things in the Church, but in these efforts he had been blocked at every point. He had tried the stratagem of securing a new charter which did not even mention the name of the Church, but that, too, had failed him. He had made a strenuous fight before the Vanderbilt Commission, but that tribunal had decided against him. He had had recourse to the State Legislature and had endeavored to get that body quietly to pass a measure conferring large and unusual powers upon the trustees of institutions of learning, but here again he had been foiled. Then came his Machiavellian fight before the General Conference of 1910, where he lost completely out. Following this came the lawsuit in the Chancery Court of Davidson County, Tennessee, in which the Church won a sweeping and overwhelming victory. This left the Chancellor in a pitiable plight. Some of the leading members of the Board, who had been standing with him, took the position that a court of law had spoken, interpreting the charter, and that the suit ought to stop. Letters to this effect had been passed around among the Trustees. As a result of Judge Allison's decision public sentiment in Nashville was reported to be veering strongly toward the Church.

The fire was burning both behind and before Dr. Kirkland. The Vanderbilt Trustees would soon meet—what would they do? The Supreme Court would soon speak—what would it say? Something had to be done, and that quickly. So the Chancellor got busy. No one who knows him, at all doubts his shrewdness and resourcefulness. So he began to dicker with the Trustees of the University of Arkansas, apparently in order that he might have a lighting place in case the worst should happen. But he had yet by no means given up the fight to wrest the University from the Church. He knew of Mr. Carnegie's hostility to church institutions of learning—that he had pulled a large number of colleges away from their denominational moorings; so in his desperation he proceeded to open up negotiations with this archenemy of Christian education. What went on between these two men is not known. We are reliably informed that Dr. Kirkland has admitted that he had communications with Mr. Carnegie, or his representatives, before their correspondence which finally consummated things took place. Doubtless the last letters that passed between them were composed with the understanding that they would have to stand public scrutiny. What these men said to one another behind the curtain, we may never know. Did James H. Kirkland, or Andrew Carnegie, in their private communications first suggest that the $800,000 gift should be conditioned upon the Vanderbilt Trustees winning their suit? This we cannot tell; but we do know that if either of these parties had been a man with a high sense of honor such a proposition would never have been submitted to the Trustees of the University. The mere suggestion of such a thing would have been met with a swift and stinging rebuke.

But whoever may have conceived the conditions laid down in the published correspondence of these gentlemen—whether it was Mr. Kirkland, or Mr. Carnegie, or some one else—for our part, we do not hesitate to say that we believe the plan was designed to give Mr. Kirkland a firm anchorage at Nashville, to stop any defections among the Trustees and tie them hard and fast to the Chancellor's policies, to sway public sentiment in and about Nashville, and ultimately, if possible, through this medium to influence the Supreme Court in its decision. As we see it, the time at which this movement was started, the stipulations of the agreement, and the other attending circumstances, all clearly imply that these were the objects definitely in view when this astounding scheme was developed. In other words, this transaction was, in our judgment, simply the last desperate expedient of a man who had been beaten in all his other efforts, and who was determined to triumph in his purpose to control the University, no matter how low he might have to stoop to conquer.

Now, in view of this offer to give $800,000 to Vanderbilt in case the Trustees should win the lawsuit (now pending) having been brought forward, and in view of the further fact that every indication is that this proposition was carefully planned to complicate and influence the situation, we respectfully submit that the language of Bishops Candler and Hoss was mild compared to what so outrageous a proceeding merited. Indeed, we do not think that their utterances by any means measured up to what the occasion justly would have warranted. We are rather disposed to the view that those who believe in being extremely conservative at all times ought to congratulate these two Chief Pastors upon having restrained themselves so remarkably and upon having kept so well within the bounds of decorous speech in the face of circumstances so scandalous and exasperating. It is startling to think what a man of the world would have said under like conditions.

But the aspersions and coarse insults of these men cannot hurt our Bishops. In the first place, so far as we are able to judge, they have practically no following in the Church. We do not believe that Dr. Kirkland and his sympathizers could carry a district conference in Southern Methodism. The utmost that they can do is perhaps to create among uninformed outsiders a small measure of prejudice against our episcopacy, but even that will be short-lived, for the lapse of a little time will more fully uncover the indefensible course of the majority of the Vanderbilt Trustees. The truth is, most of the leaders among these gentlemen have in the course of this controversy already taken for the public their own moral measure. Take Chancellor Kirkland, for instance, who has been held up to us as a saint with a halo around his head. He has, from time to time, shifted his position and contradicted himself with scarcely the faintest semblance of an apology; and when he recently suggested that the Church should have kept silent as to Mr. Carnegie's offer, so that no matter which way the lawsuit might have gone, the University could have pocketed $200,000 of his money, he closed all legitimate debate as to the question of his mortal stature.

But we must forbear making any further comment for the present. This is clearly a case where we should love our Bishops all the more for the enemies that they have made; and they may feel assured they have in solid array behind them the nearly 2,000,000 Methodists of the South, who thoroughly approve of their course and honor them for their incorruptibility, their manliness, and their courage.

A RINGING UTTERANCE.

We print in this issue of the Advocate Judge J. L. Buckley's charge to the grand jury of Lauderdale County, Miss., which is a most wholesome utterance. If the warfare which this jurist wages against lawlessness anything like measures up to this manifesto, there ought soon to be an admirable condition of things morally throughout the territory under his jurisdiction. True, a judge cannot enforce the law and suppress evil by himself, but usually when a brave and determined administrator of justice sets his heart upon maintaining decency and good order, enough good citizens can be found to re-enforce him and make his efforts effective. We applaud Judge Buckley for the high stand that he has taken, and we trust that his brethren on the bench in Mississippi and elsewhere will emulate his good example. Few agencies make more for civic righteousness than a clean and high-minded judiciary.

A GOOD LAW.

On August 1, a new law concerning the disposition of the earnings of men confined in the penitentiary went into effect in Ohio. Instead of appropriating them to the use of the State as heretofore, they are to go to the dependent families of the prisoners, if such in any case exist. This strikes us as a most admirable arrangement. Under the old regime not only the man committing the crime was punished, but his innocent wife and children were also, in consequence, often made to suffer hardships and actual want. The infliction of such injustice is unworthy of a Christian people. That it should have been so long and so generally practiced is most surprising. The State of Ohio has in this respect set the other commonwealths of the Union a good example, which it is to be hoped they will not be slow to follow.

AN ERROR.

In the Editorial, entitled "No Time for Creed-Making," which appeared in last week's issue of the Advocate, we were made to say: "If there be any among YOU who find our Twenty-Five Articles so inadequate and unsatisfactory," etc. What we wrote was, "If there be any among US," etc. We had no thought of addressing our brethren as if we were apart from them and not one of them. Usually we do not take notice of the typographical errors occurring in our paper; but this one made our utterance seem so unusual that we could not gain our consent to pass it over in silence. Nothing is more repellant to us in a speech or written communication than an understone of Pharisaism.

PERSONAL AND OTHER NOTES.

Rev. W. G. Burks, our pastor at Byhalia, Miss., favored us with a club of 5 subscribers on the 9th inst., for which we heartily thank him. He serves a most excellent people, and God is graciously blessing his labors among them.

In a note to our office, Rev. Lastie N. Hoffpauir writes most encouragingly of his work at Jennings, La., and tells of some successful revivals in which he has recently had a part. His interesting communication reached us too late for this issue of the Advocate, but will appear next week.

Rev. J. R. Countiss, President of Grenada College, was a visitor at Greenville, Miss., the latter part of last week. He is industriously engaged in looking after pupils for the next session of his school, and, according to the reports reaching us, the indications point to a great opening for this institution in September.

From Greenwood, La., on August 4, Rev. A. H. Parker wrote as follows: "I am just home after a two weeks' visit to Mineral Wells, Texas. The good people of this place gave me the trip, bearing all my expenses. I have never served a choicer flock. They never do things by halves. This Conference year is proving to be far too short."

Rev. W. W. Perry, our energetic pastor at Haynesville, La., has secured this year (including new names and renewals) 59 subscriptions to the

Advocate. This is a fine showing for Brother Perry and his good people, and we assure them of our hearty appreciation of the manner in which they are standing by the Conference organ. We dare say that there is a virile Methodism in and about Haynesville.

Rev. W. E. Thomas, pastor of the Second Church of New Orleans, returned last week from Nashville, Tenn., where he had been for two weeks at the bedside of a sick relative.

Rev. W. B. Hogg, of Fernwood, Miss., closed a very successful meeting at Kokomo last Sunday. During his absence, his home pulpit was filled by Rev. C. J. Stapp, of McComb City, Miss.

Dr. William A. Webb, a member of the faculty of the University of Colorado, has been elected to the presidency of the Randolph-Macon Woman's College, at Lynchburg, Va., and has signified his acceptance of the position.

Rev. G. G. Yeager states that his work is progressing favorably on the Hamburg (Miss.) charge, and that the prospects there are quite encouraging. We acknowledge ourselves indebted to this faithful pastor for a club of subscribers, forwarded on August 6.

In renewing his subscription to the Advocate, Dr. Dabney Lipscomb, one of the accomplished professors of the Industrial Institute and College, at Columbus, Miss., takes time to write a few generous words commending our paper. Coming from such a source, this message of encouragement is much appreciated.

A house has been secured at the Seashore Camp Ground by the New Orleans Outing Commission, which is under the supervision of the workers at St. Mark's Hall, and women and small children who are deserving and needy will be taken there during the next six weeks for rest and recreation.

The Wesley Bible Class of the Algiers (La.) Sunday school, which is a men's class, entertained at a banquet last Wednesday night the men of the Wesley Bible Class of McDonoghville. The Algiers men announced that they would give the McDonoghville men a cool reception, but the coolness was only found in the refreshments.

The revival meeting which has been in progress at the First Church of New Orleans for the last few weeks closed last Sunday, Dr. J. M. Henry being present and preaching the closing sermon. Dr. Moore, the pastor, says that in many respects this meeting was the best that has been held in First Church in many years.

The Kosciusko Courier of August 7 states that Miss Julia Wasson, who for the past five years has been one of the teachers in the McTyeire School in Shanghai, China, is now at her old home in Attala County, Miss., where she will remain for twelve months before resuming her labors in the Orient. We hope that she may have a pleasant stay among her kindred and friends in the home land.

We were favored last Tuesday with a pleasant call by Rev. W. W. Drake, our pastor at Baton Rouge, La., and his son Walton, who were spending the day in New Orleans. Brother Drake spoke most encouragingly of his work in the Capital City of Louisiana. He returned home in the late afternoon, but his son took the train for Turin, Ga., where he has gone to visit his uncle, Mr. Benjamin M. Drake.

We take the following from a recent number of the Wesleyan Christian Advocate: "Rev. T. J. Warlick, formerly of the North Georgia Conference, but now of the Louisiana Conference and stationed at Homer, has been in Georgia on a visit for some days. He reports things as moving along smoothly in the country where he serves. He also reports well of the other Georgians toiling in that part of the field."

Rev. T. H. Lipscomb, the Secretary of Education of the North Mississippi Conference, has done some valuable work for that important cause this spring and summer. He visited a number of the District Conferences, and everywhere that he went he made a fine impression. If we mistake not, every North Mississippi District had pledged itself to assist in maintaining a ministerial student at Millsaps College.

As will be seen elsewhere in this issue of the Advocate, Rev. W. W. Jones, our pastor at Carrollton, Miss., writes us that Mr. J. R. Bingham was stricken with appendicitis some days ago and was forced to submit to an operation. We are pleased to note that he stood the trying ordeal well and that no unfavorable symptoms have since developed. We sincerely hope that he may have a speedy and complete recovery.

The ladies of our church at Greensburg, La., have adopted the custom of "pounding" their pastor once every quarter. They announce the event through the local newspaper and solicit the co-operation of the community in order to insure a big crowd and a liberal donation. The pastor at Greensburg is Rev. H. B. Perritt, and he considers himself fortunate, indeed, to be assigned to a charge where the people are so liberal.

On last Tuesday evening the City Epworth League Union of New Orleans held its monthly meeting in the City Park. The young people assembled in the open air, conducted a religious service and attended to the business of the Union, after which they enjoyed a social hour. This plan of conducting the summer meetings in the park was suggested by the Third Vice President, Rev. W. E. Thomas, and has proved to be a popular one.

Dr. S. H. Werlein's ministry is much appreciated by the Methodists at Alexandria, La. There are few abler sermonizers in Southern Methodism than Dr. Werlein, and best of all, he is thoroughly orthodox and evangelical. He has the imprimatur of old Emory and Henry upon him. What men our Church schools used to turn out! Mr. Carnegie could make no greater mistake than when he seeks to disparage the work of such institutions.

In a letter to our office, written on August 2, Rev. J. D. Parmer, of Tunica, Miss., takes occasion to say how much he misses the late Rev. J. W. Honnoll, who was the pastor of that charge, when the Master called him home. Brother Parmer is not alone in his feeling of loneliness since the Grand Old Man of North Mississippi Methodism went from us. He was large enough to leave a vacancy in the Church and in the world that will long be unfilled.

Pastors and other Christian workers who are interested in getting at the facts concerning "Pastor" Russell and his teachings would do well to write Dr. C. C. Cook, 150 Nassau Street, New York City, for the two following pamphlets: "All About One Russell," and "Some Facts and More Facts About the Self-Styled Pastor Russell." The price of each of these booklets is 10 cents. Since the death of Dr. Dowie, Mr. Russell is the nation's foremost religious fakir.

In sending in some names for our subscription files, for which we extend him our thanks, Rev. George P. Fikes adds the following note: "My health is fast improving, and things are moving on well on the Neshoba Circuit. Surely some of the best people in the world live within the bounds of this charge." We are pleased to know that our brother is gaining in physical strength, and we trust that he may have a most successful rounding out of the year's work.

Rev. F. N. Sweeney, our pastor at Wilson, La., writes as follows: "I have held two meetings on my work. One was at Pisgah, where Brother Curry assisted me. We had good success: the church was revived, and there were 10 accessions. The other series of services was held at Manassas. Brother Bamburg was there and rendered good service, which resulted in 6 additions on profession of faith and one by letter. I am glad to say that my health is much improved."

The Louisiana Conference is fortunate in the kind of men she has in the presiding eldership. They are capable, alert and active, and usually have two or three meetings during the year to confer concerning the promotion of the work of the Church. This is as it should be. Concert of effort counts for much in any undertaking. Considering its numerical strength and financial resources, Louisiana Methodism has been giving a remarkably good account of itself for several years.

A dispatch from Starkville, Miss., to the Commercial Appeal, bearing date of the 5th inst., reads as follows: "A $5,000 Methodist parsonage will be erected here within the next few months. A corner lot, opposite our church, has been purchased, and the enterprise will be carried promptly forward. The building committee is composed of Mr. F. L. Hogan, Mr. W. W. Magruder, and Mr. W. H. Sudduth." We congratulate Brother Lipscomb and his choice flock upon this needed forward movement.

Rev. M. B. Sharbrough, of Columbia, Miss., continues to extend the circulation of the Conference organ among his people. It is needless less to say that we appreciate his kindness in this respect. He is serving with great acceptability one of the choicest congregations in the Mississippi Conference. We hope when the weather gets somewhat cooler to redeem our promise to spend a Sabbath with this good friend of the Advocate and see the sights in Marion County's attractive capital, of which we have heard not a little.

A recent issue of the Brookhaven (Miss.) Leader contained the following appreciative reference to the able and warm-hearted President of Whitworth College: "Dr. I. W. Cooper, whose genial fellowship with religious bodies of every creed and helpfulness to the cause of Christianity generally, are well known, preached for the Baptists at the City Hall last Sunday morning a sermon that edified and uplifted all who heard it." What The Leader says of Dr. Cooper is true: his catholicity and brotherliness extend far beyond denominational lines.

The Bluff Creek camp meeting, which is held near Grangeville, La., will begin next Friday and continue until August 25. A large attendance is expected. Rev. J. G. Snelling, of New Orleans, and Rev. J. B. Williams, of Clinton, are announced as the preachers of the occasion. Those who know these brethren are sure that the Bluff Creek people have in store for them a feast of good things. This is Brother Snelling's second year to hold the meeting there, he and Brother Elton Wilson, of Hammond, La., having been the preachers selected last year.

The interior of our First Church at Columbus, where Rev. W. W. Woollard is pastor, has lately been undergoing a pretty thorough overhauling. The pastor's study has been touched up and rendered generally more attractive. The great auditorium, which is one of the finest in the South, has also been given attention and is much improved in appearance. Reports reaching us from various sources indicate that this congregation is taking on new life and activity, and that an excellent report will be sent to the next session of the Annual Conference.

From the Jackson (Miss.) Daily News of August 6, we clip the following: "Advices to friends from Bishop and Mrs. W. B. Murrah report their safe arrival in England, on their way to the Orient. They had the good fortune to secure passage on the Imperator, and Mrs. Murrah writes that language is inadequate to describe the magnificence and completeness of that mammoth vessel and wonderful triumph of marine architecture. The Bishop and Mrs. Murah expect to travel overland from Cherburg to Brindisi, taking a steamer thence to Hong Kong."

A note from her brother, Rev. H. B. Watkins, of Natchez, Miss., states that the operation that Mrs. Bessie W. Lipscomb underwent at that place more than a week ago seems to have been a complete success, and that she has every chance for a quick recovery. This will be most gratifying news to Sister Lipscomb's many friends throughout the Church, whose name is legion. We trust that a favoring Providence may soon enable her to return to her post at Nashville. As is well known, Mrs. Lipscomb is the Home Base Secretary of our Woman's Missionary work.

Our pastor at Mer Rouge, La., Rev. R. W. Vaughan, has informed us of the death of Mrs. H. D. Causey, which occurred at that place on July 31. She was a most excellent woman, who had been a member of the Methodist Church from girlhood, and whose life in every respect had been most exemplary. She will be greatly missed in the community. She left to mourn her departure a husband, two sons, a sister and brother, and a wide circle of sorrowing friends. We extend sympathy to the bereaved, and pray that the Heavenly Father may graciously comfort and sustain them.

Rev. J. W. Ramsey, of Mendenhall, Miss., under date of the 8th inst., writes: "We have just closed a great revival at Thomasville—pronounced by the people the best in the history of that church. The membership of the church was greatly quickened and there were 10 accessions, three of them coming from the Baptists. A prayer meeting was organized, and 4 new subscribers to the Advocate and three renewals were secured. The pastor, Rev. O. S. Lewis, is a fine man to work with, and is in high favor with his people. I go next to Summerland." In a note to our office, Brother Lewis speaks in terms of high appreciation of the service rendered his people by Brother Ramsey, stating that he has never had better help in a meeting.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1913. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee:

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

FOR SALE.

One Hook & Hastings Pipe Organ. In first-class condition, packed for shipping. Cost when new twenty-five years ago, $3680.00; about $400.00 in new stops has been added. Sweet toned. The only reason for selling, we want a finer and higher priced organ. Price $1250 F. O. B. cars Shreveport. Will make terms. This is the organ formerly used in the First Methodist Church, Shreveport, La. Address W. A. McKennon, Shreveport, La.

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ROBERT A. MEEK, Editor.
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But whoever may have conceived the conditions laid down in the published correspondence of these gentlemen—whether it was Mr. Kirkland, or Mr. Carnegie, or some one else—for our part, we do not hesitate to say that we believe the plan was designed to give Mr. Kirkland a firm anchorage at Nashville, to stop any defections among the Trustees and tie them hard and fast to the Chancellor's policies, to sway public sentiment in and about Nashville, and ultimately, if possible, through this medium to influence the Supreme Court in its decision. As we see it, the time at which this movement was started, the stipulations of the agreement, and the other attending circumstances, all clearly imply that these were the objects definitely in view when this astounding scheme was developed. In other words, this transaction was, in our judgment, simply the last desperate expedient of a man who had been beaten in all his other efforts, and who was determined to triumph in his purpose to control the University, no matter how low he might have to stoop to conquer.

Now, in view of this offer to give $800,000 to Vanderbilt in case the Trustees should win the lawsuit (now pending) having been brought forward, and in view of the further fact that every indication is that this proposition was carefully planned to complicate and influence the situation, we respectfully submit that the language of Bishops Candler and Hoss was mild compared to what so outrageous a proceeding merited. Indeed, we do not think that their utterances by any means measured up to what the occasion justly would have warranted. We are rather disposed to the view that those who believe in being extremely conservative at all times ought to congratulate these two Chief Pastors upon having restrained themselves so remarkably and upon having kept so well within the bounds of decorous speech in the face of circumstances so scandalous and exasperating. It is startling to think what a man of the world would have said under like conditions.

But the aspersions and coarse insults of these men cannot hurt our Bishops. In the first place, so far as we are able to judge, they have practically no following in the Church. We do not believe that Dr. Kirkland and his sympathizers could carry a district conference in Southern Methodism. The utmost that they can do is perhaps to create among uninformed outsiders a small measure of prejudice against our episcopacy, but even that will be short-lived, for the lapse of a little time will more fully uncover the indefensible course of the majority of the Vanderbilt Trustees. The truth is, most of the leaders among these gentlemen have in the course of this controversy already taken for the public their own moral measure. Take Chancellor Kirkland, for instance, who has been held up to us as a saint with a halo around his head. He has, from time to time, shifted his position and contradicted himself with scarcely the faintest semblance of an apology; and when he recently suggested that the Church should have kept silent as to Mr. Carnegie's offer, so that no matter which way the lawsuit might have gone, the University could have pocketed $200,000 of his money, he closed all legitimate debate as to the question of his mortal stature.

But we must forbear making any further comment for the present. This is clearly a case where we should love our Bishops all the more for the enemies that they have made; and they may feel assured they have in solid array behind them the nearly 2,000,000 Methodists of the South, who thoroughly approve of their course and honor them for their incorruptibility, their manliness, and their courage.

A RINGING UTTERANCE.

We print in this issue of the Advocate Judge J. L. Buckley's charge to the grand jury of Lauderdale County, Miss., which is a most wholesome utterance. If the warfare which this jurist wages against lawlessness anything like measures up to this manifesto, there ought soon to be an admirable condition of things morally throughout the territory under his jurisdiction. True, a judge cannot enforce the law and suppress evil by himself, but usually when a brave and determined administrator of justice sets his heart upon maintaining decency and good order, enough good citizens can be found to re-enforce him and make his efforts effective. We applaud Judge Buckley for the high stand that he has taken, and we trust that his brethren on the bench in Mississippi and elsewhere will emulate his good example. Few agencies make more for civic righteousness than a clean and high-minded judiciary.

A GOOD LAW.

On August 1, a new law concerning the disposition of the earnings of men confined in the penitentiary went into effect in Ohio. Instead of appropriating them to the use of the State as heretofore, they are to go to the dependent families of the prisoners, if such in any case exist. This strikes us as a most admirable arrangement. Under the old regime not only the man committing the crime was punished, but his innocent wife and children were also, in consequence, often made to suffer hardships and actual want. The infliction of such injustice is unworthy of a Christian people. That it should have been so long and so generally practiced is most surprising. The State of Ohio has in this respect set the other commonwealths of the Union a good example, which it is to be hoped they will not be slow to follow.

AN ERROR.

In the Editorial, entitled "No Time for Creed-Making," which appeared in last week's issue of the Advocate, we were made to say: "If there be any among YOU who find our Twenty-Five Articles so inadequate and unsatisfactory," etc. What we wrote was, "If there be any among US," etc. We had no thought of addressing our brethren as if we were apart from them and not one of them. Usually we do not take notice of the typographical errors occurring in our paper; but this one made our utterance seem so unusual that we could not gain our consent to pass it over in silence. Nothing is more repellant to us in a speech or written communication than an understone of Pharisaism.

PERSONAL AND OTHER NOTES.

Rev. W. G. Burks, our pastor at Byhalia, Miss., favored us with a club of 5 subscribers on the 9th inst., for which we heartily thank him. He serves a most excellent people, and God is graciously blessing his labors among them.

In a note to our office, Rev. Lastie N. Hoffpauir writes most encouragingly of his work at Jennings, La., and tells of some successful revivals in which he has recently had a part. His interesting communication reached us too late for this issue of the Advocate, but will appear next week.

Rev. J. R. Countiss, President of Grenada College, was a visitor at Greenville, Miss., the latter part of last week. He is industriously engaged in looking after pupils for the next session of his school, and, according to the reports reaching us, the indications point to a great opening for this institution in September.

From Greenwood, La., on August 4, Rev. A. H. Parker wrote as follows: "I am just home after a two weeks' visit to Mineral Wells, Texas. The good people of this place gave me the trip, bearing all my expenses. I have never served a choicer flock. They never do things by halves. This Conference year is proving to be far too short."

Rev. W. W. Perry, our energetic pastor at Haynesville, La., has secured this year (including new names and renewals) 59 subscriptions to the

Advocate. This is a fine showing for Brother Perry and his good people, and we assure them of our hearty appreciation of the manner in which they are standing by the Conference organ. We dare say that there is a virile Methodism in and about Haynesville.

Rev. W. E. Thomas, pastor of the Second Church of New Orleans, returned last week from Nashville, Tenn., where he had been for two weeks at the bedside of a sick relative.

Rev. W. B. Hogg, of Fernwood, Miss., closed a very successful meeting at Kokomo last Sunday. During his absence, his home pulpit was filled by Rev. C. J. Stapp, of McComb City, Miss.

Dr. William A. Webb, a member of the faculty of the University of Colorado, has been elected to the presidency of the Randolph-Macon Woman's College, at Lynchburg, Va., and has signified his acceptance of the position.

Rev. G. G. Yeager states that his work is progressing favorably on the Hamburg (Miss.) charge, and that the prospects there are quite encouraging. We acknowledge ourselves indebted to this faithful pastor for a club of subscribers, forwarded on August 6.

In renewing his subscription to the Advocate, Dr. Dabney Lipscomb, one of the accomplished professors of the Industrial Institute and College, at Columbus, Miss., takes time to write a few generous words commending our paper. Coming from such a source, this message of encouragement is much appreciated.

A house has been secured at the Seashore Camp Ground by the New Orleans Outing Commission, which is under the supervision of the workers at St. Mark's Hall, and women and small children who are deserving and needy will be taken there during the next six weeks for rest and recreation.

The Wesley Bible Class of the Algiers (La.) Sunday school, which is a men's class, entertained at a banquet last Wednesday night the men of the Wesley Bible Class of McDonoghville. The Algiers men announced that they would give the McDonoghville men a cool reception, but the coolness was only found in the refreshments.

The revival meeting which has been in progress at the First Church of New Orleans for the last few weeks closed last Sunday, Dr. J. M. Henry being present and preaching the closing sermon. Dr. Moore, the pastor, says that in many respects this meeting was the best that has been held in First Church in many years.

The Kosciusko Courier of August 7 states that Miss Julia Wasson, who for the past five years has been one of the teachers in the McTyeire School in Shanghai, China, is now at her old home in Attala County, Miss., where she will remain for twelve months before resuming her labors in the Orient. We hope that she may have a pleasant stay among her kindred and friends in the home land.

We were favored last Tuesday with a pleasant call by Rev. W. W. Drake, our pastor at Baton Rouge, La., and his son Walton, who were spending the day in New Orleans. Brother Drake spoke most encouragingly of his work in the Capital City of Louisiana. He returned home in the late afternoon, but his son took the train for Turin, Ga., where he has gone to visit his uncle, Mr. Benjamin M. Drake.

We take the following from a recent number of the Wesleyan Christian Advocate: "Rev. T. J. Warlick, formerly of the North Georgia Conference, but now of the Louisiana Conference and stationed at Homer, has been in Georgia on a visit for some days. He reports things as moving along smoothly in the country where he serves. He also reports well of the other Georgians toiling in that part of the field."

Rev. T. H. Lipscomb, the Secretary of Education of the North Mississippi Conference, has done some valuable work for that important cause this spring and summer. He visited a number of the District Conferences, and everywhere that he went he made a fine impression. If we mistake not, every North Mississippi District had pledged itself to assist in maintaining a ministerial student at Millsaps College.

As will be seen elsewhere in this issue of the Advocate, Rev. W. W. Jones, our pastor at Carrollton, Miss., writes us that Mr. J. R. Bingham was stricken with appendicitis some days ago and was forced to submit to an operation. We are pleased to note that he stood the trying ordeal well and that no unfavorable symptoms have since developed. We sincerely hope that he may have a speedy and complete recovery.

The ladies of our church at Greensburg, La., have adopted the custom of "pounding" their pastor once every quarter. They announce the event through the local newspaper and solicit the cooperation of the community in order to insure a big crowd and a liberal donation. The pastor at Greensburg is Rev. H. B. Perritt, and he considers himself fortunate, indeed, to be assigned to a charge where the people are so liberal.

On last Tuesday evening the City Epworth League Union of New Orleans held its monthly meeting in the City Park. The young people assembled in the open air, conducted a religious service and attended to the business of the Union, after which they enjoyed a social hour. This plan of conducting the summer meetings in the park was suggested by the Third Vice President, Rev. W. E. Thomas, and has proved to be a popular one.

Dr. S. H. Werlein's ministry is much appreciated by the Methodists at Alexandria, La. There are few abler sermonizers in Southern Methodism than Dr. Werlein, and best of all, he is thoroughly orthodox and evangelical. He has the imprimatur of old Emory and Henry upon him. What men our Church schools used to turn out! Mr. Carnegie could make no greater mistake than when he seeks to disparage the work of such institutions.

In a letter to our office, written on August 2, Rev. J. D. Parmer, of Tunica, Miss., takes occasion to say how much he misses the late Rev. J. W. Honnoll, who was the pastor of that charge, when the Master called him home. Brother Parmer is not alone in his feeling of loneliness since the Grand Old Man of North Mississippi Methodism went from us. He was large enough to leave a vacancy in the Church and in the world that will long be unfilled.

Pastors and other Christian workers who are interested in getting at the facts concerning "Pastor" Russell and his teachings would do well to write Dr. C. C. Cook, 150 Nassau Street, New York City, for the two following pamphlets: "All About One Russell," and "Some Facts and More Facts About the Self-Styled Pastor Russell." The price of each of these booklets is 10 cents. Since the death of Dr. Dowie, Mr. Russell is the nation's foremost religious fakir.

In sending in some names for our subscription files, for which we extend him our thanks, Rev. George P. Fikes adds the following note: "My health is fast improving, and things are moving on well on the Neshoba Circuit. Surely some of the best people in the world live within the bounds of this charge." We are pleased to know that our brother is gaining in physical strength, and we trust that he may have a most successful rounding out of the year's work.

Rev. F. N. Sweeney, our pastor at Wilson, La., writes as follows: "I have held two meetings on my work. One was at Pisgah, where Brother Curry assisted me. We had good success: the church was revived, and there were 10 accessions. The other series of services was held at Manassas. Brother Bamburg was there and rendered good service, which resulted in 6 additions on profession of faith and one by letter. I am glad to say that my health is much improved."

The Louisiana Conference is fortunate in the kind of men she has in the presiding eldership. They are capable, alert and active, and usually have two or three meetings during the year to confer concerning the promotion of the work of the Church. This is as it should be. Concert of effort counts for much in any undertaking. Considering its numerical strength and financial resources, Louisiana Methodism has been giving a remarkably good account of itself for several years.

A dispatch from Starkville, Miss., to the Commercial Appeal, bearing date of the 5th inst., reads as follows: "A $5,000 Methodist parsonage will be erected here within the next few months. A corner lot, opposite our church, has been purchased, and the enterprise will be carried promptly forward. The building committee is composed of Mr. F. L. Hogan, Mr. W. W. Magruder, and Mr. W. H. Sudduth." We congratulate Brother Lipscomb and his choice flock upon this needed forward movement.

Rev. M. B. Sharbrough, of Columbia, Miss., continues to extend the circulation of the Conference organ among his people. It is needless less to say that we appreciate his kindness in this respect. He is serving with great acceptability one of the choicest congregations in the Mississippi Conference. We hope when the weather gets somewhat cooler to redeem our promise to spend a Sabbath with this good friend of the Advocate and see the sights in Marion County's attractive capital, of which we have heard not a little.

A recent issue of the Brookhaven (Miss.) Leader contained the following appreciative reference to the able and warm-hearted President of Whitworth College: "Dr. I. W. Cooper, whose genial fellowship with religious bodies of every creed and helpfulness to the cause of Christianity generally, are well known, preached for the Baptists at the City Hall last Sunday morning a sermon that edified and uplifted all who heard it." What The Leader says of Dr. Cooper is true: his catholicity and brotherliness extend far beyond denominational lines.

The Bluff Creek camp meeting, which is held near Grangeville, La., will begin next Friday and continue until August 25. A large attendance is expected. Rev. J. G. Snelling, of New Orleans, and Rev. J. B. Williams, of Clinton, are announced as the preachers of the occasion. Those who know these brethren are sure that the Bluff Creek people have in store for them a feast of good things. This is Brother Snelling's second year to hold the meeting there, he and Brother Elton Wilson, of Hammond, La., having been the preachers selected last year.

The interior of our First Church at Columbus, where Rev. W. W. Woollard is pastor, has lately been undergoing a pretty thorough overhauling. The pastor's study has been touched up and rendered generally more attractive. The great auditorium, which is one of the finest in the South, has also been given attention and is much improved in appearance. Reports reaching us from various sources indicate that this congregation is taking on new life and activity, and that an excellent report will be sent to the next session of the Annual Conference.

From the Jackson (Miss.) Daily News of August 6, we clip the following: "Advices to friends from Bishop and Mrs. W. B. Murrah report their safe arrival in England, on their way to the Orient. They had the good fortune to secure passage on the Imperator, and Mrs. Murrah writes that language is inadequate to describe the magnificence and completeness of that mammoth vessel and wonderful triumph of marine architecture. The Bishop and Mrs. Murah expect to travel overland from Cherburg to Brindisi, taking a steamer thence to Hong Kong."

A note from her brother, Rev. H. B. Watkins, of Natchez, Miss., states that the operation that Mrs. Bessie W. Lipscomb underwent at that place more than a week ago seems to have been a complete success, and that she has every chance for a quick recovery. This will be most gratifying news to Sister Lipscomb's many friends throughout the Church, whose name is legion. We trust that a favoring Providence may soon enable her to return to her post at Nashville. As is well known, Mrs. Lipscomb is the Home Base Secretary of our Woman's Missionary work.

Our pastor at Mer Rouge, La., Rev. R. W. Vaughan, has informed us of the death of Mrs. H. D. Causey, which occurred at that place on July 31. She was a most excellent woman, who had been a member of the Methodist Church from girlhood, and whose life in every respect had been most exemplary. She will be greatly missed in the community. She left to mourn her departure a husband, two sons, a sister and brother, and a wide circle of sorrowing friends. We extend sympathy to the bereaved, and pray that the Heavenly Father may graciously comfort and sustain them.

Rev. J. W. Ramsey, of Mendenhall, Miss., under date of the 8th inst., writes: "We have just closed a great revival at Thomasville—pronounced by the people the best in the history of that church. The membership of the church was greatly quickened and there were 10 accessions, three of them coming from the Baptists. A prayer meeting was organized, and 4 new subscribers to the Advocate and three renewals were secured. The pastor, Rev. O. S. Lewis, is a fine man to work with, and is in high favor with his people. I go next to Summerland." In a note to our office, Brother Lewis speaks in terms of high appreciation of the service rendered his people by Brother Ramsey, stating that he has never had better help in a meeting.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1913. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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One Hook & Hastings Pipe Organ. In first-class condition, packed for shipping. Cost when new twenty-five years ago, $3680.00; about $400.00 in new stops has been added. Sweet toned. The only reason for selling, we want a finer and higher priced organ. Price $1250 F. O. B. cars Shreveport. Will make terms. This is the organ formerly used in the First Methodist Church, Shreveport, La. Address W. A. McKennon, Shreveport, La.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

LOYD HAYS HENDERSON (better known as "Little Hays") was born December 17, 1892, and died at his home in Walnut Grove, Miss., June 22, 1913, aged 20 years 6 months and 5 days. He died with congestion of the brain. He suffered only about 32 hours, but oh, how severe was the pain! When ten months old he had an attack of meningitis which left its effects upon him. No child ever received better attention than he did at the hands of his mother, brother and sister, grandfather and grandmother Hays. Hays was a great boy in many ways. He never murmured nor complained at anything. He always did as he was taught. Hays did not mind death because his life was so pure, noble and true. In the presence of a large gathering of relatives and friends we laid his remains in the Beech Springs Cemetery on the evening of June 23, to await the resurrection of the just. May the spirit of the living God cheer and comfort the bereaved ones and bring them safe to the home "not made with hands," eternal in the heavens!

Their former pastor,

G. P. FIKES.

FROM THE COLPORTER.

This is the season for special revival and evangelistic meetings, particularly in the country churches. For these occasions much care is given to securing preachers and singers, and other helpful forces. But one very valuable aid is too often overlooked. The pastor who fails to provide for the circulation of religious literature in these meetings fails in the use of one of the most potent agencies for promoting the work and conserving its results. The sermons, songs and prayers may be forgotten and their impress lost, but the good book or tract left in the hand or home will abide for instruction, edification, and comfort.

This was one of the means used continuously by John Wesley in his great rivival movement; and in the conferences with his helpers, he always laid great stress on the importance of "being more diligent in circulating the books." And this practice continues to this day with the most noted and successful revivalists and pastors.

They speak not wisely who oppose this work with the plea that it is harmful to the interest of the meeting. Away with such an idea that is born of ignorance and used by the enemy of God and souls! A little turning on of the light of information will remove all such unfounded prejudices.

As these occasions are designed to reach many people with gospel preaching who are not otherwise reached, so they afford opportunities for reaching many with the written Word and other Christian literature that would not be otherwise reached. And it is in evidence that thousands of Bibles, Testaments and religious books and tracts have been circulated in revival meetings and proved to be fruitful of good. Let us, then, awake to visions of these opportunities and our obligations for sowing the good seed while the enemy is busy sowing tares in the field.

Let the pastor take our catalogue and select a few books, pamphlets and tracts for each meeting; handle them himself or appoint some one for the purpose, making public announcement and explanation of that work as a part of the meeting. He may invite his Colporter or other representative of the Publishing House to help him. Do not be afraid of any harmful effects; where one may be prejudiced, scores will be benefited.

Others are taking advantage of their meetings to sow broadcast their doctrinal literature. Why may not we do likewise, with such tracts as "The Things Methodists Believe," $1.00 per dozen; "Jesus Not Immersed, But Baptized," 40 cents per dozen; "Why I Am a Methodist," "Why I Am Not a Baptist," each 25 cents per dozen; all postpaid at these prices.

Let "The Little Hymn Book" be used in all our meetings and for all services in our churches, and every home supplied with at least one copy. The prices are very reasonable—only $20 per 100, cloth binding, and $12.50 per 100, leatherette, express charges not prepaid. Leatherette binding, only $2 per dozen by mail, postpaid. Cloth binding, $2.50. Forty copies and upward, at 100 rates. Round or shape notes, as may be desired. This book is growing in popularity where studied and used. Orders are coming rapidly. Let us have yours, for it and other needed books. When you see a book advertised that you want, favor us with your order.

All those indebted for books will bear in mind that the amounts due, however small, are much needed. Some accounts are of long standing—far beyond the time limit, and from which no response can be as yet obtained to requests sent. Brethren, these things ought not to be so. It is expected that each one concerned will at once act his part to relieve the situation by some kind of response.

G. W. BACHMAN.

Winona, Miss., Aug. 1, 1913.

REVIVAL AT OKOLONA.

We have just had with us at Okolona, Miss., in a twenty days' revival campaign, Rev. W. M. McIntosh and his efficient wife, and singer, Mr. Anderson. It was a union meeting, all denominations taking part. It was held under an improvised tabernacle. The weather was ideal, the folks were in a good humor, and Bros. McIntosh and Anderson were at their best. It was indeed a great meeting. It is regarded generally as the greatest meeting ever held in Okolona.

The results in numbers were more than 100 conversions and about 100 additions to the different Churches. We received on profession of faith into our Church 26, and by letter 12, making 38, with 6 more to be received. We had just previous to the meeting recived 20 on profession of faith and 7 by letter. This is 65 we have received up to date, and several more are yet to come in.

One of the most perceptible results of the meeting is in the moral and spiritual uplift which has come to the whole town. All our churches have felt its power.

Brother McIntosh does a work that abides. He is an ideal man for leadership in a union meeting. All denominations are helped alike, and a fine spirit of unity is cultivated. His sermons are Scriptural; his wit is of the real Irish kind; and his appeals to Christian and sinner are almost irresistible. He is a safe and sane evangelist. Mr. Anderson is a great choirister; his voice is smooth and strong. He is fine help in a meeting.

Best wishes to the Advocate.

J. H. HOLDER.

Okolona, Miss., Aug. 2, 1913.

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TO THE READERS OF THE ADVOCATE, WHICH I HAVE BEEN READING FORTY YEARS.
While I have been preaching for forty years, I have been studying the nursery business thirty-eight years, so I am selling the **best nursery stock in the South,** from two to five times less than other agents. Write for prices. References: Preachers of the Mississippi and North Mississippi Conferences. REV. J. W. HALL, L. D., 805 Adams Ave., Memphis, Tenn.

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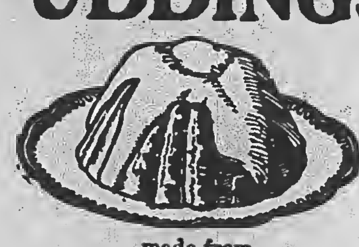
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Tidings From the Field

Houlka, Miss.

We have just closed an eight days' meeting at Concord, one of my country churches, which resulted in one of the best revivals ever held in this section. We had 33 accessions to the Church on profession of faith, and a general spiritual quickening of the people. We were assisted by Rev. J. H. Bass, of Columbus, Miss. No one need fear to have Brother Bass in a meeting, for he knows what to do, and when to do it. If I know what preaching is, he is one of the strongest gospel preachers we have. In my opinion he could fill almost any pulpit in the Church acceptably.—W. N. Dodds, P. C.

West, Miss.

We held our meeting at West the week following the second Sunday in July. Brother Tom Lipscomb, of Starkville, did the preaching. He is one of our strongest young preachers. To say that he preached well and won the hearts of all the denominations is putting it lightly. The church was greatly revived. There were showers of blessing all the week, and especially on Friday, when that princely layman, Brother Edward Brock, held an old-fashioned love feast. There were two additions to our church membership as a result of these services. On the fourth Sunday in July Dr. Henderson, of Lexington, helped me in a meeting at Bowling Green. He is an excellent preacher. By his fine social gifts he won the hearts of the people, and they will always remember his strong messages of love and truth. We had 4 accessions to the Church—three of them on profession of faith. The charge is in very good condition.—Your brother in Christ, W. A. Clark.

Lorena, Miss.

We have recently had a fine meeting at Gasque Chapel. It embraced the third and fourth Sundays in July. The congregations were large from the beginning to the end, except one day when it rained. The preaching was done by our very efficient and able pastor, Rev. F. B. Ormond. His sermons were deep and eloquent from first to last. People of all denominations who heard him were delighted and many were lifted to a higher plane of Christian living. There were two accessions by profession of faith and the church was revived. Brother Ormond's discourses on the last day of the meeting would be hard to excel. At the 11 a. m. service he preached to the parents on their responsibility and their duty to God and the generations to come as it is taught in the Word of God. At 4 p. m. he preached to men only. There was a large attendance from among all denominations. He spoke to them on the great necessity of a pure life, both ecclesiastical and political. His discourse met with the almost unanimous approval of all present.—E. F. Lane.

Bunkie, La.

On July 24 we closed an eight days' meeting at the Bay Hill Church, resulting in a revival and 11 accessions to the Church on profession of faith. Rev. L. N. Hoffpaulr, of Jennings, did the preaching and the singing was led by the pastor, Rev. W. B. Perritt. Brother Hoffpaulr was pastor of our church six years ago, and after an absence of four years returned and assisted Dr. Parker in a meeting here, and the people of this community again requested that he should assist the pastor in their meeting this year. This goes to show how much the people think of Brother Hoffpauir and thoroughly attests their confidence in him. He is a good revivalist and an excellent preacher. His sermons were interesting and uplifting, and we feel sure that we are upon a higher plane than we were before the meeting. Services were held both morning and evening, and with each succeeding one, a deepening interest, as well as an increasing attendance, was apparent until the meeting closed. Scores of people resolved upon a better life; some entered into newness of life, and almost everyone said the meeting was a blessing to him. Brother Hoffpauir is strong and absolutely fearless in his denunciation of sin, yet tender and loving, and almost irresistible in his appeals to the sinner. His great faith and courage are only equaled by his humility, his tact, and his brotherly love. Choicer spirits are seldom found. We believe that there are greater possibilities in the future for our Church and we are praying toward that end.—Chas. Hatfield.

Haynesville, La.

I preached a few days this week at Shongaloo, La., which is about 12 miles west of Haynesville, and is one of the churches on the Haynesville Mission which I am now caring for in addition to my regular work. Much interest was manifested in our services and while we were hindered in some ways from accomplishing what we had hoped for, we have plans under way that will mean a new church for us at this point in the near future. Also I secured five new subscribers to the Advocate. This places the paper in every Methodist home at Shongaloo. We held our meeting at Athens the week following the fourth Sunday in May. I had the help of Rev. W. F. Boggett, of the Mississippi Conference, who preached to the delight and edification of our people. We had several accessions to the Church, and interest in the work was otherwise quickened. Our new church building at Athens is nearing completion and will be a gem of beauty. Our people at that place have wrought well this year, and deserve much praise for what they are doing. They have been kind and generous to their pastor in many ways. Our people at Haynesville are interested in advancing the interests of the Church, as is seen in their provision for the parsonage and the fine new Sunday school rooms recently added to the church. These rooms have been a long-felt need with us; but we have them now and hope to start a new era in our Sunday school history. The other points on the charge are not sleeping, but I shall speak of them later. I have sent in 59 subscriptions to the Advocate this year and hope to send still others before the end of the year. We like the Advocate in this neck of the woods.—W. W. Perry.

August 1, 1913.

Harriston Charge, Mississippi Conf.

We have just closed a five days' meeting at Mizpah, Brother Gunn of Gloster doing the preaching for us. There were no accessions, but the church was strengthened and uplifted greatly. This is one of the few sections of our Conference where almost every one in reach is a member of some Church. Brother H. B. Watkins of Natchez will begin our meeting at Cane Ridge on the third Sunday. Pray for us there.—Yours in Him, M. F. Adams.

August 7, 1913.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The amount paid to wipe out the deficit against our Louisiana Conference Sunday School Board np to August 1, was as follows: Previously reported, $112.90; H. E. Hartner, of Urania, in the Alexandria District, $5; J. M. Miller, of Minden, in the Ruston District, $10; in the Shreveport District, R. T. Moore, of Mansfield, $10; S. A. Kidd, of Mansfield, $10; Prof. J. S. Johnson, of Shreveport, $5; J. B. Hutchenson, of Shreveport, $5; total, $161.90. Balance due, $588.10.

During these days of revival efforts attention should be given to preaching to the children. It is too much to expect the same sermon that is ordinarily preached to adults to apply with equal appropriateness to children. Their bodies, minds and hearts are all at different stages of development, and their viewpoints are those of the simple and inexperienced. To have them sit through a whole series of meetings with no attention paid to them is a most serious neglect. They are just at the stage in life when to believe is natural, and a few services for them, well directed, may yield more for the kingdom of God and for the membership of the Church than any other effort for an ingathering that could be made. And in this connection a Decision Day should be held in the Sunday school on the last Sunday of the revival, when teachers should join with the pastor and the superintendent in a well planned effort to lead the scholars to confess Christ and to unite themselves with the Church. Then they might be taught through the week by the pastor as to the duties of church membership, and a week later when they are received into the Church, while still at the altar, let their parents and teachers come forward and take the communion with them, and have them learn from the first both their privilege and duty in taking the communion. "It is the will of your Father that none of these little ones should perish."

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

If you take a missionary collection, be sure to give missionary instruction. Children should give intelligently and systematically.

News comes from Brother C. H. Ellis of the Pachuta charge that his Sunday schools are getting along finely, but he states that he will be glad to have the Field Secretary at any time. Brother Ellis is a very godly man, and gives his time faithfully to looking after the cause of Christ and the interests of the Methodist Church.

Some of the problems of the country Sunday school can be solved by training the workers. Organize a training class of the young people in the school. Another problem may be solved by forgetting that you are too far from the church to go to Sunday school. Brother Luster of the Cayuga school goes five miles, and Mrs. L. D. Hurst of Redbone goes six miles every Sunday. Religion and determination will make most any Sunday school go. Don't you think so?

A suggestive plan for Sunday school collections: Let the first Sunday be for missions; the second and third for the running expenses of the Sunday school; the fourth, for the Orphans' Home, and the fifth Sundays for the support of the Sunday school work in your Conference. Suppose that you try this plan a while. I am sure it would be a great help to the Sunday School Board, and Brother Williams at the "Home."

The Primary Department of the Sunday school of the Capitol Street Church of Jackson (with the following corps of workers: Mrs. J. W. Marley, superintendent, and Mrs. Ollie Jelks, Miss Eddie Brown, and Mrs. Ware as teachers), has equipped a room for its work, putting a very beautiful rug on the floor at a cost of $49.00. The little folks in this department did this without any "entertainment" of any kind. They earned the greater part of the amount they gave by their own efforts, apart from the regular Sunday school collection. If these little folks can do this, why can not grown-up people take the hint and equip the village and country Sunday school for work?

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

In some Teacher Training classes each member pays ten cents a month to a common fund for the purchase of a good reference library for their own Sunday school.

The picked class of six or more prospective teachers which meets at the regular Sunday school hour has many advantages. Such a class in two years can accomplish wonders. Do not consider this a class of substitute teachers, but let them feel free and easy for study every Sunday.

Every boy's class should not only be organized and have a name and motto, but should have a hero and the Field Secretary would welcome a letter from every such class, stating the hero selected, and why, expressed in the boy's own way. We shall grow very much like the ideals that we cherish.

The teacher in the small and isolated school should send to Dr. Hamill and get the books and methods which he stands ready to supply, and should enroll with him and secure a certificate. Many not only do good work for themselves in this way, but catch a full breath of the uplifting air of the great student fellowship.

Do not hesitate to start a class composed of 15 or 16-year-olds, beginning with our Legion of Honor Bible section. Many fine teachers may be discovered and captured before other interests rush in to consume time and ability. And be sure to take time for careful work, under the keen and capable eyes of skilled teachers.

It is not too early to begin planning for a Teacher Training Class in every Sunday school, for such classes should start in September. And remember, if only one or two are willing to make the effort, it is well worth while. Teacher training means more than training the teaching force; the superintendent needs this work, and the secretary needs it, as also does every other officer in the Sunday school.

One secret of Sunday school work is to plan ahead. The school that will hold its boys at 16, will do so by beginning to hold them at 12. Not caring who Tom's friends are is criminal indifference in any one who professes to really care for Tom. It does seem strange that we have been so slow to discover that the strategic thing is to help Tom find his friends within the Church's jurisdiction. So says Foster in "The Boy and the Church."

Here is another paragraph for a teacher's note book from Coe's "The Core of Good Teaching": "The core of good teaching consists not in displacing present interests, experience and ideas, but in expanding them in the right direction." For example, the little child's attitude toward its father is to be expanded toward perfect trust in the Heavenly Father; the small boy's interest in fair play in games is to be expanded, little by little, toward the Christian ideal of brotherhood; the adolescent's interest in heroes is to be expanded so as to include the distinction between true and false greatness.

Cures Old Sores, Other Remedies Won't Cure. The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It relieves Pain and Heals at the same time. 25c, 50c, $1.00

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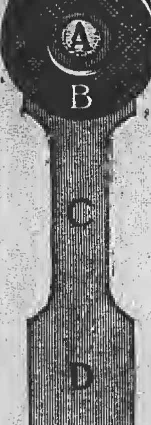

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MR. J. R. BINGHAM ILL.

Dear Brother Meek: Brother J. R. Bingham has been absent from his place in church and Sunday school for two Sundays. About the first of August he was seized with sudden illness which proved, upon diaguosis, to be appendicitis. On the 4th inst., he submitted to the necessary operation. We are glad to inform all friends that the progress he has made toward recovery is satisfactory. Sister Bingham was visiting in Alabama when her husband was taken ill, and in response to the summons hastened home, arriving with the surgeon who performed the operation at their home in Carrollton. Brother H. M. Thompson is faithfully acting as Sunday school superintendent during Brother Bingham's illness.

Fraternally,
Carrollton, Miss. W. W. JONES.

RESOLUTION OF APPRECIATION.

(Adopted by the Ruston District Conference.)

Whereas, Mr. and Mrs. Lawson Higginbotham of Mer Rouge, Louisiana, have generously donated a home for the Superintendent of our Orphanage at Ruston, and

Whereas, Mrs. W. P. Mackie has bequeathed the sum of $1000 for the support of said Orphanage, be it

Resolved, That this District Conference of the Ruston District, now in session, express its appreciation to all parties concerned for these donations.

Signed: W. W. Holmes, J. O. Bennett, E. K. Means.

Athens, La., July 24, 1913.

AARON DRIGGERS.

(Resolutions Adopted by Ruston District Conference.)

The Committee on Resolutions concerning the death of Brother Aaron Driggers, submits the following:

We appreciate the life and usefulness of Brother Driggers to the Church and miss his wise counsel in Conference. Resolved,

1. That the sympathy of this Conference now in session be extended to the bereaved family in their sadness on account of his untimely death.
2. That the Secretary be instructed to spread a copy of these resolutions on the Minutes, to send a copy to the New Orleans Christian Advocate, and also one to the family of the deceased.

Signed: L. A. Humphries, W. J. Porter, M. C. Tarpley.

Athens, La., July 23, 1913.

TAYLORSVILLE, MISS.

Dear Doctor Meek: Probably a few notes from Taylorsville Circuit will be appreciated. We are moving along nicely, having made about $200 worth of improvements since March. Our people are good about responding to the needs of the Circuit. We began our first protracted meeting here at Taylorsville on the first Sunday in July. Brother T. J. O'Neil was with me throughout the week, and all who heard him say he is one of the best preachers in the State. The Church was greatly strengthened, there being four additions. On July 13, Brother G. S. Harmon was to have been with me at Mize, but for some reason he did not come. Rev. J. Loyd Decell came to our relief on Monday and preached three great sermons. On Tuesday evening that godly man, Dr. I. L. Peebles, came to us and preached some of the strongest sermons we ever listened to, both in spirit and doctrine. The meeting lasted throughout the week, and resulted in twenty-nine additions to the Church, several conversions, the community as a whole being greatly strengthened, and in Methodism being built up. Dr. Peebles was also with us at Oakahoy. A good meeting was enjoyed, Methodism was strengthened, and there were two additions to the Church. On the fourth Sunday, Brother Geo. Galloway came to us at Fairmont. Here we had a great meeting. The results secured will be lasting. Brother Galloway preached with such power and simplicity that the Church was greatly strengthened, especially from his sermon on "Love thy neighbor as thyself." Two were added to the Church. Now, Dr. Meek, since coming on the work our membership has increased 64, and 35 of these joined by baptism and vows.—A. W. O'Bryant, P. C.

PRESCRIPTION FOR LIVER TROUBLES

Bond's Liver Pills are from a prescription originated in 1893 by three of the most prominent physicians of the South. They are especially intended to cure Constipation, Biliousness, Dizziness and all Liver Troubles. One little pill at bed time, repeated next night, when necessary, usually cures the ailments caused by torpid Liver or Bowels.

If your druggist cannot supply you, send to us. 25c Everywhere. BOND'S PHARMACY CO., Little Rock, Ark.

MARRIAGES.

At the home of Mr. G. W. Loflins, near Eros, La., on July 27, 1913, by Rev. G. D. Purcell, Mr. RALPH ROBERTS, of Waco, Texas, and Mrs. ALICE ASHLIE, of Eros, La.

At the Indian Village Church, on Aug. 6, 1913, by Rev. G. D. Purcell, Mr. LUTHER E. THOMPSON and Miss EVEE SLAIGHTER, both of Jackson Parish, La.

CAFFEINE IN BEVERAGES.

In the year 1909 the United States consumed sixteen million, two hundred and forty eight thousand two hundred and twenty-one pounds of caffeine in the form of coffee, tea, chocolate and cocoa. As the population of that year was estimated to be ninety millions and as there are three hundred and sixty-five days in a year, this gives an average of three and one-half grains of caffeine per capita per day.

In Great Britain the average is a little higher and in Germany a little lower than in the United States. In view of the fact that infants, children and many adults do not use the caffeine-containing beverages it is fairly safe to estimate that the average user consumes seven grains of caffeine per day.

A glass of Coca-Cola contains only one and twenty-two-hundredths grains of caffeine so that you would have to drink about six glasses of Coca-Cola per day to get as much caffeine as the average coffee or tea user gets. Although Coca-Cola contains only about one-half as much caffeine as a cup of tea or coffee, it possesses one great advantage over both of these beverages in that it contains none of the acrid vegetable substance known as tannin or tannic acid which makes tea and coffee disagree with some people.—Adv.

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La
Mississippi ....Mrs J. L. Neill, Hattiesburg, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

WOMAN'S MISSIONARY WORK.

NOTICE!

Mrs. J. L. Neill's address after this, instead of being Hattiesburg, Miss., will be Laurel, Miss. Please address all communications intended for her to the latter place.

SECOND CHURCH, NEW ORLEANS.

News comes to us through Mrs. A. P. Holt that Second Church in New Orleans has pledged $100 for the salaries of missionaries, Foreign Department; and $100 for St. Mark's Hall, Home Department. They paid this quarter $54 of the foreign pledge. Such activity on the part of Second Church should stimulate the zeal of the other churches of the city and prepare the way for a larger missionary interest.

Report of Treasurer of Louisiana Conference, Foreign Department.

Dues—Adult, $240.76; Young People, $7.70; Junior Division, $8.73; Baby Division, 75 cents. Pledge—Adult, $435.60; Young People, $7.50; Scholarships, $236.50; Bible Women, $120; Kindergarten, China (Junior), $2; Conference Expense Fund, $19.35; Retirement Fund, $3.10; Scarritt Endowment Fund, $1.55; Jubilee, $11; Week of Prayer, $9.70. Mite Boxes—Adult, 10 cents; Junior Division, $8.64; Baby Division, $1.80; Sam Houston Scholarship, $180; Total receipts, $1294.78.

MRS. A. P. HOLT,
Cor. Sec., For. Dept.
MRS. J. J. HOLMES,
Treas., Foreign Dept.

LETTER FROM MISS HELEN JOHNSTON.

Dear Mrs. Holt: It is gladdening to hear of so much enthusiasm among the workers at home. We on the field realize how much the success of the work here depends on you. Indeed, only as you make it possible can we carry on the work to which the Master has called us. God bless you, and may your number so increase that every call for the evangelization of the world may be answered.

Last year was a good year, even though there was much to try one's faith. However, by his guidance much was overcome and our hearts rejoiced because the seemingly impossible became possible.

The work of this year is encouraging. Our school rooms are full and we have as many in the boarding department as we can comfortably accommodate.

News has come that at the last meeting of the Council $20,000 was appropriated for a school building here in Ribeirao Preto. We have a lease on the building which we occupy only until the end of this year. Now that there is a certainty of our building, it may be that we can stay on until the building is completed.

Miss Andrew, now at home on leave of absence, wrote that a lady of Louisville, Ky., had given her $700 for the building of one of the dormitories. I wonder if there is not some one in the Louisiana Conference who would like to help us in a similar way. Material and labor are very dear. $20,000 will hardly be enough to put up the building that we really need. We shall do the very best we can with it. The Martha Watts Annex in Piracicaba cost some $35,000. Here we need a building that will accommodate the entire school.

Mrs. Alexander of Greenwood, La., is going to send us a scholarship. One of our girls who was a scholarship girl in the school for some years was married a few weeks ago. Although she did not marry a "crente," I am sure she will do all she can to make her home a Christian home. This is what Brazil needs to-day.

May our Father's richest blessings be yours. Sincerely yours,

HELEN JOHNSTON.
Collegio Methodista.

WHAT THE BROOKHAVEN MISSIONARY SOCIETY IS DOING.

Our missionary society since its union three years ago has made steady progress. Not only has the membership increased, but also the general attendance and interest. We are wide awake, each officer working with the co-operation of all the members to make every department interesting.

The first Monday is the regular business meeting; the second Monday is devoted to social service; the third Monday is the time fixed for holding our Study Circle; and on the fourth Monday is held our social meeting—we are entertained once a month at the homes of the various members. The program outlined in the year-book is used with a few additional musical numbers. A free-will offering is a feature of this meeting, the amount being used whenever it is needed most. When there is a fifth Monday a prayer service is held.

We have done a good deal of charity work, not confining our gifts to our own people. A large box has been sent this year to Mrs. Meekins at the Mary Werlein Mission, and a number of nice, new garments to our Orphans' Home valued at about $40.

Five of our ladies made a trip to the country and organized by request an aid society. This little band of women will have our special care. With their determination and our interest to see them succeed, we hope to have them develop and grow into a real missionary society.

Especial mention should be made of the President and other officers of our society who have done such good work, but a word should be spoken for the members, too, who are so willing at any time to respond to any call. In fact we are just one great big family, all working in unison trying to help, not only ourselves, but those who come in touch with us. And with our Father's help we want to add our voices to the mighty cry, "Our Kingdom for Christ!"

MRS. BESSIE C. FRIZELL,
Press Supt.

AN INCIDENT.

At the recent session of the Seashore Assembly near Biloxi, Miss., after an urgent appeal on "Life Work Decision" a beautiful, talented, cultured young woman came to the platform and offered herself for definite service. She will enter the Methodist Training School in Nashville in September, and will begin her work as a Kindergarten teacher. As a result of that service several others have been led to serious thinking as to what God would have them do with their lives.

We know that the pastor and the pastor's wife are busy people; so let us ask that all Christians who may chance to read this incident may speak to some promising young woman or young man and urge the claim of Christ upon his or her life for definite service. In our own church 800 ministers, 175 home workers, and 40 foreign missionaries are urgently needed. We know that the spirit of God is moving upon the hearts and minds of our young people, but many of them are being misled by the voices of the world. They need to be trained. Once in the Training School they are sure to find themselves and to find their place in the plan of God.

The Methodist Training School begins its fall term September 17. Will you not try to influence some one to enter upon this training for definite service. "He that winneth souls is wise." How much wiser is that one who is instrumental in persuading a winner of souls to realize the greatest possible efficiency.

W. F. QUILLIAN.
Nashville, Tenn.

WHITWORTH COLLEGE
BROOKHAVEN, MISS.

Next session begins September 16. It is important that each student reach the College September 15. Class work will begin September 18.

Miss Mary Ellis, daughter of Rev. H. M. Ellis, won the medal in the Piano Contest at the Crystal Springs Chautauqua, July 29, 1913. Miss Ellis is a pupil of Miss McVoy. Mr. and Mrs. W. M. Meek, of Lexington, Miss., send the following testimonial:

"July 22, 1913.

"It gives us great pleasure to express our approbation and appreciation of Whitworth College; also our entire satisfaction with the development of our daughter while pursuing her studies there; especially the work done by her, while finishing a course in piano, under the tutelage of Miss Lois Cooper, who by the way, we consider one of the best teachers in the South, and from whom she received her diploma this year.

"In our opinion, the parents of Mississippi need look no further for the very best advantages for their daughters.

"MR. AND MRS. W. M. MEEK."

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Miss Lois Wadsworth Cooper, A. B., M. B.—Whitworth College, Cincinnati Conservatory; graduate pupil of Theodore Bohlman—Piano.

Miss Courtney McLaurin Rauch, A. B. M. B., Whitworth College—Piano.

Miss Lucy Irwin Shannon, pupil of M. Leftwich Rawlings, Nashville, and J. Harry Wheeler, New York City, and Chas. Washburn, Chautauqua, N. Y.—Teacher of Voice and Piano.

Miss Sara Stout, Buford College, Nashville, Tennessee; Cincinnati Conservatory; Pupil of Albert Berne in Piano and of Geo. A. Leighton in Harmony—Piano, Harmony and Musical History.

Miss Grace Lane—Tutor.

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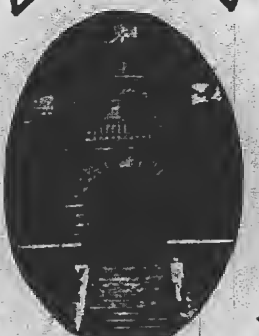

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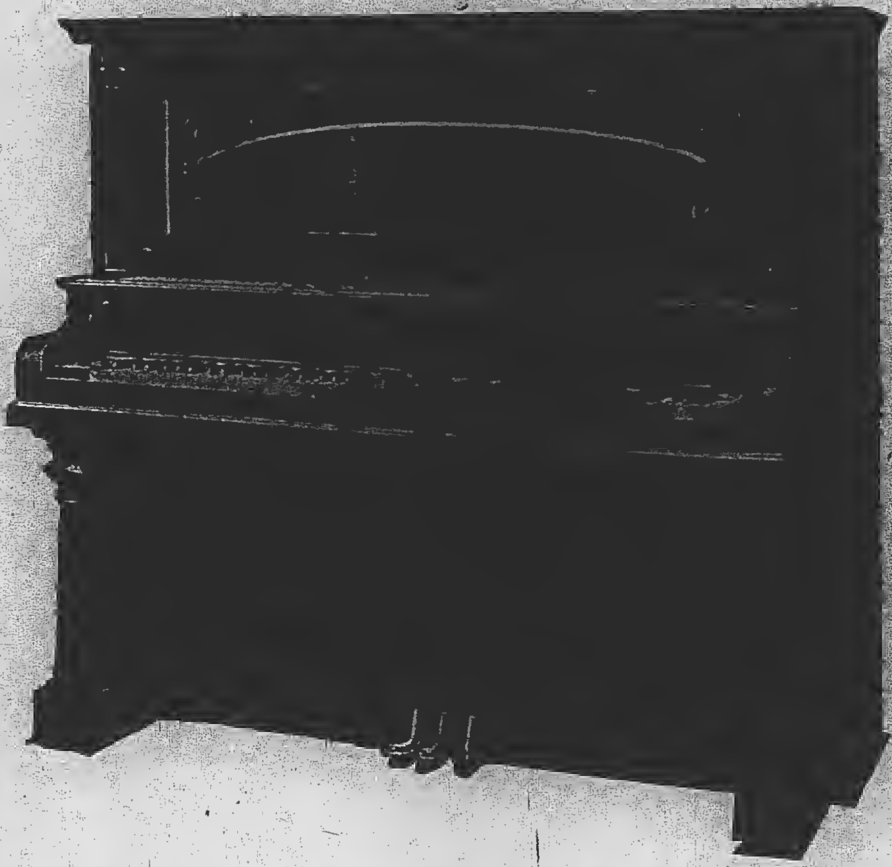

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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 34. "Prove All Things: Hold Fast That which is Good." Whole No. 3000.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 21, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

AN AFFRONT THAT CALLS FOR ACTION.

From the Memphis Commercial Appeal of Sunday, August 10, we take the following:

"The Directors of the Tri-State Fair have decided formally to open the fair on Sunday, Sept. 21, and have the date read Sept. 21-27 inclusive. In order to entertain the crowd more thoroughly a mammoth sacred concert has been planned, and "Pastor" Russell of the Brooklyn Tabernacle will deliver an address, hurrying home from an European engagement in time to meet that appointment. A small admission fee will be charged, but there will be no charge for the seats in the grandstand where the concert will be given.

* * * * * * *

"The speaker of the day, Charles Taze Russell, has gained international reputation as an interpreter of the Bible along certain lines. He holds the pastorate not only of the Brooklyn Tabernacle, but also of a tabernacle in London and one in Washington, crossing the ocean many times in order to meet his appointments and give other lectures beside—his lectures being always free."

We have seen no announcement in a long while that we consider more outrageous than this. That the Managers of the Tri-State Fair, which is held annually in Memphis, should blazon abroad their purpose to have a Sunday opening this year, with "Pastor" Russell as the chief attraction is nothing short of amazing. Tennessee, Mississippi, and Arkansas—the States participating in this exhibiton—are largely Christian commonwealths, and that a man of Mr. Russell's religious views and general repute should have been called upon to take a prominent part in it, is an affront to their citizenship which cannot be ignored. Not only are his views thoroughly at war with the accepted teachings of orthodox Christianity, but his methods of operation have been exposed in the courts and shown to be quite discreditable. Indeed, by practically the entire Christian press of the country he is regarded as the greatest religious fakir in the nation, and his propaganda is considered a positive menace to the moral and religious welfare of the American people. He is nothing like as sound in his teaching as was the late John Alexander Dowie.

And let it be noted that this announcement in the Commercial Appeal not only states that Mr. Russell will be present and speak at the opening of the Tri-State Fair, but that it parades him as a very great man and, by implication, commends him. Such an endorsement as these Directors have given him by thus engaging him and writing about him is calculated to make his insidious assaults upon Biblical Christianity much more influential for harm in this section.

In view of the foregoing facts, we urge the Christain people of the three States co-operating in the maintenance of the Memphis Fair to register at once a ringing protest against having Mr. Russell in any way connected with it. This should be done at the earliest moment possible, and if the Directors will not heed their voice, we think a rigid boycott should be instituted against the exhibition until it is better managed. We cannot but wonder if with his characteristic shrewdness "Pastor" Russell has purchased from these Managers the privileges which they propose to accord him. We do not affirm this to be true, but we should not be surprised if it were. As an adroit and effective advertiser this religious mountebank has had no rival in the United States within recent years.

CARING FOR SUPERANNUATED PREACHERS.

Nearly all the denominations are recognizing to an increasing extent the duty of making better provision for their aged and retired ministers. This obligation has a sound basis in right and justice, since the salary of the average preacher is kept so close to the line of his absolute necessities that he has little chance to lay anything aside for his later years when he can no longer work. To use these men as long as they have strength to serve efficiently and then cast them off to suffer want, is a course which the Church of God cannot afford to pursue. The various movements which have been started to take better care of these veterans in life's eventide are timely and highly creditable.

We were pleased to note in the New Orleans Picayune a few days since the following appreciative reference to this very important matter:

"The shamefully inadequate provision made for the support of the aged ministers of the Gospel of most denominations in this country is in marked contrast with the superb provision made for them in Germany. The Christian Herald is authority for the statement that in Germany the young minister gets a minimum salary, usually $500, and a parsonage. This salary is increased every few years, until, at 65, the minister, even if he has changed his parish, receives $2500, the largest compensation permissible, to which is to be added the use of the parsonage and certain fees given him. At 65 the minister can withdraw on a pension if he shall so elect or if the parish shall so desire, or he can continue by general consent five years longer. On withdrawing he receives as a pension for the rest of his life two-thirds of his last and highest salary. On his death his widow receives an adequate pension for the remainder of her days, and also does each of her children until his sixteenth or eighteenth year."

One of the Churches in the United States that has lately been specially active in planning to acquire a fund to safeguard its aged ministers from want is the Protestant Episcopal. For the past three years it has had in existence a Commission of able clerymen to study this question, with Bishop Lawrence of Massachusetts as chairman, and the report of this body, which was recently submitted, is a most informing one. It shows that there are in the Episcopal Church 5,500 ministers, whose salaries aggregate the sum of $8,000,000 annually. The plan which the Commission suggested purposes "not only to pension the whole body of the clergy when they become 65 years old, but also to pension the widows, to educate their orphan children, and to take care of clergymen disabled at any age." The pension allowed will amount practically to half-pay, and the plan will embrace foreign missionaries as well as workers in the home field. It is estimated that not less than $7,000,000 will be required to start the operation of this scheme, and that at least $500,000 will thereafter be annually disbursed to those who are to be helped. The suggestion made is that this yearly expenditure of half a million dollars be provided for by a tax on the local churches graduated according to the age at which the clergyman was ordained. It is computed that this assessment would be about 6 per cent of the pastors' salaries.

The Methodist Episcopal Church, South, was one of the first denominations to take up the work of making some provision for its superannuated preachers, but it must be admitted that, though she has done more in this direction than most of the other Churches in the United States, her progress in raising money for this purpose has been regrettably slow. Our General Superannuate Fund, which we have been gathering for many years, now foots up about $320,000. Our Annual Conferences raised and disbursed to Conference claimants last year, according to the General Minutes, $278,877. What we have to appropriate to them allows each only a very small sum. Last year the Mississippi Conference paid its claimants from $25 to $275; the North Mississippi, from $25 to $240; and the Louisiana, from $75 to $225. Beyond any question, we need to bestir ourselves more energetically to take proper care of these dependent and needy ones. Among the many calls that are coming to us, none is more deserving and sacred than this.

AS THE PRESBYTERIAN SEES IT.

Not only the Southern Methodist papers, but the religious press of the entire nation, so far as it has expressed itself, has with most remarkable unanimity disapproved of the Kirkland-Carnegie transaction concerning the Medical Department of Vanderbilt University and commended the course of our Bishops. Among the latest journals to comment on the affair is The Presbyterian, of Philadelphia, which is one of the most conservative and ably edited church periodicals in the United States, and here is an extract from its utterance on the subject:

"Mr. Carnegie has not succeeded in breaking down the distinctive character of our denominational educational institutions to the extent he evidently hoped to. He did catch some college presidents and boards napping; and a few weaklings swallowed his bait, exchanging their birthright for a mess of pottage. But when he attempted to catch the Board of Methodist Bishops, in connection with Vanderbilt University, in Tennessee, he miscalculated his mark. The Bishops resented his offer, and gave him to understand that a Christian school could not be bought with billions, let alone millions. This effort of Mr. Carnegie has done more to uncover his hand and reveal his designs than anything else he ever undertook. If there were any doubts as to the purpose of his 'Foundation,' those doubts are forever dispelled, and the real purpose revealed."

THE VANDERBILT CONTROVERSY.

(The following exposure of the sinuous course of the Board of Trust of Vanderbilt University and defense of the Bishops is from the virile pen of Col. E. C. Reeves, of Johnson City, Tenn. Col. Reeves is one of the foremost members of the bar of the Volunteer State; he was the private secretary and campaign manager for Andrew Johnson during his successful campaign for a seat in the United States Senate subsequent to his retirement from the Presidency; he has frequently represented the Holston Conference in the General Conference, and is at present a member of the Book Committee. We trust that our readers will not be misled as to the attitude of Tennessee in this controversy—the State in which Southern Methodism is so strong, and for which she has done so much. Nashville is the only plague spot within its borders.—Editor of the Advocate.)

The Real Issue Stated.

"But He perceived their craftiness, and said unto them, show me a penny. Whose image and superscription hath it? And they said, Caesar's. And He said unto them, then render unto Caesar the things that are Caesar's, and unto God the things that are God's." Right here lies the crux of the matter. Whose "image" does Vanderbilt University bear? That of the Church or that of Caesar? Is it an institution of the Methodist Episcopal Church, South, or a secular institution to be controlled by Caesar? Settle that question and in reason the controversy is at an end.

Relation of the Church to University.

That the Church, through some of its annual conferences, founded Vanderbilt University is beyond controversy. That the Church organized the university and made it a going concern none but the mendacious, or ignorant, will deny. That it was a Southern Methodist university was a conceded fact by all intelligent church-informed people; and if correctly reported, by none more clearly than by Chancellor Kirkland. The Church claimed, and asserted, her right of control of the university, under the terms of its charter, through a Board of Trustees selected by the Church directly, or through its agency, and through its College of Bishops, who were ex-officio a board of visitors, the two boards constituting a governing board of the university.

Now, if Vanderbilt is a Church institution how is it related to the Church? It was not organized for pecuniary profit, nor has it power to declare money dividends. It is what is known as an eleemosynary institution, a corporate entity with corporate powers common to such a corporation, but founded by the Methodist Episcopal Church, South, for the promotion and diffusion of knowledge, and for religious training. Being simply an eleemosynary institution of the Church its only relation to the Church is through its government by the Church. If the Church has not the right and power to control Vanderbilt University through trustees elected directly by the Church, or through her agency, and through her College of Bishops as a board of visitors, then she sustains no relations whatever to the university, and it is no more a Church institution than is the State Normal School at Johnson City, Tenn. I challenge anyone to show what other relation the Church can sustain to Vanderbilt except that of the governmental.

Persistent Effort to Eject the Church.

Those who are familiar with the history of Vanderbilt know that, not long after the advent of Chancellor Kirkland, a scheme was set on foot to secularize Vanderbilt. Some wiseacres became obsessed with the opinion that so long as the university was under the control of the Church its sphere would be limited, and that the "image and superscription" of Caesar should be substituted for that of the Church. This could not be done while the Bishops constituted a part of the governing board. The process of eliminating a part of the Bishops was undertaken, but Bishop Hoss, the "bravest of the brave," and among the wisest of the wise, set himself against the unlawful innovation. A new, or amended, charter was next attempted, but the scheme, as we now remember, was throttled, and principally through the opposition led by Bishop Hoss. A Church commission was created to define the rights of the Church, and the powers and duties of the College of Bishops, with reference to the government of Vanderbilt University. Able lawyers were named for that commission, among them being a Supreme Judge of the State of Kentucky.

There was no let up, nor halting, in the effort to secularize the university, so another move was made, and that was to correlate Vanderbilt and Peabody. Unfortunately, most of the Bishops were induced by promises, never fulfilled, to withdraw opposition to a sale of part of the Vanderbilt campus. The sequel of that unfortunate deal is that Caesar romps over a lovely part of the original campus, while Vanderbilt lies prone, gashed and bleeding. Vanderbilt pays the penalty of that stupendous folly committed by the majority of the Board of Trust. While that folly was enjoined by the Bishops, they were criticised and villified, as now, for being narrow bigots governed by prejudice. It was a great mistake a majority of the Bishops made in being overpersuaded to release the injunction. That a body of men who promoted that unfortunate scheme should now deem themselves to be possessed of more wisdom for the guidance of the destinies of Vanderbilt than would a board of control as provided by the charter of the university, is a marvel of self-importance but a degree removed from a baseless egotism.

But Caesar never tires nor slumbers. To get Vanderbilt from under the control of the Church was the consuming idea. A bill was prepared and introduced into both houses of the Tennessee Legislature, and quietly passed two readings, and was referred to the Committee on Education. Diplomacy is said to be the art of concealing ideas by words. The one who drafted that bill was a past-master in diplomacy, and could put a Spanish minister to the blush. Methodist members of the Legislature were told that the measure was primarily for the benefit of Vanderbilt, and it so appeared from a cursory reading of the bill. Its passage into law meant an end of Vanderbilt as a Church institution. It was gliding through the Legislature without opposition until Dr. DuBose saw it and, perceiving its craftiness, hurried to the writer and informed him of the stealthy game that was being played, and he, in his simplicity, hurried to the office of Dr. Winton and informed him of the scheme being worked to get Vanderbilt away from Church control, but was amazed to find the editor of the Christian Advocate, the Church organ, standing pat with the forces of Caesar. A stay was procured and a day set for a hearing before the two committees. Bishop Hoss, a sick man at Tate Springs, was informed by wire of the status of affairs and he hastened to Nashville and led the fight to the ignominous defeat of Chancellor Kirkland and his coadjutors. Is it any wonder that Caesar's guns are all trained on the great and good Bishop? He is a power in any field of action.

Bishops Well Within Their Rights.

The Bishops have been much censured for their veto by some who are conversant with the facts in the case, and abused by others who are densely ignorant of the facts involved. The Bishops are charged with acting from prejudice, and even the Nashville Banner has repeatedly made that charge. Whether or not this criticism of the Bishops is well founded is not to be determined by the ipse dixit of anyone, but by the facts bearing on their action.

The Church Commission reported its findings, which, in part, were as follows: "That the College of Bishops is a board of common law visitors of the University." "That the General Conference has the right to select the Board of Trustees in such manner as it may elect, either by direct election by the conference itself, or through such agency, or agencies, as it may designate." The General Conference ratified these findings and elected N. E. Harris, A. W. Biggs and V. A. Godbey to fill the three vacancies on the Board of Trust; and then declared that in the future all trustees put upon the Board of Trust must first have their names in writing submitted to the General Board of Education and confirmed by said educational board.

Thus was the law of the Church, declared by its law-making body, and such Church law must control, if authorized by the charter of the university, and within the scope of the power of the Church under the law of the land. Later, the Chancery Court held the action of the General Conference valid. Thus three tribunals, one a church commission, composed of able lawyers; the General Conference of the Methodist Episcopal Church, South, its highest tribunal, and the Chancery Court, one of Caesar's courts, stand as a unit in affirming that Vanderbilt University is a Church institution to be governed by a Board of Trust whose members are to be elected by the Church, or selected by agents, or agencies, designated by the Church, together with the Bishops of the Church, who are ex-officio a board of common law visitors of the university. But the concurring actions of these three tribunals have been ignored by Caesar and his cohorts, and the Church defied. The refractory part of the Board of Trust, having a majority of the members, proceeded to fill vacancies in defiance of the Church, thereby placing a number of pretenders on the board; and that body, contaminated by fraud and illegal in its composition, ignored the body of common law visitors, a legal part of the Board of Control of the university as adjudicated by the Chancery Court, and sought to bargain away from the Church one of the departments of her university. But Caesar is bold and unscrupulous.

The General Conference, at Asheville, further provided, as touching these matters, "The Bishops of the Church are hereby instructed to take whatever steps they may deem necessary to maintain the rights and claims of the Church."

It is significant that no member of the contumacious part of the Board of Trust, nor any of its defenders, in their onslaught on the Bishops, has either directly or indirectly referred to the instructions given the Bishops by the General Conference of their Church, nor has intimated whether or not those Bishops should in good faith discharge the obligations imposed upon them by the Church. I have no argument to make to any so perverse as to contend that the Bishops have been false to their Church. With specific instructions to maintain the rights and claims of the Church to the control of her university, when the donation of Mr. Carnegie was tendered on condition that the Medical Department be put under the control of a set of governors not provided for in the charter of the university, and in the selection of whom the Church was to have no voice, in reason and good conscience would it have been maintaining the "rights and claims of the Church" for the Bishops to have assented to such a conditional gift being made? There can be but one answer to the question. But more: Mr. Carnegie never made any offer to the Board of Control of the university, of which board the Bishops were an elemental part. He was too well schooled in the scheme of Caesar to do that. In fact, the terms of the conditional gift embodied a denial of the rights and claims of the Church. We may put it stronger and say, the supreme condition was to exclude the Church from having any say in the control of the department where the million was to be lodged. Should the Bishops, under their instruction from their Church, have been so false to the Church as to have either actively or passively assented to the direct assault made on her rights, as claimed by her, and as adjudicated by the Chancery Court? And yet, because the Bishops, in good faith, sought to discharge the obligations resting upon them, they are lampooned as purblind from prejudice.

The Truly Culpable Ones.

There have been other husbandmen besides the Bishops working in the vineyard of the Church, and responsible to it as its servants. The Church put two of her sons into high places of trust and honor, and thus magnified their influence and power, and unquestionably was entitled to loyal service. One was made Chancellor of the crown-jewel in her educational system; the other was made editor of the Christian Advocate, the connectional organ of the Church; and both were put on the Board of Trust of Vanderbilt. Were they not in duty bound "to maintain the rights and claims of the Church?" But they at once became leaders in the scheme to take from the Church her great university and put it under the control of Caesar. These latter husbandmen said: "This is the heir, come let us kill him, and the inheritance shall be ours." Choose ye between the acts of the two sets of husbandmen.

Chancellor Kirkland more than intimated in one of his published articles that the veto of the Bishops was for the purpose of influencing a decision in their favor in their suit pending in the Supreme Court, and asks why the Bishops did not delay action until the rights of the litigants were settled by a decision in that case. Does not the learned Chancellor underestimate the intelligence of a reading public? Is not his inquiry provocative of a huge smile? Who selected the time for the performance to begin? Why was Mr. Carnegie's million heralded to the public when, at least $800,000 of it was not to become effective, if at all, until after said suit was decided? Why did not Chancellor Kirkland and Mr. Carnegie await that decision since the donation was conditioned on the character of the decision, and might never become effective? Men act from motives. What was the motive for publishing to the world and keeping it before the public for eight months that $800,000 would be donated if the pending suit should be decided in favor of the trustees and against the Church? That that vast sum might exert a great influence on the public opinion, would be a reasonable inference, but how could the Bishops influence public opinion any more by acting promptly than by being dilatory? The intelligent reader will answer these questions to his own satisfaction. As I see it, Chancellor Kirkland should have been the very last to intimate that an attempt was made to influence a decision through a manufactured public opinion. The Bishops simply acted when the matter was put up to them by Messrs. Kirkland and Carnegie. Free from diplomacy or guile, and scorning to deceive anyone by silence for a season, they acted promptly and frankly in their effort "to maintain the rights and claims of the Church," whose servants they are; nor have they turned the artillery of the Church, put into their hands by their Church, against their Church!

Some Dubious Dealing.

Chancellor Kirkland, in his letter to Mr. Carnegie, suggested that one of the conditions of the gift be that the medical department be put under the control of a board of seven governors, to be selected by the Board of Trust of Vanderbilt independently of the Churches, and Mr. Carnegie made that a pronounced condition of his possible gift. Whether the one was Kirklandized, or the other was Carnegieized, or it was a case of "two souls with but a single thought"—to oust the Methodist Episcopal Church, South, from the control of one of the departments of her university—may not be material. But the gift thus loaded with dynamite is that which Dr. Witt unwittingly urged the Bishops to accept on moral grounds, on a reconsideration of their veto action, as if treachery to their Church by her Bishops, specifically instructed, could be sustained on moral grounds. The doctor wrote charmingly, and in good spirit, but whether the Bishops should have followed the instructions given to them by the Church to "maintain the rights and claims of the Church" was a question he did not refer to, but like all of his party, sought to "play Hamlet, with Hamlet left out."

The majority of the Board of Trust, in so far as it was able, accepted the Carnegie donation, the supreme condition of which was to put the medical department, into which the million was to be lodged, under the control of a board of seven governors, to be named by the Board of Trust. The contract was completed and the doxology was sung; "All went merry as a marriage bell;" for that board of seven would oust the Methodist Episcopal Church, South, from the control of one department, at least, of her university. But another idea forced its way into serious consideration. If the Board of Trust of the university be a self-perpetuating board, by implication as claimed (and on which idea Caesar's all is staked), why not likewise the new board? Then followed ex parte proceedings by the Board of Trust to denude the bantling board of its power of control and nullify the Carnegie contract in its most essential part. Of course any well-informed person of sound reason knows that those ex parte proceedings are based on nothing more substantial than the baseless fabric of a dream. Yet Chancellor Kirkland, Dr. Winton, and others, presumably because they had nothing better to offer, cite those ex parte resolutions as of binding force and affect to so believe. But the Chancellor gave his case away when he unwittingly stated that said board of seven trustees was in a sense a committee of the Board of Trust. And the learned Chancellor is right, for if said board of seven trustees be anything but a farce, it is merely a committee of the Board of Trust, and Mr. Carnegie was bamboozled outright. Of course that board is simply an abortion, and the Chancellor is wise enough to build no hope on it, but to rely on the claim that the Board of Trust is self-perpetuating and supreme, and that the Bishops, as a Board of Visitors, are no part of the Board of Control of the university.

Mr. Carnegie and Dr. Winton.

Mr. Carnegie is the greatest captain of the iron industry of this or any other age so far as history shows, but he appears to be densely ignorant of what the Churches have done, or are able to accomplish, in the field of higher education; and in his extreme ignorance of modes of operations in the schools of the Protestant Churches he fell into the egregious error that denominational tests were exacted by the Churches of students entering their schools for an education. Referring to Mr. Carnegie's peculiar views, but with no word of disapproval, Dr. Winton says: "Yet, despite all that, he has agreed, provided he can be assured of an administration of this one department that will guarantee that no strictly denominational tests shall be applied therein, that he will finance our Medical Department. This in the interests of human welfare and of the South in particular."

Now, Dr. Winton knew as well as he knows that he has a soul to be lost or saved, that the Methodist Episcopal Church, South, never applied any "denominational test" in any of its schools of any grade to any student desiring to enter such schools to get an education. I am amazed at that artful putting of Mr. Carnegie's stupid blunder.

Dr. Winton did not say directly that the false assumptions of Mr. Carnegie were correct, but he did use them absolutely in the sense of being true. Why did he not defend his Church that had honored him, and still honors him with an office of profit, from the unjust charges of Mr. Carnegie, doubtless made honestly but ignorantly? But Dr. Winton is not engaged, just now, nor for a long season past, in defending his Church. He pays tribute to Caesar.

Nashville Banner's Distorted Vision.

The Nashville Banner has insisted that because theology is not taught in the Medical Department the Bishops could consistently join in accepting the gift. What a fallacy! Waiving the many other valid reasons why they could not, I notice, that if this department can be set off to a separate set of governors because theology is not taught therein, then, for the same reason, every scientific department of the university could be put under the control of as many sets of trustees, as theology is taught in but one, and instead of a community of departments, which create a university, no two would be under the same government, and there would be no university. This idea of one department being put under the control of a separate set of trustees is an innovation, probably unknown to any university, and is unwarranted by the charter of Vanderbilt University, was designed to rob the Church of the control of one of the departments of its own institution, and is null and void. These are some of the reasons, outside of the instructions given the Bishops by their Church, why they were in duty bound to demur to the acceptance of the conditional gift.

The Banner said it could not see the difference between Mr. Carnegie's gift to Emory and Henry College and the donation to the Medical Department of Vanderbilt. The reason it could not was that the Banner did not know the facts connected with the Emory and Henry gift. This writer is a member of the Board of Trustees of Emory and Henry College. Mr. Carnegie said to our board, "You raise the sum of $75,000 and I will add $25,000." That was the only condition. Had he added to his one condition, "and put the college under the control of a new Board of Trustees to be selected independently of the Church," of course his offer would have been promptly rejected.

But One Issue Involved.

Objects take their coloring from the medium through which they are seen. The Nashville daily papers see this controversy through the medium of commercialism. A million dollars dumped into Nashville almost makes them "fitified." Money by the million is the supreme argument from the commercial point of view. But whether or not that million dollars would double, or treble, the efficiency of that department; whether the Bishops have personally contributed much or little, or nothing, to the university, or whether the Medical Department was leased for a number of years to a board of physicians; or whether or not Nashville and the South would be largely benefited by the donation, not one of those things is to be considered in this controversy until the great underlying question, which affects all Protestant Churches, is settled. If Vanderbilt University be a Church institution, then in reason and in accord with the law of the land, and of God, she has the right to control it; and the intermeddling of Mr. Carnegie to destroy that control is offensively officious; and none the less so if he does come with a million dollar bribe to turn Church loyalty into treachery.

If Vanderbilt University belongs to Caesar, "render, therefore, unto Caesar the things that are Caesar's;" but if Vanderbilt is a Church institution, render, therefore, unto the Church the things that are the Church's, and thus fulfill the divine law.

GIPSY SMITH AND SAM JONES' HOME.

Rev. John Paul.

Two subjects in one article. Remarks upon the former is my object; speaking of the latter is incidental. We take up the incident first.

The annual tabernacle meeting originated by Sam Jones in his home town, Cartersville, Ga., has been held but two or three times since the death of the great evangelist in 1906, though Mr. Jones appointed a local committee of loyal friends to perpetuate it. Certain unhappy developments intervened—developments which are being cured by time and the grace of God. The work was revived last year in a successful meeting held by "Bob" Jones, a young evangelist of unique gifts and strong capacity, from Montgomery, Alabama. He was "platform manager" this year. Gipsy Smith was the leading preacher, though he had several invited helpers, chief among whom was John Calahan, superintendent of the Hadley Mission in New York.

One is impressed with the fact that Sam Jones' town believed in him, and every member of his family believes he was one of the best men that ever lived. There is a vein of friendliness and hospitality in the Jones family, to which there seems to be no exception. Their dining table is about twenty feet long; and the size of the dining table illustrates the size of all their hearts. Not only do they bear a lion's share of the entertainment of the many guests who come to the meetings, but they have a reputation for remembering the poor; and many dine at their table who could never make them a dinner in return. Brother Jones' family have made mistakes; the failure of some of them to know their father's God in his life-time caused his great heart to bleed; but in his death he seemed to do more for them than in his life, and the family as a whole is closer to God than ever before. Sister Jones is a beautiful, devout Christian character. I heard touching testimonies from his daughters who were not given to seriousness in the years that are past. They had one son who gave his young life to the ministry, but finished his labors on earth soon after they had begun.

And what shall I say of Gipsy Smith? The fact that five continents had called him, that there had undoubtedly been works of grace out of the ordinary under his ministry made me want to know why. I suspected that I knew; and, if what I suspected was true, I knew that it would help me to get in touch with him. All other things being equal, I believed that the measure of a man's success, and the extent in which the panting heart of humanity would turn toward his ministry, would be determined by the measure in which the Holy Spirit had been received by that man; for it is implied that the Holy Spirit is given by measure (John 3:24), the measure being determined, of course, by the fitness of the vessel to receive him, the way he prays, and the elevation and tone of his obedience to God. My conjectures were exactly justified when I met with Gipsy Smith. A study of his record will convince a man that a train of miracles has followed his ministry—not miracles of physical healing, tongues, etc. (he takes no stock in these, it seems, lest they should divert his audience from the main theme—full salvation in Christ)—but miracles of grace, in the salvation of improbable cases, and in the casting out of such devils as are unapproachable to some of us—miracles which cannot be duplicated by the magicians of Egypt.

Here are some of his premises:

He is humble in referring to his moral and spiritual attainments; humble almost to the point of charging himself with sin; yet he believes in sanctification, and believes that he has it. He does not seem to know that there has ever been a wrangle upon that subject, or that anybody has ever doubted it. I sat facing him at Sam Jones' table when he hung his head as a lady at his side was praising the sanctity of his life, and said, "I spoil every day that I live; I fall below the standard; I could have done so much better."

He is sensitive to the slightest call of duty, and the smallest propriety. His conscience seems as tender as the apple of his eye. He is shy at the very approach of evil. His prudence in talking with women and coming in contact with them inspires the very feeling of virtue. He does not talk too much; he does not let his mouth go off; he cannot be trapped into foolish remarks. He does not scold or seem to get mad; he does not chafe or seem impatient when people refuse to do what he asks them to do, even though he is right and they are wrong and disrespectful. He has a simple, artless way of being sensible when people try to parade him, or when in the public service the common sense of some other person takes a vacation.

About the time that somebody thinks he is too sweet to be firm and do justice to the terrible side of the gospel, he hurls out rebukes of sin and worldliness that coil and sizzle over the souls of the audience like live wires which have broken from their insulators.

Do the "premises" which we have described explain the fact that God entrusts Gipsy Smith with an unusual measure of the Spirit, or does this unusual measure of the Spirit make possible these facts in his life? Our verdict is that they act upon each other. This may furnish to some a paradox, and we will not consume space in explaining. Sufficient to say, the two sole conditions to receiving the Holy Ghost in the New Testament are obedience and prayer. Tenderness of conscience must come before the fulness of the Spirit, and an attitude of obedience which amounts to full consecration. The evidences referred to above, in the life of Gipsy

Smith, are the fundamental proofs that a man has an unusual volume of the Spirit's fullness. Not the least among these is spiritual wisdom and prudence. If a man receives a blessing that does not enhance his common sense, that blessing is not from God. The Lord is careful with whom he entrusts the gift of the Holy Ghost. Men with loose consciences can not have him; nor does he ever abide in the heart of a fool.

Gipsy Smith is not a marvelous sermonizer; and though sometimes very eloquent, he is not a great orator. These facts and the fact that he is quiet and not stormy will prevent some people from seeing as much in him as I have claimed to see. Maybe their eyes are better than mine, but I think I have some spirit of discernment; and I believe that the soul winner of tomorrow will have to be in closer league wth God, to represent more lightning in proportion to his thunder, and depend upon the Holy Spirit rather than the severity of his own logic and the artillery of his own methods.

Meridian, Miss.

Church News

Gipsy Smith will conduct a meeting at Danville, Va., from September 14 to September 29.

* * *

Dr. W. T. O'Kelley, of Raleigh, N. C., has been chosen President of Mercer University, the leading Baptist educational institution in Georgia.

* * *

On July 31 the subscriptions to the Mississippi College Endowment Fund, for which the Baptists of Mississippi are now conducting a campaign, footed up $110,000.

* * *

At the recent Commencement of the Boys' High School of Atlanta, Ga., the Emory College scholarship was awarded to Charles Candler, a son of Bishop W. A. Candler.

* * *

The work of the Commission of the Protestant Episcopal Church appointed to devise ways and means for caring for its aged and disabled ministers incidentally disclosed the fact that ten per cent of its clergymen were formerly preachers in other denominations.

* * *

The China Agency of the American Bible Society handled during the first six months of the current year 1,000,000 Bibles, Testaments, and portions of the Word. Notwithstanding this enormous circulation of the Scriptures, the Agent says, "We were unable to supply all that were called for."

* * *

Dr. and Mrs. J. W. Lee, of St. Louis, are spending the hot season at the summer home of their son, Mr. Ivy L. Lee, which is situated on the bank of a beautiful lake in a wooded section of New England. Dr. Lee is quoted as saying that the quiet is so profound that he can hear it.

* * *

Mrs. Julia L. Butterfield, widow of the late Gen. Daniel Butterfield, who recently died in New York, is reported to have bequeathed property valued at $3,000,000 to the International Committee of the Young Men's Christian Association. Besides this, she gave $350,000 to educational and charitable purposes.

* * *

The Texas Christian Advocate gives Bishop James Atkins much credit for the service he has rendered in the great Methodist educational campaign which has been going on in that State for about two years, and which is still in progress. Both as a counselor and campaigner, he is said to have made his influence appreciably felt.

* * *

Dr. H. B. Johnston, the able presiding elder of the Memphis District, has developed in the Bluff City a strong and alert Church Extension organization which is quite watchful of the interests of Methodism. This organization is said to have sprung out of his plan of holding the quarterly conferences of all the churches of the city on the same evening at the same place.

* * *

Hiwassee College, of which Rev. Eugene Blake, D. D., is president, is said to be taking on new life. Seven districts in the Holston Conference have raised $100 each for the maintenance of a needy student from within their bounds at this institution. This is, indeed, a good work. No money is better invested than that which is used to help some deserving boy or girl to obtain an education.

* * *

We take from Rev. J. L. Hunters' report to the Midland Methodist the following figures concerning our church work in Memphis, Tenn.: "During the three-quarters of the Conference year ending July 7, our fifteen city churches had received by profession of faith and vows 446 persons, and by certificate 560, giving us a membership in the city of 7,771. We have enrolled in our Sunday schools 5,307, and had an average attendance during the third quarter of 3,153. We raised on Children's Day, $578.20.

* * *

Miss Elizabeth Goucher, the youngest daughter of Dr. J. F. Goucher, President Emeritus of Goucher College (formerly the Woman's College of Baltimore), will soon go to Nanking, China, to do missionary work as a teacher. Dr. Goucher has long been a zealous advocate of foreign missions and a generous contributor to the cause, having, if we mistake not, maintained for years a number of mission schools in India. It is interesting to note that his ardent missionary spirit seems to have borne fruit in his own household.

* * *

So far, we have not seen a single religious paper of any denomination that has spoken approvingly of the Kirkland-Carnegie transaction concerning the Medical Department of Vanderbilt University. The Western Methodist, of Little Rock, Ark., was at first quoted as having endorsed the proceeding, but Dr. Anderson, the Editor, quickly declared that he had been misunderstood. He has announced that the attitude of his paper will be one of neutrality, and in this respect it stands alone among Southern Methodist journals.

* * *

The Midland Methodist declares that the Cherokee word, Junaluska, does not mean "the undaunted" as some of our church papers have been stating, but simply the "child (or son) of Yonaguska." Yonaguska means "big bear." Junaluska was an Indian chief of the Cherokee tribe. This name is quite musical, and we think the conclusion to appropriate it as the designation of our great Southern Methodist chautauqua is a happy one. There is much poetry in Indian names. What, for instance, could be more beautiful than "Swannanoa" as the name for a river; and how prosaic in comparison with it is the appellation, "French Broad!"

* * *

Even a casual reading of our church papers shows that revival fires have not ceased to burn in Southern Methodism. In glancing over our exchanges this week we noticed that the Main Street Church of Cleburne, Texas, has recently had a meeting with more than 100 conversions and 86 additions; that the Church Street congregation of Selma, Ala., has lately closed a series of services with 100 accessions, 85 of which were on profession of faith, and that Rev. Ivan Lee Holt of Cape Giradeau, Mo., has added 165 new members to his roll during the present year. Such reports as these (and there are not a few of them) should cause us to "thank God and take courage."

* * *

Dr. Dinsdale T. Young has been honored by being named as the prospective President of the British Wesleyan Conference. He was born in 1861, and entered the ministry when he was eighteen years old. He has been the occupant of Wesley's pulpit at City Road Chapel since 1905, and is an author of distinction. He was fraternal messenger to the General Conference of the M. E. Church, South, which met at Birmingham in 1906, and made a great impression on this side of the Atlantic. He is a public speaker of brilliant gifts, differing much in this respect from Rev. Samuel F. Collier the present executive head of British Wesleyanism, who is more noted as an organizer and a man of affairs than for his platform ability.

* * *

The Presbyterian, of Philadelphia, is authority for the statement that the Young Woman's Christian Association of that city gave a dance some time since to which the members of the Y. M. C. A. were invited. This new departure is said to be one of the fruits of the social service work of the Men and Religion Forward Movement. We have never had much opinion of this Movement, and this development is certainly not calculated to cause us to revise our estimate. Threatened by an invasion of both worldliness and unsound teaching as to the Scriptures, the Y. M. C. A. and Y. W. C. A. are in peril. It is to be hoped that something will interpose to avert the wrecking of these institutions and keep them true in every respect to the principles and regulations of evangelical Christianity.

* * *

It is stated that the Methodists of Illinois will expend $500,000 in caring for the moral and religious welfare of the Methodist students (said to be about 1100) attending State institutions in that commonwealth. This is doubtless a needed work, but one which, in our judgment, should be approached with some degree of caution. We are inclined to think that perhaps the best way to discharge this task is through the local churches, which ought to be specially equipped and prepared to render this service. The erection of buildings and sending of denominational chaplains to State colleges and universities for this purpose would, we fear, tend to disintegrate our church educational system, and in the end probably do more harm than good. We do not believe that the best religious teaching and training could be done in such an atmosphere as prevails about the average secular seat of learning.

"Reward has a way of coming to man as a sort of surprise long after he has forgotten the thing he did to merit it."

It Is a Burning Shame
that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.
The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual
furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money.
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Secular News and Comment

By Rev. A. J. Gearheard.

In the years 1875 to 1910 Germany's population increased by 52 per cent, England's by 37, and France's by only 8 per cent.

* * *

Governor O'Neal, of Alabama, on August 12, announced the appointment of Hon. Henry D. Clayton to the United States Senate to fill the place made vacant by the recent death of Senator Joseph F. Johnston.

* * *

The area of Richmond, Va., is to be enlarged by extending its boundary lines. The new extension will increase its population by 18,500, and will add $9,000,000 to its property valuation. We congratulate the first city of the Old Dominion.

* * *

The Aleutian Islands, west of Unga, and located off the Washington coast in the Pacific Ocean, are said to be infested with an epidemic of tuberculosis. It is reported that there are two deaths there to one birth, and that the "white plague" is the chief cause of this alarming rate of mortality.

* * *

Of the thirty-five nations that have taken action concerning the question of participating in the Panama Exposition in San Francisco in 1915, twenty-seven have agreed to take part and eight have refused to do so. Of those that have declined to participate, the most important are England, Germany, and Russia.

* * *

A separate parcel post station is to be erected in Cleveland, Ohio. The Post-office Department will conduct an experiment in this first separate station, and if it is found to be profitable, the probabilities are that the parcel post business will be separated from the regular post office distributing points in all the large cities.

* * *

Reports from Frankfort, Ky., are to the effect that that State will lose $50,000,000 as a result of the hot weather and drouth this year. Kentucky is not the only State suffering from this cause. Kansas is in the grip of the worst drouth in its history. The vegetation in parts of Missouri and Oklahoma have been practically burned up by the rays of an unusually hot sun. In fact, nearly the whole of the middle West has suffered for want of rain this year.

* * *

As a result of the Balkan War, Bulgaria gets an increase of 10,000 square miles of territory, Servia 18,000 square miles, and Greece about the same. Each of the three nations will gain a million or more in population. This division, which is the result of the Bucharest Treaty, recently signed, does not give any one of the Balkan States a preponderance of power. In order to cement the peace pact that has been recently entered into, three royal marriages have been announced to take place in the near future.

* * *

It has been discovered that there are organized pool sellers, whose business it is to conduct gambling books on base ball results. Base ball is commonly called the cleanest of American sports. Its contamination by gamblers should be ended at once. The fact is, the gambler is trying with all his power of ingenuity to take possession of every social attraction in the country. In our opinion, gambling is one of the most common sins of the American people to-day, and anti-gambling laws should be rigidly enforced.

* * *

According to the will of a woman of France, which was recently probated in Paris, $20,000 was set aside as a prize to be awarded to the first scientist who establishes communication between the world and any of the planets, except Mars. The deceased was of the opinion that it was an insignificent task to establish communication with Mars. Her $20,000 is to remain intact in the coffers of the French Academy of Science until it can be claimed according to the terms of her will.

* * *

The United States Treasury Department has decided to distribute $50,000,000 among national banks throughout the country in order that sufficient cash may be on hand to accommodate farmers who need to obtain short-time loans to enable them to harvest and move their crops. In the distribution of this money, however, Secretary of the Treasury McAdoo has wisely determined to refuse to lend funds to any bank whose books show that it engages in speculation. The books of every bank asking to be included in this favored list will be examined by Government banking experts.

CONFERENCE OF FEMALE COLLEGE PRESIDENTS.

The Conference of Presidents of Women's Colleges met in the Assembly Room of the Methodist Publishing House in Nashville, Tenn., on Aug. 5, and continued in session for two days. The following were present: Dr. S. B. Turrentine, Greensboro College for Women; Dr. C. R. Jenkins, Wesleyan Female College; Dr. S. D. Long, Martha Washington College; Dr. Z. M. Williams, Central College for Women; J. M. Williams, Galloway College; H. E. Stout, Howard-Payne College; Dr. J. W. Repass, Logan College; Dr. I. W. Cooper, Whitworth College; Miss Mary Norman Moore, Athens College; Rev. H. G. Hawkins, Memphis Conference Female Institute; and W. T. Wynn, Martin College. Dr. I. W. Cooper was elected President, and Miss Mary Norman Moore, Secretary.

Matters immediately concerning school work among girls, including requirements for admission, the privileges of the special student, and a proper course of study, were discussed. A resolution favoring the reduction of the number of professors required in an A or B-grade college from seven to six, and specifying that the President of the college could not be one of those professors was adopted. Another resolution favoring the forbidding of the entrance of conditioned students was adopted. The General Secretary, Dr. Stonewall Anderson, was present and put the following interrogation before the Conference, which was unanimously answered in the affirmative:

"When provisions have been made by the General Conference for the organization of Junior Colleges, according to the plans suggested by you; when the entrance requirements for admission to college have been made flexible to the extent of your recommendations; and the requirements for graduation liberalized according to your suggestions, will you support an educational organization for the entire Church made up of four classes of institutions, excluding unclassified schools?"

A permanent organization to be known as "The Association of Presidents of the Women's Colleges of the M. E. Church, South" was effected with the following officers for the first year: Dr. C. R. Jenkins, Macon, Ga., President; Dr. H. E. Stout, Fayette, Mo., Vice-President; and Miss Mary Norman Moore, Athens, Ala., Secretary.

THE SARDIS DISTRICT.

There are very ardent efforts being made throughout the district for advancement in everything. Revival services are being pushed now with great earnestness from one side to the other. In many places great success has crowned the efforts of the pastors and those who helped them. The work began early in the spring time at Courtland. Many were converted and joined the churches. Brother Park, with a warm heart and fluent mouth, came over to occupy the pulpit. He did it well, and will have a hearty welcome over this way when he can come again. A great time at Como and Sardis soon followed. Others which, it may be, were not on so large a scale, but were as deep and significant, took place at Crenshaw, Olive Branch, Charleston, Oakland, McGee's Chapel, Senatobia, and many other places. More will follow. It is a revival time up this way, for which we are grateful to God.

The improvement of church property is occupying the minds of the people and their pastors. On one circuit, every church has been improved or will be before many more days. In this particular, Courtland is on a boom, five of their seven houses having been touched up and made neater. The others are awaiting the magic hand of that young pastor. The finishing touch has been put on Como's house of worship, and Batesville is laying brick for a splendid church home. Thus Lockhart is happy, having a burden partly lifted from his shoulders. He is not through, though, for the burden is not all gone, even when the shingles are in place. When it is finished, they will have a lovely church at Batesville.

The benevolences will also share in the general improvement. Crops in this section are fine. On all sides, we hear that they were never better. There will then be little excuse for less than "Collections in full" at Conference. We are all doing our best to accomplish this. Courtland again carries the banner, in this district, and in the Conference, so far as I am informed, the pastor having reported last Friday, Aug. 8, "All collections, ordered by the Conference, in full." That, too, with other financial interests amounting, for the third quarter, to, approximately, $1600 cared for.

For the advancement in these various interests, we are thankful and pressing forward.

J. W. DORMAN.

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IS METHODISM CONNECTIONAL?

Rev. J. C. Morris, D. D.

City churches everywhere are seriously perplexed by the fact that there are many persons living within their bounds who, though members elsewhere, are as separate from them as if they belonged to a different communion, or to none. The pastors of these non-resident church members are often responsible for this. They have said to them, "You have been a long time here, and we need your names and your contributions," or, "you need not be in a hurry to join the church there. Wait and look around, and later you can write for your certificates."

This difficulty of the city church is sharply accentuated in the Far West. The sense of connectionalism is very weak where a few hundred miles separate us. Some of the preachers have said to members coming West, "I doubt whether our Church exists out there at all," and have preoccupied their minds with discreditable prejudices.

Any interference of the preacher such as I have indicated is unworthy, springs from a selfish motive, hinders the connectional spirit in the Church, and endangers the religious character, and perhaps the very salvation, of those who are influenced by it, as well as that of their families. Besides, it makes the work in the West doubly difficult.

It is vitally important that our members coming to this section of the country promptly identify themselves with the Church here. On the old cable car when the gripman was nearing any change in his direction or in the grade he invariably tightened his grip. It would be a wise thing for every Christian to tighten his grip on his religious life with every change in his outward condition. A change in residence is as critical from a religious point of view as it is in point of health, business, or anything else. It means a life among strangers. It is a sad but notable fact that many reputable church members relax their Christian carefulness when they are away from home. They indulge in things which they would not allow where they are well known. In the city where they are strangers they give rein to curiosity and social custom, following the crowd.

This is especially true in the Far West where the people are far removed from the conservative ways of their old homes. Here the life is strongly affected by the change. The business, social, political, and religious conditions are as radically different as is the climate, and there are few people who are the same here as they were elsewhere. The secular life is at high pressure. Everybody is for making more money; they are speculating. Real estate comes first, and then follows the whole train of schemes to get rich. The business life is at high pressure. The stimulus of the climate is intoxicating—wholly unlike anything to which we have been accustomed elsewhere. The atmosphere is buoyant, the sky is always clear, there are no storms, no extremes of temperature, the land is luxuriant in flowers, and fruits, and the sea with all the thousand enticements of "the beach" lies right by. There is a delirium in nature. And when business hours are over, or a holiday comes, the people betake themselves to pleasure with abandon. Sunday is the weekly fourth of July.

The religious world is sensibly affected by these things. Here are all the freaks and vagaries. And not a few of the orthodox churches have fallen into extremely sensational methods, justifying them as efforts to countervail the general spirit of dissipation. With all these distractions, any one who is not deeply rooted and firmly grounded in his religious life is in serious danger, and all religious people need to be exceedingly careful to keep close to God and his Church.

There is another phase of this subject even more important than the protection of these individual members who are coming to the West. I mean the interest of the Church as a part of the kingdom of Christ. Our church in Los Angeles is doing a monumental work. Trinity charge has now under construction a church home—the Trinity Auditorium Building—which has not an equal in American Methodism. It is located close to the business heart of this wonderful city, contains an auditorium, with a capacity of 2500 and all the necessary accommodations for its many-sided institutional work, with commodious store rooms for business and a clean home for men (of 330 rooms) with all modern conveniences; all of which will be under the immediate supervision of the Church. The cost of this building will be $500,000.

The Church is not sectional, and this enterprise is neither sectional nor sectarian, but positively denominational. We are not here to promote any such interests. We could not justify our presence here upon such grounds. This is simply an effort upon the part of the Church to do a much needed work for the large body of homeless young men who are coming to Los Angeles. It is for the salvation of men, whoever they may be, from whatever part they may come, and whatever may be their views on any secular subject. It means the advancement of the kingdom of our Lord Jesus Christ—this, and nothing more and nothing less.

This is a great undertaking, exceedingly bold in its faith. I know no other like it, and I know no other city whose conditions would justify such an enterprise. For this work we need the sympathy of our entire Church. **This is not an appeal for money.** The enterprising men of the congregation and the business corporation which is financing it are confident of its success without any appeal to the Church at large. Rev. Robert Paine Howell, the pastor, is the wise head of the entire work. Bishop R. G. Waterhouse is giving it large inspiration and help, and the congregation is standing nobly by it. They have a right to ask the interest and prayerful sympathy of the connection—preachers and laymen—to bring it to completion. We appeal to every member of our Church coming to live in Los Angeles to identify himself with this work. Any believer who is not bigger than the local church in which his name is written is not worthy to have it written anywhere. He is a member of the whole Church. Its solidarity is as real as that of the nation, and his removal from one place to another does not absolve him from the superior obligation to the larger service. Brethren, "Come thou with us, and we will do thee good." "We seek not yours, but you."

"POOR" CHRISTIANS.

Dear Doctor: There is a class of people about whom I have been thinking a good deal of late. Whether you have thought of them very much it remains for you to tell, if you care to do so. These are the "poor" Christians. There are so many of them and their kind seems to be on such a rapid increase that it seems like we will just have to do something for them. There does not seem to be any way around that. What we are going to do I do not just exactly know yet. It may be that there always were a good many of these "poor" Christians, but there never seemed to me to be so many before. My! what is the Church going to do with all these "poor" people? The Church is now trying to get the Gospel preached to them so that they will understand it. It seems to me that the Church is doing all in its power to get them ready to die. When they die I wonder if they will be so "poor" that the Church will have to take up a collection to bury them too.

They are just so "poor" that they can hardly meet their own expenses. When the preacher asks them for something for foreign mission and for the other benevolent collections they have so little money that they have to give it all for the support of their own local church. Then when the stewards come around to collect for the preacher they are so "poor" that they are not able to pay more than about one-fourth or one-half of what they paid the year before. They are just getting "poorer" and "poorer" all the time. I do not know what is going to become of them.

What is the trouble with these people anyhow, Doctor? Can you tell me? Some time ago I saw a lady (she was one of these "poor" Christians) with a great big hat and one of these plumes on it that the ladies call a willow plume. They tell me those things cost a lot of money, too. She was dressed in some kind of a fine dress and had on high-heel shoes and silk hose. As for the gems and the jewels that she had on, well just don't you ask me anything about that. Then there was another one of these "poor" Christians. This was a man. He was telling about a big trip from which he had just returned. He was talking about the big time that he had had and how much he had spent while he was gone from home. Then there are others of these "poor" Christians who are building houses and buying automobiles and doing all sorts of things like that. I would just like to know where these "poor" Christians get all those things. It takes a lot of money for other people to do things like that. If they are not able to give a few dollars to the Lord and to his cause, how in the world can they do all the things that I see them doing? Where do they get these things anyhow?

I have been thinking some about this and have come to some conclusions of my own. If I am wrong, will you please set me right, Doctor. One thing that I have decided is that these people are not so "poor" as they would like to have people believe, but that they are just down-right selfish. That is all. Another of my conclusions is that they are "poor" because they spend so much of their money in foolish and useless display. Another conclusion to which I have come is that they speak more truly than they think when they say that they are "poor," because while they are not so "poor" in earthly possessions, they are really very "poor" in love for God and for his cause. This is why they are not able to give anything hardly to carry on God's work in the world. Then, my last conclusion is that the Methodist Church would be a great deal better off if the Methodist people would pay more attention to the rule given them by Mr. Wesley, when he said for Methodist people not to do those things that they know are not for the glory of God and to do those things that they know are for his glory.

Now, my dear Doctor, if you can give any light on this question of these "poor" Christians, I would like to hear from you. With best wishes, I am Your ever faithful,

WILLIAM.

(We think our friend, "William," has sized up these "poor Methodists" pretty well. We heartily concur both in his diagnosis and prescription. We shall only add that a genuine case of Holy Ghost religion would make such Methodists clearly see the wisdom of Mr. Wesley's injunction. People are always ready to give to the things that they love.—Editor of the Advocate.)

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The Home Circle

A 6 BY 9 RHYME.

A queer little boy who had been to school
And was up to all sorts of tricks,
Discovered that 9, when upside down,
Would pass for the figure 6.

So when asked his age by a good old dame,
The comical youngster said,
"I'm 9 when I stand on my feet like this,
And 6 when I stand on my head!"
—Unknown.

A BIT OF HUMOR.

"My little daughter Helen recently had her first introduction to geography. Her father thinks that perhaps she is destined to become a great Arctic explorer.

"'If you stood with your right hand toward the east and your left hand toward the west, you would be facing the north,' said the teacher. 'Now, tell me, what would be back of you?'

"'My hair,' answered Helen in a patient tone."—Woman's Home Companion.

WHAT HIS UNTRUTHFULNESS COST HIM.

A schoolboy of Harrow was walking one day in the fields when he observed a portly farmer on horseback, who was in a little difficulty because he could not easily open a gate. The boy ran to the man's assistance.

"Thank you," said the farmer. "Would you mind telling me your name?"

The boy thought he saw an opportunity for a joke.

"Green," he replied, giving the first common name which came into his head.

"What is your father?"

"A cheesemonger in London. He has a small shop in Theobald's Road." This was a wholly fictitious reply.

"You are a good sort of chap," said the farmer, "and I shall not forget you."

He left the lad chuckling over the "sell." But his love of romancing had cost him a fortune! Years afterwards advertisements appeared in the newspapers for a young man named "Green," whose father had at some time kept a cheesemonger's shop in Theobald's Road, and to whom a big legacy was devised in recognition of a service rendered at Harrow.

As this published clue to identity was entirely false, the money, of course, could never be claimed.—Scottish American.

BENT NAILS.

"Draw the nail out carefully, my boy. Be careful not to bend it."

"I could straighten it, if I did bend it, couldn't I?"

The carpenter smiled into the earnest face of the young man who was learning the trade under his teaching.

"You might get it quite straight, but it never would be as strong as if it had not been bent. It would bend easier next time, and you could not drive it just as true to the spot as you did at first."

It was a lesson the young carpenter never forgot—the nail which has been bent once will bend easier next time. It never is as strong to resist a blow as it was in the beginning.

The power in us to resist the inclination to do wrong is like a bright nail. Once bent, it will bend easier next time. Yield to temptation today, and tomorrow you will have less strength to hold fast.

Just as long as you stand up bravely and say, "I do not think this is right; I cannot do it!" just so long the metal is strong and true in your heart. It is easier the next time to say the same thing. But as surely as you say, "I'll do it for this one time!" the steel is weakened and your lifework endangered.—Our Juniors.

HIS FIRST SIXPENCE.

A famous author tells how he earned his first sixpence. For twenty-seven years his father had been contesting a suit in Chancery, and had at last gained his cause. The whole of the estate, however, had been swallowed up in expenses, the residue being only three shillings and sixpence.

The father placed the seven sixpences in a row on the breakfast-table.

"My boy," he said, see what comes of going to law in Great Britain! Your mother has told you that I have won my suit in Chancery?"

"Yes, father."

"Well, then look! That is all I get of it."

He pointed grimly at the sixpences.

Now this boy had no idea that "a suit in Chancery" was not composed of a coat, waistcoat, and trousers. He opened his eyes widely.

"All you get of the whole suit?" he said, with a puzzled air. "Why, father, these are only the buttons!"

"It was that remark," said the writer, "that earned me my first sixpence, for my father, laughing, tossed me one of the seven, and I rushed off with it like a dog with a bone."—Scottish American.

SOME NEW BOOKS.

A Treatise on Sin and Depravity. By the Rev. R. A. Ellis, a Member of the North Mississippi Conference. Published for the author by Smith & Lamar, Nashville, Tenn.

This is a paper-bound volume of 83 pages, neatly printed, with a striking likeness of the author as a frontispiece. The table of contents is as follows: Introduction; I Depravity; II The Interposition of God; III Conversion; IV Is Sin an Entity? The principal part of what is contained in these chapters formerly appeared in contributions to the New Orleans and Texas Christian Advocates. The problem of the origin and prevalence of evil on the earth is recognized as one of the most difficult to solve that is known to the human mind, and any discussion of it must be largely speculative. Mr. Ellis frankly acknowledges that his is not the generally accepted view, but contends that it is the most Scriptural one that has yet been put forward. He believes that infants are born in both a justified and regenerate state, and does not think that there is a universal necessity for the new-birth subsequent to the coming of the millions of mankind into the world. We think that the author is to be commended for not trying to claim that his theory is in harmony with the Methodist Standards, as is wrongly done by so many who hold similar views. The spirit which he manifests throughout the discussion is admirable, and he writes with remarkable ease and fluency. A copy of this volume may be had by writing the author at Yazoo City, Miss.; or Smith & Lamar, Nashville, Tenn., or Dallas, Texas; or Rev. G. W. Bachman, Winona, Miss.

Religious Unrest and Its Remedy. By Rev. James A. Anderson, D. D., LL. D. The Fleming H. Revell Company, New York and Chicago, Publishers. Price 75 cents net.

An attractive volume of 128 pages, which is divided into two parts: (1) "Religious Unrest;" (2) "Where Rest Is Found." Dr. Anderson is what may be called a progressive in theology, as distinguished from those belonging to the conservative and ultra-radical schools. He thinks that the advancement of human learning necessarily affects the religious views of men, and that our theological teaching, to be effective, must adapt itself to modern conditions. The book is suggestive and contains much valuable information. The style of the author is clear and there is never any doubt as to his meaning. Though we do not concur in many of his conclusions, we think the discriminating reader will be profited by a perusal of this discussion, which undoubtedly, from begnning to end, deals with live questions.

FINDS IT EASY AS WELL AS DESIRABLE.

Rev. J. L. Neill of the Mississippi Conference has the interests of the Conference Organ on his heart, as is evidenced by the fact that he has done a double portion of work this year for the Advocate. Brother Neill served the Broad Street Church of Hattiesburg the past seven months of this year, and during that time he has sent us a number of subscribers from that work. Two weeks ago he was transferred from Hattiesburg to serve our First Church in Laurel and already he has secured a good list of renewals, which he says is only a beginning. In a letter to the Advocate dated Aug. 15, 1913, in which was contained a remittance of $13.50, Brother Neill writes as follows:

"Dear Brother: The mailing list for Laurel came yesterday. I was glad to get it, but mighty sorry to see that we have so few Advocates coming to this office when we have three Methodist churches in the town.

"I saw all but two on the list who were members of my church and enclose check to cover the cost of the subscriptions secured. I feel sure that when I can see the other two the results will be the same—a renewal. Most of those sent in this mail were in arrears; you had discontinued the paper to two of them, and you did right in so doing. Both of them were glad to pay up old scores and give a renewal."

IMPORTANT NOTICE.

In this week's issue of the Advocate there appears a list of Sunday School Institutes to be held by R. A. Maddox, in the Port Gibson District. Brother Maddox comes to the District by my arrangement, and I earnestly urge all the pastors and Sunday school leaders and workers to attend all these meetings where it is possible. Let us have a mighty Sunday school revival.

T. W. ADAMS, P. E.

Aug. 17, 1913.

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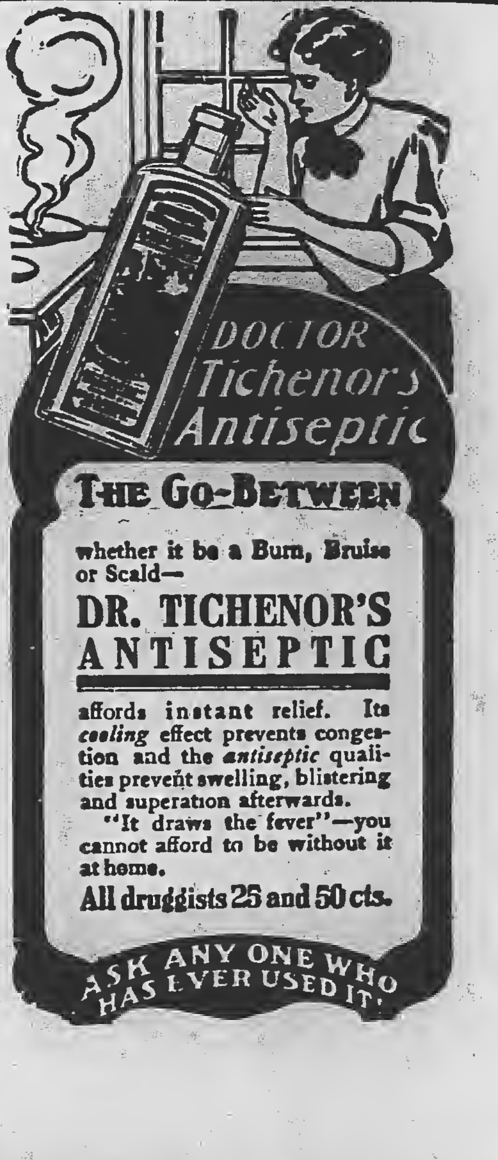

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Editorial.

"SAWING WOOD."

Some time since, when we called attention to the action of the General Board of Education in undertaking, under the leadership of Dr. Stonewall Anderson, to dictate to the Annual Conferences what educational institutions they may make appropriations to, we ventured to say that this usurpation of authority is now so illegal that, for the present, it will amount to little; but the danger is that such legislation as would sanction this assumption of power may be shoved through the next session of the General Conference. That this is the purpose of Dr. Anderson is clearly apparent from the following interrogatory which he managed to get answered affirmatively at the recent Conference of Female College Presidents (about a dozen were present), held in the city of Nashville:

"When provision has been made by the General Conference for the organization of Junior Colleges, according to the plans suggested by you, when the entrance requirements for admission to college have been made flexible to the extent of your recommendations, and the requirements for graduation liberalized according to your suggestions, will you support **an educational organization for the entire Church** made up of four classes of institutions, **excluding unclassified schools?"**

Not having before us a full statement of the plans and suggestions of the College Presidents referred to, we cannot now enter into a detailed discussion of this matter; but from the light that gleams from this formal interrogation it is obvious that, aside from allowing our educational institutions somewhat more flexibility in conforming to the standards that have been set up, Dr. Anderson is bent upon carrying out the scheme that he unfolded at Dallas and which he defended at length in the New Orleans Christian Advocate some weeks ago. This question of his clearly shows two things: (1) That the right of the Annual Conferences to control largely their own educational affairs will, if he has his way, to a considerable extent, be taken from them; (2) that our unclassified institutions will be outlawed, and perhaps sacrificed and destroyed. (Comparatively few of these were represented at the recent Nashville Conference.) We think it is a fair inference if he is permitted to consummate his plans that little, if any, opportunity will be given for local initiative in enterprising methods to meet our varying educational needs in different parts of the connection—that about all that will be left for the masses of our Methodist people to do will be to pay, and patronize, and submit to having things managed for them by the General Secretary and his seventeen associates.

Undoubtedly, this issue is squarely joined. The rank and file of our membership must determine whether this Board is to be their **servant**, or their **master.** Surely, we will not sit quietly down and allow ourselves, ere we are aware of it, to be bound hand and foot. The Doctor is evidently busy "sawing wood," and every Annual Conference ought to meet him at Oklahoma City next May with a ringing protest against this attempted usurpation of power. We thoroughly believe in the General Board of Education as an advisory and co-operative agency in our educational work, but not as a supreme overseer and dictator. For our part, we do not want any outside bureau to manage the colleges in which we are interested and which we have helped to build up; and especially do we object to the rule of one with an Executive Secretary who evinces such imperialistic notions.

In our judgment, there is nothing that to-day more imperils the welfare of Southern Methodism than the threatened reign of a bureaucracy. The effects of this menace are already felt in nearly every department of the Church. Our various Boards should be made to realize clearly what their duties are, and each of them given to understand that it must keep distinctly within the limits of its powers. If those directing these bodies cannot learn this lesson, it would, in our opinion, be well to put in their places others who can do so. We believe that the 2,000,000 Methodists of the South are capable of exercising with a fair degree of intelligence some of the functions of self-government in Church matters, as well as in the affairs of State. More **rulers** is about the last thing that they need.

GEOGRAPHY SHOULD NOT FIGURE.

Rev. W. W. Sawyer, in a letter to the Baltimore-Richmond Christian Advocate, dealing with General Conference matters, says: "We want a Bishop elected from the Virginia Conference, and we are informed that if he will send a delegation who will agree upon and support one man, he can be elected. We do hope that we may elect such a delegation."

At the present time, it does not look as if there will be any need of electing any Bishops next May. We have been informed that when the Committee on Episcopacy reported in favor of electing seven Bishops at Asheville, they expected two to be placed on the retired list, whereas none was superannuated. It is not likely that more than that number will be declared ineffective by the next General Conference, which would still leave us eleven active Chief Pastors—quite enough to do the work devolving on the Episcopal College.

But even if the General Conference should decide to strengthen the episcopacy by additional numbers, the matter of geography ought not to exercise any influence in making the selections. As a matter of fact, it does, but it ought not to. The best men that can be found in the Connection ought to be chosen, no matter where they hail from. The Church should lay her hand on those who she thinks would render the largest amount of service in this great office, and then use them where she most needs them. We do not say that such a man, or such men, might not be found within the bounds of the Virginia Conference. We know at least one son of the Old Dominion who, we think, is of episcopal size, and, for aught we know, there may be others. But there is also good timber in some of the other States, and which commonwealth offers the best material we shall not presume to say. We will make one other observation, however, and that is, that no man who **seeks** the episcopacy is worthy of the position.

EXTRAORDINARY, BUT NO LONGER EFFICACIOUS.

As a great bluff, the talk of some of the partisans of the majority of the Vanderbilt Trustees of appealing from the action of the Bishops to the **people of Southern Methodism** deserves, in our humble opinion, to rank high among famous feats of that kind. It reminds us of the following Chinese fable which we read some years ago:

"A monkey was captured by a tiger. He whined that he was thin, and his flesh of a poor taste; but he knew of a fine fat donkey for the tiger. The tiger consented to be led to where the donkey was tied. When the donkey saw them coming, he was frightened, but recovered his composure and bawled in his masterful donkey voice, 'Monkey, you used to bring me two tigers. Why only one to-day?" The tiger did a record hustle back to the jungle."

The trouble, however, about the bold bluff that the Trustees and their sympathizers are now putting up is that they have rather overworked that course of procedure. We heard that there was no doubt about them carrying the General Conference at Asheville, and our knees trembled; but **one lone shrill voice** was the only one we heard in the negative when the Conference voted on the report of the Committee on Education. We heard that there was not the least question but that they would win the lawsuit in the Chancery Court of Davidson County, Tennessee; but Judge Allison did not in his decision leave them a single plank to stand upon. The truth is, these gentlemen have talked so big and done so little, that we have ceased to quake and shudder when they parade themselves before the public with a stride like Goliath of old. Even bluffers to maintain their standing must sometimes "make good."

OUR VIEW OF THE MATTER.

One of our leading contemporaries declares in favor of requiring all the undergraduates in the Church to take the Correspondence School work, reserving, however, to the Annual Conference Committees the right to pass finally upon the examinations of the young men pursuing the prescribed courses of study. As this work is now arranged, we do not think that this is a wise proposal. In our opinion, it would not be best to have all of our young ministers to obtain their instruction from a single source. It would probably tend to type them too much after one pattern; there is some merit in variety. Moreover, if they were all required to quaff at one Pierian spring and its waters should become impure, the whole ministry of the Church would in consequence soon become poisoned. In our judgment, any denomination is in peril that has only one theological school. We think that one of the most helpful things in Southern Methodism to-day is the fact that the trend is toward the maintenance of a Biblical department in all of our leading colleges.

To be sure, we need to direct and assist our young preachers in their studies, but let us devise some other good plan and not think of committing this responsible task for the entire Connection to a small body of men in Nashville. Why not have the Biblical department in each of our colleges to do this work for the patronizing Conferences? Trinity, for instance, could do it for North Carolina; Milisaps, for Mississippi, Centenary, for Louisiana, and so on. This would bring the work closer home, and probably make it more effective. It may be urged against this suggestion that some of these schools are not supplied with Bible teachers; if so we answer that they ought to be, and that the adoption of this kind of a system might tend to correct their deficiencies in this respect.

We heartily agree with our contemporary that the Annual Conferences should hold on to the right of passing finally upon the fitness of all ministerial students to be admitted into the traveling connection and advanced from one class to another. The following observation which he makes concerning the practice of another denomination is, we think, quite suggestive: "The Presbyterian Church has developed its seminaries as thoroughly as any branch of the Christian Church, but the candidates for ordination are always examined by a committee of the Presbytery. There is excellent reason for such a method."

WHAT WOULD HE SAY NOW?

We take the following from John Wesley's Journal—a part of his entry for Sunday, April 8, 1782:

"I came just in time to put a stop to a bad custom which was creeping in here (Warrenton): a few men who had fine voices sung a psalm which no one knew in a tune fit for an opera, wherein three, four, or five persons sung different words at the same time. What an insult upon common sense! What a burlesque upon public worship! No custom can excuse such a mixture of profaneness and absurdity."

We wonder what Mr. Wesley would think if he were alive and should attend a service in one of our fashionable city churches in this day.

PERSONAL AND OTHER NOTES.

Mr. John M. Fletcher, of Kosciusko, Miss., and Mr. R. B. Meek, of Clarksdale, Miss., were appreciated callers at our office last Monday.

Louin, Miss., has recently been blessed with a gracious season of spiritual refreshing. The pastor, Rev. C. H. Strait, had with him in these services Rev. M. L. White, who did most excellent work. Thirteen names were added to the membership roll.

Rev. J. M. Bradley, formerly a member of the North Mississippi Conference, but who is now connected with the St. Louis Conference and stationed at Sikeston, Mo., recently underwent an operation for appendicitis at St. Luke's Hospital in St. Louis. We are glad to state that our latest information is that he is doing well, and that all the indications point to a speedy recovery.

Dr. Theodore Copeland was engaged last week in a successful meeting at Big Springs, Texas. The attendance upon the services was large, and the entire town is said to have been considerably stirred. In Dr. Copeland's absence, his pulpit in St. Louis (Cabanne) was filled on Sunday, August 10, by Dr. C. C. Woods, Associate Editor of the St. Louis Christian Advocate.

From Summerland, Miss., under date of August 16, Rev. T. A. Ferguson writes: "We are now in the midst of a gracious revival at the Hebron Church. Evangelist E. L. Whiddon is doing the preaching. We have had several additions to the Church already and are expecting greater results to follow. Brother Whiddon is a strong doctrinal preacher and a forceful and effective revivalist."

A card received from Rev. W. A. Bowlin, bearing date of the 13th inst., reads as follows: "I am just in from a fine meeting with Rev. T. E. Yancey on the Tremont (Miss.) charge. We had a great victory and 22 were added to the Church. Brother Yancey is in high favor with his people. I have no engagement for the fourth week in August, and would be glad to assist some pastor who has need of my services."

The month of October has been selected by the congregation of the Algiers (La.) church for an evangelistic campaign. Rev. D. A. Morris, an evangelist from Ohio, has been engaged to do the preaching.

A profitable revival meeting has recently been held in our church at Bayou Chicot, La., the pastor, Rev. Louis Hoffpauir, being assisted by his uncle, Rev. J. I. Hoffpauir, presiding elder of the Lafayette District.

We acknowledge ourselves indebted to Rev. Thomas L. Porter, of Hickory Flat, Miss., for a nice club of six months' subscribers, sent in a few days since. He reports the work to be progressing favorably in his charge.

Rev. H. P. Lewis, of Jackson, Miss., recently assisted Rev. J. B. King in a successful meeting at Deasonville, Miss. He will tell our readers about his pleasant visit to that community, where he was pastor more than twenty years ago, in the next issue of the Advocate.

Special evangelistic services are now being held in Baker, La., in which the pastor, Rev. S. D. Howard, has the help of Rev. C. A. Battle, of the Felicity Street Church of New Orleans. Brother Battle's pulpit on next Sunday will be filled by Mr. W. H. Black of McDonoghville.

According to the local paper published in Greensburg, La., Dr. I. W. Cooper, President of Whitworth College, will occupy the pulpit there on the fifth Sunday of this month. The Greensburg congregation no doubt will have two choice sermons to feed upon on that day.

A new church has been organized at Greendale, Miss., composed of those members of the Hamburg church who lived in or near Greendale. The pastor, Rev. G. G. Yerger, recently closed a very successful meeting at the latter place, in which he was ably assisted by Rev. E. C. Gunn, of Gloster.

Now is the time to push the circulation of the Advocate among your people. The Publisher's announcement that he will take subscriptions for six months for 50 cents gives every pastor in Louisiana and Mississippi a golden opportunity to place the Conference organ in the homes of his parishioners.

Elsewhere in this issue of the Advocate appears an anouncement of the death of Mr. James Upton Medlock, a son of the late Rev. and Mrs. J. W. Medlock, which took place at Seattle, Washington, on July 4. We regret to chronicle this sad occurrence, and we extend sympathy to the bereaved relatives and friends.

Rev. L. C. Wilson, the pastor, is holding a revival meeting at Franklinton, La., in which he is being assisted by Rev. R. M. Brown, pastor of our Church in Algiers. Brother Brown is specially endowed with evangelistic gifts, and we predict that the meeting will be rich in spiritual blessings. The services began last Sunday.

Rev. R. H. B. Gladney, of Sardis, Miss., who has been experimenting in order to find out which hour is the most suitable for the Sunday morning preaching service, resumed holding services at 11 o'clock last Sunday. He tried the hour of 9 a. m., but says "for a number of reasons the Sunday school and church hours have been changed back to their regular time."

A night telegraphic letter received last Tuesday morning from Rev. L. W. Cain, of Leland, Miss., reads as follows: "Last Sunday was a red-letter day for Leland Methodism. We had two splendid services and twelve men and women were received into the Church by baptism and otherwise. The number received into this church since Conference is 39, a net gain of 36."

Rev. C. W. Crisler, the popular pastor of our Main Street Church of Hattiesburg, recently paid an appreciated visit to relatives and friends at Vicksburg, Miss. Brother Crisler served the Crawford Street congregation in the Bluff City last year, and left behind him a record that will not soon be forgotten. He is one of the strongest and most efficient men in his Conference.

Rev. W. H. Saunders, the pastor of the Washington Street Church of Vicksburg, says: "We held our last service in the old church last Sunday night (August 10), and will use the Speed Street School House as a place of worship until we get our new church ready for occupancy. We will hold our meeting at Redbone the week following the fourth Sunday in this month."

The end of improvements is not yet, so far as the McDonoghville (La.) congregation is concerned. The Committee on Improvements last Tuesday decided to have constructed concrete sidewalks and guttering in front of the church and all around the parsonage. The Committee will pass finally on the plans for a new or remodeled church during the early part of October.

Rev. H. P. Lewis, of Carriere, Miss., in a note to our office, says: "With Rev. J. W. Campbell to assist, we have just closed a revival campaign covering a period of more than three weeks. We held meetings at Picayune, Nicholson, and McNeill successively, which resulted in great good to each of these towns, many bright conversions, and 22 accessions to the Church by vows and certificate."

In striving to raise a fund to help needy and deserving students at Centenary College, Dr. Wynn is moving out on the right line. We have been pleased to note that the Shreveport and Ruston Districts have each pledged $1000 to this cause. What are the other Districts in Louisiana going to do? Why not sit down at once and send a check to be thus applied. No better investment of money could be made.

Echoes of the effective work that Rev. W. H. Coleman is doing on the Baton Rouge District continue to reach our office. This does not in the least surprise us. As a pastor, Bro. Coleman was a marked success, and as a rule a first-class pastor can be depended upon to make a good presiding elder. Wise, aggressive, and tactful leadership count for much in the work of the Church, as well as in other spheres of action.

A card from Rev. H. Armstrong, of Olla, La., states that he is sick in a hospital at Shreveport, and that he is suffering greatly. Brother Armstrong's note was written on August 14, and we have had no later news. We deeply regret to be apprised of the illness of this esteemed veteran, and we pray that his attack will prove to be of brief duration. Let the brethren remember him at the throne of grace.

The St. Louis Christian Advocate highly commends Dr. William A. Webb, the newly elected President of the Randolph-Macon Woman's College, who has been at the head of Central College in Missouri for a number of years. He has also for the past three summers been the Professor of English Literature at the University of Colorado. He is the son of a minister, and a nephew of "Sawney" Webb, of Bell Buckle, Tenn.

Just as we are closing our forms the mail brings us from Mrs. L. M. Lipscomb an account of a great meeting at New Albany, Miss., conducted by Evangelist J. B. Andrews, of Siloam Springs, Ark. There were over 200 conversions and reclamations, and 45 joined the Methodist Church and 36 the Baptist Church. This interesting account of this great awakening will appear next week.

The Jackson (Miss.) Clarion-Ledger of August 10 contained a charming letter from Mrs. W. B. Murrah, bearing date of July 30, which gave a remarkably bright and interesting account of hers and the Bishop's voyage across the Atlantic on The Imperator. Mrs. Murrah wields an unusually facile pen, and we hope that she will find it possible to write to the home papers often while making her long journey to the Orient and back.

We take from a personal letter from Rev. H. S. Spragins, the beloved presiding elder of the Greenville District, the following reference to conditions in the Mississippi Delta: "Never has this country had a better prospect for a crop than at the present time. From the outlook now before us the District ought to pay every cent of its benevolent claims. We have had some good meetings this year. A larger number than usual have been received into the Church. In this our hearts have been made glad."

A most delightful reception was given on last Friday evening by the ladies of the Parker Memorial Church of New Orleans in the church parlors to Rev. Frank Singleton and wife. Brother Singleton has filled the Parker Memorial pulpit acceptably for the past six weeks, and has since last Sunday returned to his home in Texas. Rev. H. R. Singleton and wife, who have been in Europe for more than two months, returned last Tuesday evening, and hereafter Brother Singleton will be in his own pulpit.

The press dispatches report the death of Mr. R. P. Moore, of Jackson, Miss., which occurred in Memphis last Sunday after an operation. His remains were brought to Jackson for interment. Mr. Moore was a citizen of great worth and a most estimable Christian gentleman. We had known him for years and held him in high esteem, and in common with his host of friends deplore his comparatively early death. May the Heavenly Father have the bereaved family and other stricken loved ones in his gracious keeping!

The article, entitled "Poor Methodists," which we publish this week deals with an important subject in quite a quaint way. This is not the first time that our friend "William" has hit the nail squarely on the head in a communication to the Advocate. Some time since a pastor from away down in Florida wrote us a letter and asked, "Who is your correspondent that signs his name 'William?' He is a good one." This secret we are not privileged to tell. We will only say that he is a gifted young minister in the Louisiana Conference.

Dr. J. T. Sawyer preached at the Mary Werlein Mission, New Orleans, last Sunday evening, and reports that he was greeted by a large congregation and that they had a delightful service which was followed by the administration of the sacrament of the Lord's Supper, of which many partook. The Doctor states that it is always a pleasure to preach to this choice band of Christians. Dr. Sawyer is due to be at Sun, on the St. Tammany Circuit, on the fourth Sunday in August, where he is to assist the pastor, Rev. T. V. Peters, in a revival meeting.

A Jackson (Miss.) correspondent sends us the following item: "Rev. G. W. Eichelberger, of Mississippi, Hon. H. H. Spooner, of Connecticut, and Dr. H. S. Carson, of Nebraska, have been appointed a committee to prepare a program for the National Anti-Saloon meeting in Columbus, Ohio, which will have for its object the launching of a campaign for nation-wide prohibition. It is expected that 20,000 delegates will attend. The fact that Mr. Eichelberger is on this committee guarantees that the South will be well represented on the program arranged for this great gathering."

Rev. W. L. Duren, of Tupelo, Miss., reports his work as progressing very well, considering the fact that this is the dull season with the Church, as well as with most other things. We regret to be informed that Brother Duren's father, a citizen of Carroll County, is still far from well. He underwent a serious operation several months ago, from which he recovered, but which did not bring the hoped-for relief. In consequence, he had to submit to surgical treatment the second time. He is now able to be at home, and we pray that he may soon be entirely rid of the malady which has given him so much trouble.

Rev. A. F. Moore, who serves the Lake Cormorant and Hines charge (North Mississippi Conference), has lately been engaged in some helpful meetings. He says: "We have just closed our second revival, which was held at Hines' Chapel. Rev. J. B. Randolph, of Como, was with us and preached some strong sermons, which went to the hearts of those who attended. The church was revived and there were five additions to the membership. The week preceding this, Brother J. B. Connor, of Sardis, was with us at Eudora, where he delivered some soul-stirring messages. The church at that place was spiritually strengthened, but there were no accessions."

Rev. J. L. Neill, the gifted pastor of our First Church at Laurel, Miss., continues to send in subscriptions to the Advocate. It is needless to say that we appreciate his good work in behalf of the Conference organ, and we hope that he will find that our paper effectively re-enforces his labors in his new field. Read what Brother Neill has to say about his experience in securing subscribers on Page 7. Of his charge at Laurel, Brother Neill says: "Our work here is indeed a pleasant one. Dr. Weems builded wisely. We have by far the best church of any denomination in the town, a splendid choir, and a church membership at work. We have received eighteen members up to this date, pretty good work for three weeks, we think."

Rev. T. W. Adams, the active presiding elder of the Port Gibson District, has arranged a series of Sunday School Institutes for the charges under his supervision, of which a full announcement is made elsewhere. Mr. R. A. Maddox, who is principally to conduct these meetings, also sent us a schedule of them, but as we already had one in type we did not deem it necessary to go to the trouble and expense of having another set up. Brother Maddox' note contained the following exhortation: "Let all persons wishing to attend any one of these Institutes write the pastor at the place where it is to be held. These Institutes were planned for the purpose of doing good, and it is hoped that all who possibly can will attend them. Let the pastors call attention to them from their pupits, and let the superintendents urge heir teachers to go. It would be a good idea for the preacher in the town where an Institute is to be conducted to communicate with all the near-by pastors, and also to see that the meeting is announced in the county paper."

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1913. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Died July 4, in Seattle, Washington, JAMES UPTON MEDLOCK, eldest son of Rev. J. W. Medlock, deceased, and Mrs. Frances Medlock. An attack of pneumonia proved fatal and his spirit went home to God who gave it. We mourn not as those who have no hope, for his testimony was, "I love God, and have always believed." May we meet him in that better world.

ONE WHO LOVED HIM.

On the morning of July 16, 1913, just as the sun was spreading his beautiful rays over the earth, and the birds were singing their sweet songs, the death angel entered the home of Mr. and Mrs. V. C. Lewis, Jr., and took from them their little daughter, Evelyn. She had been sick two months and six days when the end came. God knoweth best. She was 10 years old and was loved by all who knew her. She was laid to rest in Greenleaf cemetery. Earth has lost its look of gladness, and Heaven seems to us more bright since the spirit of our loved one took its happy homeward flight. Grieve not, dear parents; when the cares of this life are over, Evelyn will be the first to greet you. A FRIEND.

Coldwater, Miss.

Over the home of Cecil E. Herring and wife hangs a heavy mantle of sorrow and loneliness, for the death angel visited the office of Drs. H. C. Watkins and B. P. Evans and plucked a beautiful little bud to bloom in heaven never to wither nor die. God giveth and God taketh away. Little SAMPS was 10 months and 8 days old. He never knew of sickness until he was taken ill on June 23, 1913. He died July 17, at 11 p. m., of a disease that was more than skilled physicians and loving nurses could control. His precious little body was quietly buried in the old home cemetery near Pachuta, Miss., on July 18, at 4 p. m. We think of him as last seen sleeping so sweetly and peacefully in the arms of Jesus. He left us heart-broken, sad, and in sorrow here below, but some day our Savior will show us why he willed it so. Little Samps O'Neal Herring was born September 9, 1912.

PAPA AND MAMMA.

Mrs. H. D. CAUSEY (nee Bessie May Ashley), was born at Vernon, Jackson Parish, La., March 7, 1859. She died in Mer Rouge, Morehouse Parish, July 31, 1913. She was married to Mr. H. D. Causey, Nov. 6, 1879. Three children died in early life; two sons, now grown, a heart-broken husband, a devoted sister and brother survive her. After services in the Methodist Church at Mer Rouge, her remains were interred in Mount Hill Cemetery on August 1. She lived 54 years 4 months and 24 days. Sister Causey joined the Methodist Church when but 12 years of age. She lived a consistent, ardent Christian life, and she was devoted to the church of her childhood, and was most faithful, loyal and active to the close of her noble life. We cannot doubt that a life so useful as hers, and so devoted to the highest principles will have a glorious reward in the glorified kingdom of her God. We can but point her broken-hearted loved ones, her host of friends and the church and Sunday school where she will be so greatly missed to the God she served, and pray that he may give the only comfort and consolation that the human heart can find in such grief and sorrow.

ROBT. W. VAUGHAN.

TOBIAS BOOTH was born near Vicksburg, Miss., May 5, 1835; was married to Susan E. Roberts, October 18, 1865; and joined the Methodist Episcopal Church, South, at Edwards, Miss., in 1867. Thus has passed from earth to the reward in heaven a true and faithful member of the church at Edwards. Brother Booth was known and loved by all the preachers who have served the Edwards church since he became a member. He was a man above reproach, without ostentation, going about the daily walk of life in a God-fearing way, treating his neighbors right, and conducting himself as becometh a member of God's kingdom. His life was of that pure type which is seldom found. For three years this writer was his pastor, and when the illness that finally culminated in his death began I visited him. He said that he had no fears and no desire to stay in this world always. His life was pure, hence his record clean. He died at his home in Edwards on July 16, 1913, having lived beyond the allotted time of man—"an example of the believers, in word, in charity, in spirit, in faith, in purity." His faithful wife and two daughters survive. May the blessings of an All-wise God rest upon them. GEO. P. McKEOWN.

Mrs. MARY GRACE STRONG (nee Hamblen) was born in Vossburg, Miss., on March 12, 1887, and died at her home in Natalbany, La., on July 15, 1913. She was married to Mr. W. D. Strong on July 3, 1905. She joined the M. E. Church, South, in her childhood, and lived a devout Christian life. She was a faithful member of the Woman's Missionary Society, had a cheerful and happy disposition, and was a kind, loving and considerate wife. She was a woman of great zeal for the Master, and loved his cause. We think of her as having been like the one who poured the precious ointment upon our Savior. "Blessed are the dead who die in the Lord." Her pastor,

J. S. RUTLEGE.

At his home near New Hebron, Miss., ALBERT J. TURNAGE departed this life on June 29, 1913. He was born in Cheraw, Chesterfield County, South Carolina, November 14, 1840. When but a boy he moved with his parents to Covington County, Miss. He enlisted in the Confederate Army, being one of the first volunteers in 1861, and served until the end of the war. He belonged to the 7th Mississippi Regiment, Company I, Chalmers' Brigade, late Sharps' Brigade. His enlistment under the Stars and Bars was what he felt he owed his State, but best of all, he was enlisted under the Blood Stained Cross of Christ, under which he fought until he was summoned to the great roll call of God's soldiers.

After the struggles of the sixties he was maried to Miss Louisa Bullock, to whom were given eleven children, eight of whom are living. After the death of his wife in 1892, he was again married to Mrs. Nancy Leggett, who survives him. As the sad message of his death was sent out to the world, many hearts were saddened, for he numbered his friends by the multitude, and had touched many lives during the period of his long and useful career only to bless them and comfort them. A man without ostentation, he went without the blowing of trumpets about the performance of every Christian duty. Putting himself behind the cross, he successfully carried forward many Church enterprises.

A number of times was he elected to represent his Church in its Conferences, and a more conscientious delegate was never admitted into the Councils of the Church. Living near New Hebron, Miss., where the church of his choice was composed of a small congregation, he was always a loyal Methodist, a true supporter of every claim of his church, and a wise counselor of his pastor. There were no doubts to disturb his spiritual life when the summons came for him to come into the presence of his Master. The preparation for this time had been made many years ago, and there was a sublime confidence in God through Christ. To him death was only the servant of the Father giving transportation to the celestial home. The writer, his pastor, being absent from his home, the funeral was conducted by Rev. J. B. Quin of the Prentiss Baptist Church.

WILLIAM B. ALSWORTH.

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SLATE SPRINGS, MISS.

Dear Dr. Meek: We have just closed a good meeting at Bethlehem. It began on Aug. 2, when our presiding elder, Rev. B. P. Jaco, was with us in the third quarterly conference. He preached two fine sermons. The writer took charge Monday morning, and the church was soon revived and there were many penitents. The fire continued to burn until the meeting closed. Some backsliders were reclaimed; more workers were brought into the vineyard, and two members were added to the Church on profession of faith. We also organized a weekly prayer meeting. I wish for you and the dear old Advocate much success. I enjoy reading it very much, especially the editorials. I must not fail to mention that we had a fine Children's Day service on August 3.—James C. McElroy, P. C.

JENNINGS, LA.

The work here is moving on nicely in spite of the many difficulties that are in the way of our rapid progress. Our Sunday school is holding up in attendance wonderfully well, considering the hot weather. Congregations are fine and on the increase, and by careful work they can always be kept up, because we have the best location in town, and we do not have to depend on immigration for our future membership, but we have the young people to keep our church up in the future. There are more young people who attend our Church and Sunday school here than any other local church of its size. The prayer meetings are good and are well attended by our members, as well as by many of other churches. Last Thursday night we had 33 present, and the lowest number that we have had at any time was 19. We would like to see any of the churches in other places beat that, for we have nine Protestant churches that draw their support from the town. The Woman's Home Mission Society is preparing to put a new coat of paint on the church building, which will add greatly to its appearance. I have also been in some good revivals with the brethren. I was at Sulphur with Rev. A. J. Bonnett for ten days. We had a good revival, ten being added to the Church. Brother Bonnett, who is in great favor with his people, had things in good shape for a revival when we arrived on the ground. After closing there and resting two days at home, we went to Bay Hills Church on the Marksville work to assist Brother Perritt, who is also loved very much by his people. He had made things ready for a revival, and we had several conversions. Nine were added to the Church. It is a very easy matter to have a revival with such yoke-fellows as Bonnett and Perritt. Now, Doctor, in reference to our work here in Jennings, if we can get the Mission Board to hold on a little longer, and put a little money behind the movement, and not get discouraged and give up, there is hope of building up a good, strong church here. Pray for us.—Lastie N. Hoffpauir, Pastor.

RESOLUTIONS ADOPTED BY THE MERIDIAN DISTRICT CONFERENCE.

Whereas, there are to-day many strange influences, commercial, professional, political, and social, tending to minimize the influence and power of the home; therefore, be it

Resolved, that we, as leaders of our Church, will do all in our power to check these hurtful tendencies, and to re-establish the home in its rightful and royal place of power.

J. R. JONES,
B. F. JONES.

PORT GIBSON DISTRICT SUNDAY SCHOOL INSTITUTES.

Arrangements have been made to have Mr. R. A. Maddox, our Sunday School Field Agent, to spend the first fourteen days of September in the Port Gibson District. To this end a series of brief institutes has been arranged in which Brother Maddox is to take a leading part. We regret that he cannot visit every charge, but we hope neighboring charges will arrange to send representatives to the points indicated, and that the whole district may get the benefit of their inspirational and educational value. Please let all pastors and superintendents notice these dates and arrange acordingly:

Rolling Fork: Sept. 1, 8 p. m., and September 2—three services.

Washington Street, Vicksburg, Sept. 3, 8 p. m., and Sept. 4—three sessions.

Port Gibson, Sept. 5, 8 p. m., Sept. 6, and 7.

Gloster, Sept. 8, 8 p. m., and 9—three sessions.

Utica, Sept. 10, 8 p. m., and 11—three sessions.

Fayette, Sept. 12 and 13—two sessions.

Jefferson Street, Natchez, Sept. 14, all day.

Brothers Purcell and Gray, members of the Sunday School Board, will each attend three of these meetings and take part in the program.

Signed: H. B. WATKINS,
E. C. GUNN,
Committee.

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AT BLACK HAWK.

Dear Dr. Meek: We have just finished the revival meeting at Black Hawk for the year 1913. A great audience was present most of the time, and there were 18 additions to the Church. The congregation generally "had a mind to the work" and there were intimations for good almost from the beginning. Dr. H. G. Henderson of Lexington was with us from the third day unto the finish, and, by the favor of Him who helps, did captivating sermon work. At every coming together he was much enjoyed; also in the social circle.

The Conference chiefs are not strangers at this historic location—preaching has reverberated hereabouts for near a century—but this Lexington pastor and ex-minister from St. Louis, Brownsville, Columbus, etc., evidently touched the high water mark of any previous precedent in pulpit ministrations and left a fine impression among the people, which we think shall helpfully abide as the years pass. Most of the large congregation were greatly benefited, and the few still lingering in the gloom of the valley below will no doubt be aided as the time goes by. The singers did finely and much heart-interest existed; God came very near, and not a few "sat together in heavenly places." The visiting minister enjoyed the occasion, and delivered the message "in demonstration of the Spirit and of power, and many times his words were eloquent and beautifully sublime.

Rev. W. S. Shipman, "The Elder," is to be with us soon, and the Acona congregation is next in order.

A. H. WILLIAMS.
Black Hawk, Miss., Aug. 14, 1913.

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Sunday School

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

We are not hearing of enough Sunday school picnics this summer. If the child enjoys the Christmas tree at Christmas, he enjoys the outing of picnics in the summer season more, perhaps. It is not too late to consider this.

Rev. J. C. Rousseaux is teaching a Legion of Honor Teacher-training class in his school at Zwolle, and says that he is learning more about the Bible in this class work than he ever learned in any other way. Other pastors would no doubt profit by leading their teachers in the same line of work. This class meets weekly on Friday nights.

In the matter of teaching our teen age classes, would it not be practical to have doctors and trained nurses teach them the delicate matter of sex hygiene at suitable times and places? The boys and girls could be taught separately if the occasion should demand. If the modern Sunday school is to do all for our boys and girls that they need, this is worthy of our most serious consideration. Other specialists could address them on tithing, the claims of the ministry, etc.

Our people at Charlieville, on the Mangham charge, have just put a nice iron fence around the grave of Rev. H. O. White, who was buried at their church at his own request. It is a beautiful spot under magnificent moss-covered oaks on the banks of Boeuf River. These same friends, among whom Brother White died, had before this erected over his grave a nice tombstone. Brother C. M. Nobel, a member of our Sunday School Board, is Sunday school superintendent and general church leader at this place.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

One in every four of the world's population is enrolled in the Sunday school. Japan has 100,000 members.

"A person cannot attend church one hundred and four times a year for twenty-five years, and do nothing else for the Kingdom, and keep his Christianity," says a great thinker.

Superintendent J. H. Ledyard, of Tupelo, has a fine class of teen-age girls—25 in number, and 25 present nearly every Sunday. He calls them his 100 per cent class. They are taught and led in beautiful ways by Miss Moselle Strain.

Bethel Sunday school, on the Rienzi Circuit, is making renewed efforts toward securing a better organization. The Field Secretary recently enjoyed a Sabbath afternoon with them. Danville, on the same charge, has a fine evergreen Sunday school and they, too, are planning better things.

Bishop Quayle's answer to the question "is teacher-training needed?" is too attention-riveting to pass unnoticed: "The vocation of a Sunday school teacher is beautiful enough to be the task of an angel. For Jesus' sake and the sake of childhood, youthhood, adulthood of the world, busy and tired women and men take Sunday, which they greatly need for rest, and give themselves to teaching the Book of God and its holy lessons. They will be set down as real and unusual philanthropists by those who in the future write the deep history of the world."

Several months ago Mrs. Hewlett, of the First Methodist Church of Corinth, went to the communion table with all her lovely teen-age girls. The pastor and superintendent felt impressed with the opportunity to tie the school more firmly to our great Church Sacrament; so on August 3, the church service followed immediately the close of the Sunday school, and the classes all came in and took the Sacrament with their teachers. Never has there been a more beautiful or uplifting service in Corinth. The memory of those classes of grown men and women, lovely teen-age girls, and many boys and the sweet-faced children, all blessed by the service, will linger long in the hearts of many.

FOXWORTH, MISS.

As the year advances our Lord's work is advancing comparatively well at my six appointments. We have enjoyed the association and the instructive and inspirational sermons of our able presiding elder, Rev. Robt. Selby, at two quarterly conferences. We anticipate another soul-stirring time at Hopewell on the occasion of our third quarterly conference, Aug. 9 and 10, at which time Brother H. J. Maddox will be engaged with us in a revival there. Children's Day has been successfully observed at each appointment. A good showing was made financially and otherwise. The three-cent assessment has been paid at each of our six Sunday schools, which we rejoice to report as doing good work. With the assistance of Brother B. F. Cook at Summer Chapel, and Brother David Ulmer at Hickman, we held, in the first part of July, revivals, the result of which I feel confident will be long felt. There were 4 accessions at Summer Chapel by profession of faith, and 13 at Hickman, and also one by certificate. There were quite a number of reclamations and conversions at both churches. Brothers Crook and Ulmer preached the truth, clearly and practically, with a reasonable amount of doctrine, always minifying the man and magnifying God. Beginning on July 25, Brother M. B. Sharbrough aided me in a meeting at Sandy Hook. The presence of the Holy Spirit was graciously present with both the messenger and the hearers. Two persons united with our Church: one by profession of faith, and one by certificate. Brother Sharbrough's earnest and convincing sermons were helpful to every one. We are constantly reminded of our great commission, and our repeated experiences in the Lord's vineyard giveth joy unspeakable.—Chas. E. Downer, P. C.

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FAVORS DISTRICT TENTS.

I believe every presiding elder could use a tent in his District to a great advantage. I have just completed a 7 days' meeting in Tiger, Miss., a saw-mill town, and my efforts in the tent meeting there resulted in the organization of a class with ten members, and the securing of pledges to the amount of $200 for the payment of a pastor for next year. In addition to this, I received $40 for my services. Mr. J. M. Griffin, the operator of the saw mill, offers to give free use of a parsonage, to build and furnish a church building by October 1, and to place in it a nice organ, which he has already purchased. There are four other saw-mill towns within ten miles of this place that want pastoral attention. I believe it would pay to have a man in the Mississippi Conference, equipped with a good tent, whose entire time should be devoted to the building up of the Church in the "white fields" that are now ready for the harvest.

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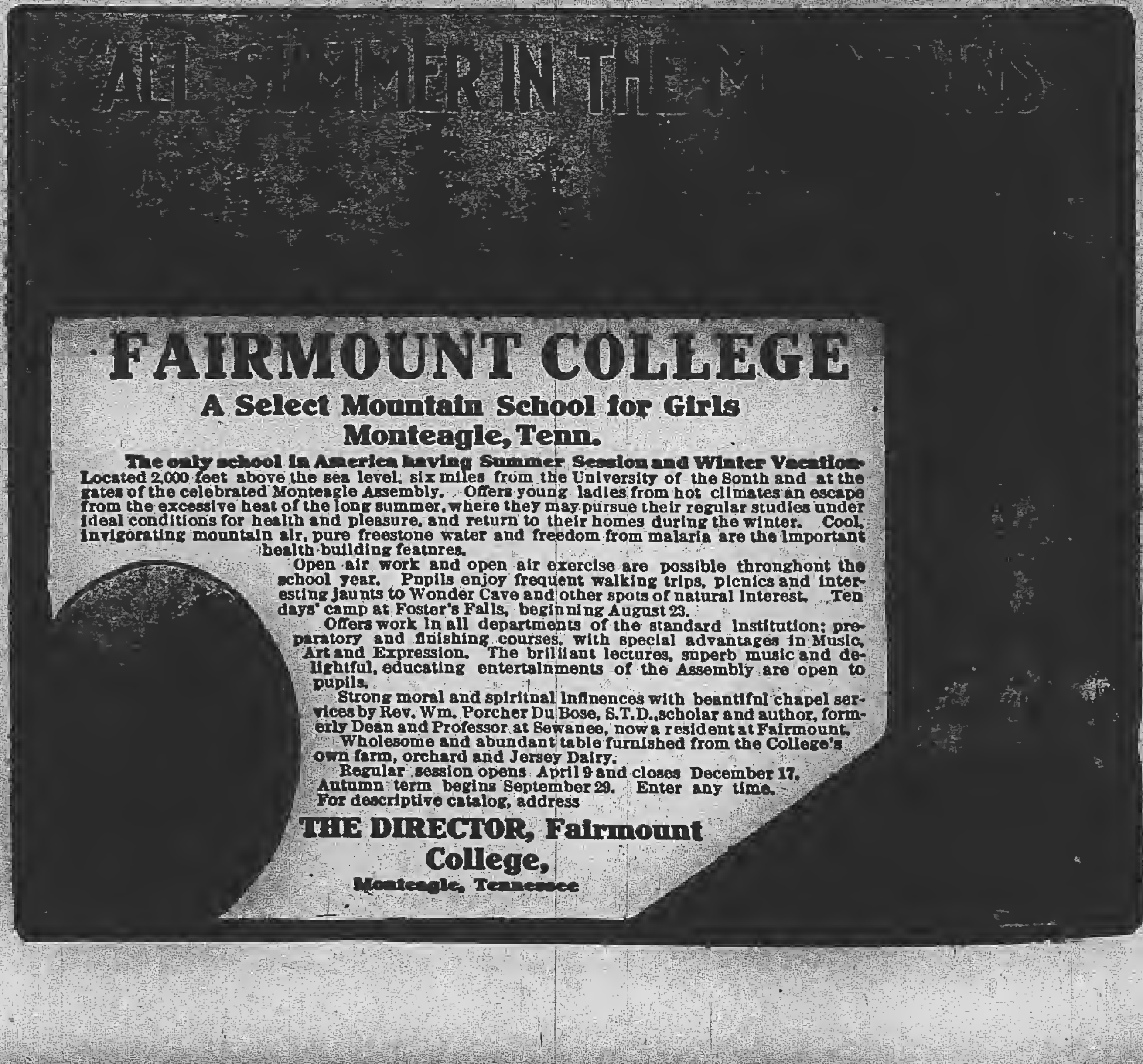
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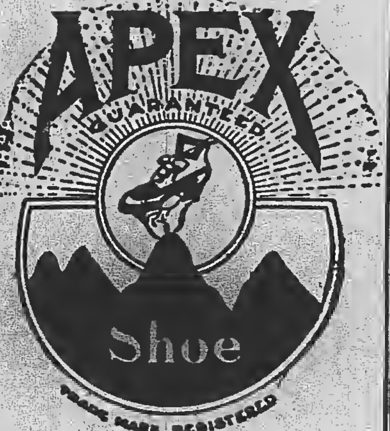

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Eucutta, at Boyle's Chapel.Aug. 19,
Silver Creek, at New Hebron ....Aug. 23, 24
Taylorsville, at Oakohay...Aug. 30, 31
McLain, at Cross Roads....Sept. 6, 7

GEO. H. THOMPSON, P. E.

Brookhaven District—Third Round.

Hazlehurst ....Aug. 24, Sept. 4
Scotland, at Galatia ......Aug. 26
Monticello, at Monticello ..Aug. 30, 31
Bayou Pierre, at Tabernacle ....Sept. 2 3
Gallman, at Old Crystal Springs ....Sept. 6, 7
Pleasant Grove, at Mallalieu Sept. 9
Barlow, at Blue Hill ....Sept. 13, 14

ROBT. SELBY, P. E.

Meridian District—Third Round.

Meridian, at Poplar Springs Aug. 24, 25
Meridian, Seventh Ave. ...Aug. 24, 26
Vimville, at Why Not ......Aug. 30, 31
Waynesboro Ct., at Hebron Sept. 6,
Waynesboro ....Sept. 7, 8
Moscow, at Big Oak ......Sept. 12,
DeKalb, at Spring Hill....Sept. 13, 14

J. T. LEGGETT, P. E.

Newton Dist.—Third Round.

Pearl, at Henry C....Fri. and Sun. ....Aug. 22, 24
McDonald, at Stallo, Mon. to Sun. ....Aug. 25, 31
Philadelphia ....Fri. Sept. 5,
Neshoba, at North Bend...Sept. 6, 7
Lake, at Eureka......Wed. Sept. 10,
Forest, at Oak Grove, Thurs., Sept. 11,
Decatur and Union, at Good Hope ....Sept. 13, 14
Hickory and Chunkey, at Garlandville ....Wed. Sept. 17,

H. WALTER FEATHERSTUN, P. E.

Port Gibson Dist.—Third Round.

Woodville Ct. ....Aug. 23, 24
Silver City ....Aug. 30, 31
Oak Ridge ....Sept. 3,
Port Gibson ....Sept. 6, 7
Rolling Fork ....Sept. 10,
Rocky Springs ....Sept. 13, 14

T. W. ADAMS, P. E.

Jackson Dist.—Third Round.

Fannin, at Goshen Springs.Aug. 23, 24
Sharon, at Millville........Aug. 28,
Canton ....Aug. 29,
Madison, at Ridgeland ....Aug. 30,
Jackson, Galloway Memorial ....Sept. 1,
Jackson, Rankin Street....Sept. 5,
Jackson, Capitol Street....Sept. 7,
Jackson, Millsaps Memorial 8 p. m...................Sept. 7,
Florence, at ....Sept. 12,
Harrisville, at.. ....Sept. 13, 14
Mendenhall, at ....Sept. 16,
Bolton, at Brownsville....Sept. 20, 21

PAUL D. HARDIN, P. E.

Sea Shore District—Third Round.

Escatawba, at Caswell Springs, a. m. ....Aug. 22,
Americus, at Tanner's C. ..Aug. 23, 24
Wolf River, Wed. ....Aug. 27,

W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Third Round.

Amory & Nettleton, Nettleton ....Aug. 22,
Nettleton Ct., New Chapel..Aug. 23, 24
Tupelo ....Aug. 25,
Pontotoc, Ebenezer ......Aug. 30, 31
Smithville ....Sept. 6, 7
Fulton, ...Sept. 9,
Fremont ....Sept. 11,
Greenwood Springs ....Sept. 13, 14
Buena Vista ....Sept. 20, 21

JNO. W. BELL, P. E.

Corinth Dist.—Third Round.

Kirkville, at Silome........Aug. 22,
Wheeler's, at Mt. Hebron..Aug. 23, 24
Ripley Ct., at Bethlehem..Aug. 29,
Chalybeate, at Ebenezer...Aug. 30, 31
Corinth Ct., at Shady Grove ....Sept. 6, 7
Corinth, South Side.......Sept. 7, 8
Tishomingo, at——— .....Sept. 12,
Belmont, at——— ....Sept. 13, 14

J. H. MITCHELL, P. E.

Durant Dist.—Third Round.

Black Hawk, at Shutes S. H. ....Aug. 23, 24
West, at Hebron..........Sept. 6, 7
Poplar Creek, at Huntsville ....Sept. 13, 14
McCool, at Liberty Chapel.Sept. 20, 21

W. S. SHIPMAN, P. E.

Greenville Dist.—Third Round.

Shaw and Merigold, at Litton ....Aug. 24, 25
Jonestown and Belen, at Belen ....Aug. 31, Sept. 1
Friars Point, at Sherard..Sept. 7, 8

HAL. S. SPRAGINS.

Holly Springs Dist.—First Round.

Toccapola, at Thaxton....Aug. 22,
Randolph, at Springhill ...Aug. 23, 24
Ashland, at Union Hill.....Aug. 29,
Lamar, at Harris Chapel...Aug. 30, 31

R. A. TUCKER, P. E.

Sardis Dist.—First Round.

Wall Hill ....Aug. 23, 24
Longtown ....Aug. 25,
Courtland ....Aug. 29,
Tyro ....Aug. 30, 31
Lake Cormorant and Hines.Sept. 5,
Hernando ....Sept. 6, 7

J. W. DORMAN.

Winona Dist.—Third Round.

Tutwiler Ct., at Mattson, p. m. ....Aug. 17,
Mars Hill Ct., at Gores Springs ....Aug. 21,
Kilmichael, at Lodi........Aug. 23, 24
Winona Ct., at Salem......Aug. 30, 31
Lambert Ct., at Vance.....Sept. 6, 7

BEN P. JACO, P. E.

Columbus District—Fourth Round.

Mashulaville, at Mt. Hebron Sept. 6, 7
West Point ....Sept. 14, 15
Columbus, First Church ..Sept. 21, 23
Columbus, Second Church Sept. 21, 24
Macon Circuit, at Prairie..Sept. 27, 28
Shuqualak, at Centerville..Sept. 28, 29
Mathiston, at Double Spgs. Oct. 4, 5
Cedar Bluff ....Oct. 5, 6
Sturges, at Bethel ....Oct. 10,
Longview, at Bevils Hill ..Oct. 11, 12
Mayhew, at Lebanon ......Oct. 18, 19
Starkville ....Oct. 19, 20
Artesia, at Sessums ....Oct. 25, 26
Macon ....Oct. 31, Nov. 2
Brooksville ....Nov. 2, 3
Cochrane, at Cochrane ....Nov. 8, 9
Columbus Circuit ....Nov. 15, 16
Crawford, at Schafers ....Nov. 22, 23

J. E. THOMAS, P. E.

LOUISIANA CONFERENCE.

Shreveport District—Third Round.

Grand Cane, at Stonewall..Aug. 27,
Wesley, at Holly Springs..Aug. 30, 31
Ida, at Hosston ....Sept. 7, 8
Mansfield, at Mansfield ..Sept. 10,
Coushatta, at Lake End....Sept. 13, 14
Shreveport, at First Church Sept. 18,
South Mansfield, at Benson Sept. 20, 21

PAUL M. BROWN, P. E.

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

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North Mississippi .... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

St. Mark's Hall.

One of the places where splendid practical and efficient home missionary work is being done is at St. Mark's Hall in New Orleans. This institution comprises departments in sewing, cooking, and basket-making, a night class in Italian, and religious services on Sunday afternoons. There is a free clinic and a trained nurse who visits in the houses of the sick. At present the enrollment in the different departments is about 200. The Child Welfare Association has just opened one of its stations in the building, and mothers are bringing their babies there for pure milk. The work is growing steadily and its future possibilities seem great.

SOME STATISTICS.

I have been gathering some statistics which I hope will stay with us. The women of Louisiana paid last year for home missions about the price of a cheap pair of shoes per capita; and to foreign missions, the price of a very cheap hat per capita. The average as a whole for all church work was about the price of one barrel of flour. About 6,800 of us read the New Orleans Advocate while 27,398 of us do not; 408 of our 1032 members of the foreign department are subscribers to the Missionary Voice; 495 of the 1787 of the home department subscribe to this periodical. If Methodists perish for the lack of knowledge, some of us will soon be looking thin.

MRS. A. C. McKINNEY.

You will find, as life goes on, that the amount of time you spend alone with God and your own soul has no little to do with your own comfort and your strength and your fruitfulness.—Alexander Whyte.

SECRETARY'S REPORT.

Report of Conference Corresponding Secretary, Foreign Department, Louisiana Conference, Second Quarter.

Mrs. A. P. Holt reports three new adult auxiliaries and four junior divisons. Three hundred and seventy-five new members were added during the quarter, bringing our total enrollment in this department to 2296. We have 19 life members. There are 537 subscribers to the Missionary Voice and 98 to the Young Christian Worker. Seven hundred and nineteen members are enrolled in the mission study classes. Two missionaries are supported by the Conference, sixteen scholarships, and seven Bible women. A new Bible woman, added during the quarter, is being supported by the Owens' Sunday School Class of Alexandria, La.

HAVE YOU SEEN IT?

We have a chart showing six churches built in this country by the Buddhists of China and the Brahmins of India. This picture is a revelation to many Americans of the danger to our own faith from the coming of orientals to this country. If any one wants an abiding inspiration to home mission work, send and get this chart. Order from Miss Mabel Head, 810 Broadway, Nashville, Tenn. Price, 15 cents

THE FIRESIDE LEAGUE.

The Fireside League is the development of the Immigrant Committee of the Council of Women for Home Missions. Every one who becomes affiliated with this League pledges to teach an alien English.

What Are Its Characteristics?

1. The individual meeting of individual need.

2. The simplicity of its plan of work, as simple, as direct, as the method of Jesus himself, who began the building of the kingdom of God on earth by individual work with individuals as he met them by the wayside, in their homes, in their places of public assemblies and taught them.

Its Essential Features Are Two.

1. The teaching of English to foreigners.

2. The teaching of English through Biblical material.

Who Can Do the Work?

You can do the work. I must do the work. We all must share in the work if our country with its annual influx of 1,000,000 immigrants from countries of alien speech and alien ideals, is to remain a Christian country.

How to Begin.

Secure the little book "Early Stories and Songs for New Students of English," illustrated, and read completely the "Suggestions to Teachers." The book may be procured from the publishers, Fleming H. Revell Company, 158 Fifth Avenue, New York, or through any book store. Price, cloth, 60 cts.; or tag board, 35 cts.

WHAT SOME CHINESE WOMEN ARE DOING

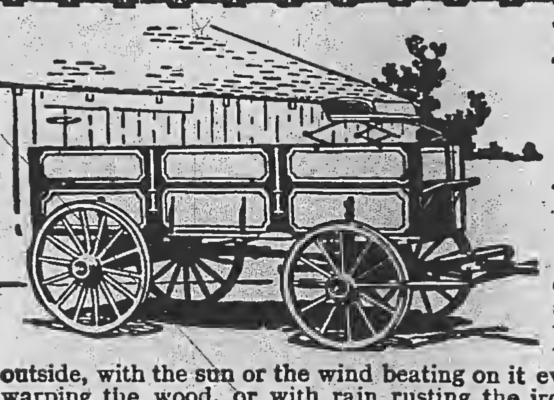
Miss Wu, a fine young woman from Soochow, China, is in the United States preparing herself to give the best there is in her to her own people. She studied at Davidson Memorial and at McTyeire; then spent two years under Miss Cook at Miss Gaines' school in Hiroshima, Japan, fitting herself for kindergarten work. She started the kindergarten school a Davidson Memorial; then came to America for further study. She spent one year at La Grange, Ga., one at the kindergarten school at Atlanta, and goes this fall to Columbia University for further training, after which she will return to her kindergarten work in Soochow. She is being educated by a generous Methodist woman of Alabama.

Eiling Soong, educated at Wesleyan, is governess in the family of Sun Yat Sen. Miss Woo Vi Jan, one of our McTyeire girls, has married Tang Sha Yi, ex-Premier of China, who was one of the four commissioners representing the Manchus at the peace negotiations. Miss Wang Fok Me, many years a teacher in the Susan B. Wilson school, has recently married Mr. Yoen, who represented Sun Yat Sen in the peace negotiations and is now a high official in Peking.

TEACHING FEEBLE-MINDED CHILDREN.

One of the most beautiful and interesting spots in America is Farmdale—the site of the Stewart Home and School, a private institution for the training and development of feeble-minded children. Five hundred acres of beautiful blue grass and stately forest trees! Could any spot in all the world be better suited for such an institution? But the most beautiful thing about Farmdale is the spirit of love and devotion to duty, and the intelligent labor displayed by the officers, teachers and assistants from the superintendent to the foreman of the farm. Everybody works at Farmdale—and it is skilled and professional work of the highest order. Even the games, recreations and amusements are planned and executed with a view to the mental development of the children. The methods of teaching are, of course, quite different from those employed in the ordinary schools, for the problem is a vastly more difficult one. Physical, as well as mental defects have to be contended with. It is here that manual training is most helpful. The teaching is largely individual in character and realistic, for the crippled mind does not grasp ideas quickly. Patience, born of an intelligent understanding of the child's infirmity, plays an important part in securing the desired results.

An interesting booklet describing the work of the Stewart Home and School may be had by addressing the Superintendent, Dr. John P. Stewart, Box 19, Farmdale, Ky.



Endurance Counts Most

WHEN your sheds are full of machines and one or two are crowded out into the open, which is it that invariably stands outside, with the sun or the wind beating on it every day, drying and warping the wood, or with rain rusting the iron? It's the wagon. Other machines are stored away, dry and covered, yet many of them work for short seasons only. The wagon works the year around, is always under the strain of heavy burdens. It can't stand the strain of such a life for many years unless, like I H C wagons—

Weber New Bettendorf
Columbus Steel King

it has built into it the utmost of endurance, toughness, and sturdiness. I H C wagons are built of wood of very best quality, every bit as good as they look. Examine them closely; you find no cross grained, knotty, split, or faulty timber. Every stick—oak and hickory for the wheels, yellow or bay poplar for box sides and long leaf yellow pine for bottoms, is selected from first grade lumber and carefully inspected. Every stick is toughened and seasoned by two or three years of air-drying. No brittle kiln-dried lumber has any part in I H C wagon building.

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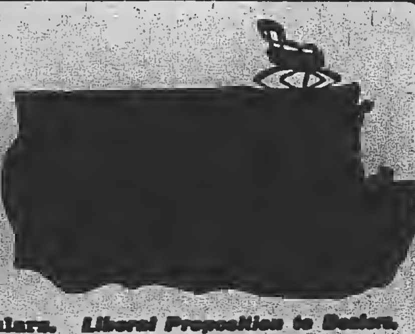

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Next session begins September 16. It is important that each student reach the College September 15. Class work will begin September 18.

Miss Mary Ellis, daughter of Rev. H. M. Ellis, won the medal in the Piano Contest at the Crystal Springs Chautauqua, July 29, 1913. Miss Ellis is a pupil of Miss McVoy. Mr. and Mrs. W. M. Meek, of Lexington, Miss., send the following testimonial:

"July 22, 1913.

"It gives us great pleasure to express our approbation and appreciation of Whitworth College; also our entire satisfaction with the development of our daughter while pursuing her studies there; especially the work done by her, while finishing a course in piano, under the tutelage of Miss Lois Cooper, who by the way, we consider one of the best teachers in the South, and from whom she received her diploma this year.

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"MR. AND MRS. W. M. MEEK."

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Miss Lois Wadsworth Cooper, A. B., M. B.—Whitworth College, Cincinnati Conservatory; graduate pupil of Theodore Bohlman—Piano.

Miss Courtney McLaurin Rauch, A. B. M. B., Whitworth College—Piano.

Miss Lucy Irwin Shannon, pupil of M. Leftwich Rawlings, Nashville, and J. Harry Wheeler, New York City, and Chas. Washburn, Chautauqua, N. Y.—Teacher of Voice and Piano.

Miss Sara Stout, Buford College, Nashville, Tennessee; Cincinnati Conservatory; Pupil of Albert Berne in Piano and of Geo. A. Leighton in Harmony—Piano, Harmony and Musical History.

Miss Grace Lane—Tutor.

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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 35. "Prove All Things: Hold Fast That which is Good." Whole No. 3001.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 28, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

THE CONDITION OF THE HOLY SPIRIT'S INDWELLING.

"And grieve not the Holy Spirit of God." So wrote the Apostle Paul to the Ephesians. This is an injunction that every Christian may well carefully meditate upon. To have the conscious indwelling of the Holy Ghost is the gracious privilege of every believer; but to realize his continuous presence the disciple must move upon a high plane and keep his heart pure. If he neglects his duty, if by any sinful thought, or temper, or word, or act, he fails to measure up to the best light that he has, the Divine Paraclete will correspondingly withdraw the manifestation of himself. And since it is his province to illumine, to quicken, and to strengthen, this tends to bring darkness upon the soul and disaster to the religious life. There is no forward way spiritually except that of faithful obedience to one's deepest convictions and noblest impulses, under the promptings of the great Helper whom God has sent. A fitting prayer for every struggler in the unceasing conflict with the forces of evil, both within and without, is voiced in the following lines:

"Mighty Spirit, dwell with me;
I myself would mighty be—
Mighty so as to prevail
Where unaided man would fail,
Ever by a mighty hope
Pressing on and bearing up."

OUR MISSION TO THE MANY, NOT THE FEW.

The Wesleyan Christian Advocate says: "The Roman Catholic Church has in this country 88 seminaries, 230 colleges for boys, 684 academies for girls, and 5,258 parochial schools. The Roman Catholics believe in the education of their people, and of other people, and they believe that the work ought to be done by the Church."

So they do, and it is worth noticing that they believe in maintaining secondary schools. And we think the Protestant denomination would do well to imitate their example in this respect. If Christian education is a necessity, what sense is there in letting our youth go without it until they are ready to enter upon their college courses? Are not the early years the ones in which the deepest and most lasting impressions are made? In our opinion, Southern Methodism needs a chain of academies throughout her territory far more than she does a few conspicuous institutions of learning. The schools that are close to the people—the common schools—are the ones that wield the mightiest influence.

Sometimes we fear that as a Church we need to re-learn the tremendous truth that Wesley so well understood, namely, that our call is to serve and uplift the great masses of humanity. There has never been a really great religious leader or movement that was not concerned with the people in general. This was especially true of our Lord, who turned away from the circles of wealth and aristocracy and puffed-up earthly learning, to minister to the lowly, the outcast, and the needy. He knew that the sublimest possibilities beneath the sky lay undeveloped in the struggling, suffering, sin-cursed human beings amongst whom he moved. Therefore, to them he gave his time, and upon them he spent his strength. Here is our high calling, brethren, and woe be unto us, if, smitten with "the aloofness of culture" or affected by a spirit of exclusion of any kind, we dare to disregard it.

THE AREA OF NEW ORLEANS.

The Times-Democrat, a few days since, in answering a correspondent said: "The population of New York and its Westchester and New Jersey suburbs in 1910 was 6,501,178, and its area is 326.83 square miles. The population of Chicago is 2,307,638, and its area is 191.50 square miles. The population of New Orleans is now 375,000, and its area is 196 square miles. The population of London is 7,252,963, and its area is 699 square miles."

Thus it will be seen that the area of the Crescent City is larger than that of Chicago and more than three-fifths of that of New York. And the fact that it covers so much ground is a factor that should not be overlooked in considering it as a mission field. The question is sometimes asked, why not combine our weak churches here and form a few strong ones? Such a policy would result in leaving many of our people a long distance from any Methodist church, which would be a perilous thing to do. Considering the extent of the city, we have too few rather than too many churches, though some of them are perhaps not as well located as they might be.

A STARTLING DISCLOSURE.

Leslie's Weekly recently contained the following statement: "Of the graduating class of Columbia University, fifty-two confessed that they had never attended the campus chapel service, eight declared themselves without religion, and fifty-two were not sufficiently interested in the question of church-going to answer it. Only one member put himself down as a regular attendant at chapel—only one out of 155! The favorite dances of these young gentlemen were the 'turkey trot' and 'tango.' Thirty-six of these graduates are to become lawyers."

In the face of this showing, how can any man in his senses say that there is no need for church schools and Christian education? One would think that such a disclosure as this would impress even Mr. Carnegie.

STILL AT WORK.

The late William E. Gladstone, the foremost statesman of the last century, is represented as having said to Dr. Theodore L. Cuyler: "Your country is threatened with two dangers—one is your lax system of divorces, which saps the sanctity of the home, and the other is plutocracy, which can buy its way into legislative bodies and executive offices."

Both of these evil influences are still at work in the American Republic, and many of our most profound minds think that the divorce menace is being made vastly more formidable by the feminist movement, which tends to divert the attention of woman from her home and family.

BISHOP CANDLER'S NEW BOOK.

The title of this new volume is "Practical Studies in the Fourth Gospel." It is neatly printed and bound, having been issued by the Publishing House of the M. E. Church, South; it contains 24 chapters and 298 pages. The work is in no sense controversial; the Johannine authorship of the Gospel under consideration is assumed at the outset and the various claims of the higher critics are not given the slightest attention. Nor are these discussions a close and critical examination of the Scripture text, though the verses upon which they are based are printed upon the initial page in each instance just as they appear in the Sacred Canon. They are of a homiletic character—really "practical studies" in the great piece of writing that St. John has given us, perhaps the most remarkable and sublime production that can be found in the world's vast literature. The present volume covers only the first ten chapters of the Fourth Gospel, and a second one is now in process of preparation which is expected to make its appearance not later than next February.

With Bishop Candler traversing such a field as that opened up in the first part of the beloved disciple's extraordinary portraiture of the Master, it scarcely needs to be said that he has given us a book that is highly interesting and instructive. He quickly goes to the very heart of the passage that he is expounding and illustrates and enforces its teaching with a felicity of expression that but few can command. His comments are always suggestive, and often illuminating and inspiring. They are deeply spiritual and are calculated to feed and strengthen the soul. In this day when so many writers are given to parading pious platitudes, it is refreshing to read after one of Bishop Candler's marked originality. His ideas are coined in the mint of his own masterful mind, and they bear his stamp unmistakably upon them. As a thinker he ranks with the foremost in the modern Church, and he is as gifted with his pen as he is with his tongue. We sincerely hope that this latest product of his busy brain will have a wide circulation.

A series of Biblical expositions so calculated to stimulate the student of the Divine Word and to enrich one's religious life ought to find its way into the library of every preacher in Southern Methodism and into the homes of thousands of our people. The price of this volume is $1; it may be ordered of Smith & Lamar, Nashville, Tennessee, or Dallas, Texas; or of Rev. G. W. Bachman, Winona, Miss.

THE WAYS OF PROVIDENCE.

By William Morley Punson.

There are no trifles. Arks as frail
As bore God's prince of old,
On many a buoyant Nile-stream sail
The ages' heirs to hold.
From Jacob's love on Joseph shed,
Came Egypt's wealth and Israel's bread;
From Ruth's chance gleaning in the corn,
The Psalmist sang—the Christ was born.

PALMETTO LETTER.

The top of the season to you, Meek. When your liver's out of order and the world looks blue, let me give you just a pointer as to what to do; throw the paste-pot out the window, smash the pill-box into "pi," leave the office to "the devil," tell the "gang" good-bye; jump aboard the "train De Luxe," from all your troubles fly, and take a fortnight's outing in "the Land of the Sky." I was on my last legs, not exactly sick, but just run down, no energy, in a languorous, spiritless, lifeless state. I hardly had vitality enough left to "swat" the solitary fly that audaciously ventured into my sanctum, or resent the insolence that called the Southerners "rebels." I could not arouse enough patriotism to voice my indignant disapproval of the appointment of Mr. Walter Page as Ambassador to England. That Page is no Southerner, though of Southern birth. Thomas Nelson Page was the man I had picked for our representative to England, a nobleman of "the old regime," true to the South, the North, the East and the West, a Christian gentleman of the highest type, and a man whose antecedents as well as his literary achievements peculiarly fitted him for that particular post. But Mr. Wilson did not consult me. What a pity!

I started for Waynesville in the North Carolina mountains, but finding that I would have to lay over in Asheville, I dropped off at Hendersonville. There is no prettier country than the country around Waynesville; no finer climate, no better section for health and recreation; but it is off to one side, and that is a serious objection. We Methodists beat the world in some things, and one of them is in making blunders. Look at the monumental blunder they have made out in Texas, in naming the great University at Dallas "The Southern Methodist University." This slams the door in the face of every other denomination, and narrows the institution to our own people. A Baptist, a Presbyterian, an Episcopalian, does not want a diploma that flaunts the Methodist pennant in the face of everybody; and yet there are thousands of young men in these other Churches who would naturally go to that University. A great University ought to be for everybody. In our doctrines we are the most liberal and catholic of all the denominations; but we are not true to our creed, either in the letter or the spirit. I hardly know which is the more deplorable, the looseness which considers itself liberality, or the narrowness that thinks itself loyal; both are obstructive of the truth and a great handicap to progress. But to err is human, to have patience with our errors is, perhaps, divine—where there is any disposition to correct them. We all are liable to mistakes, like the musician who played too high. The band master rushed across the stage and thundered: "Vat do you mean?" "I mistook a fly on the page for the notes." The name of our great University in Texas is like the fly on the musician's page—it spoils the music. Perhaps the men of wide vision in Texas will see the unnecessary limitation it puts on the usefulness of the institution and correct it.

Western North Carolina is the play-ground of Dixie, and I found Hendersonville a delightful place to rest, and recuperate. I had not been there long when a ten-mile stroll was a pleasant walk, and one day finding the distance pitted against the dinner, I made five miles in an hour and thirteen minutes without fatigue, though my locomotor muscles were a "leetle" sore. That sprint fifty years ago would have made me eligible to membership in Stonewall Jackson's famous "Foot Cavalry." Such walking is not practicable in the low-lands, and I have wondered if this does not explain in part the failure of Jackson in the Richmond campaign to hurry along as fast as he did in the Valley. The ozone in that mountain air tones up the blood, and with the Yankees either behind or before, I do not wonder that the Johnnies got over ground at a gait that upset the regulation ideas of the old West Pointers.

As I was leaving home I smuggled into my grip, so as to be sure of recreative entertainment, Forrest's "Christ of History and Experience," Forsythe's "The Person and Place of Jesus Christ;" Walker's "Christian Theism and a Spiritual Monism;" Bergson's "Creative Evolution;" Cocker's "Theistic Conception of the World;" Whetham's "Recent Developments in Physical Science" and Horne's "Philosophy of Education." I can't tell you how I enjoyed these massive books in that fine studio. Meek, did you ever read a book that gripped the very marrow of your mind, away up above the clouds? Be assured it is a bliss worth a long ride to enjoy. We had an unusually quiet and congenial company at the home-like hotel where I stayed—no dancing or devilment; but I slipped away to the heights to enjoy what these great minds have to say about the greatest themes that can engage our thoughts. On the very crest of Mt. Hebron, over three thousand feet up in the sky, with the lovely valley of the French Broad River lying outspread like a map, far below, I read one of Forest's illuminating lectures on "The Method of Christ's Self-manifestation." I read Bergson from cover to cover, not that I believe a word of his philosophy, but because I want to know what the simpletons who do believe it are up to.

When I had finished Bergson, I recalled the story of two negroes. They bought a piece of fresh meat together, and Sam trusted it to Henry to take care of till morning. Next morning when Sam enquired about the meat, Henry said: "Sam, there is a mystery about dat piece of meat. I tuk it down in the cellar and put it in a barrel of brine to keep it. This morning I went to get dat meat, and I couldn't find it. I fished in dat brine, but got nothin! Then I turned up de barrel, and Sam as sho as your name is Sam, the rats had done bored a hole in the bottom of dat barrel, and carried off dat meat." "You don't say," exclaimed Sam; "but Henry, why didn't the brine run out dat hole?" "Dat's the mystery, Sam." Bergson's philosophy is about as mysterious as how the meat got away while the brine remained. But they say people run over one another in Paris to hear him. "Dat's the mystery."

Meek, if I ever leave the Methodist Church I think I'll turn Roman Catholic. With all its errors, the Roman Catholic Church is far truer to the Bible in some fundamental things than the Protestants. Its loyality to the Scriptural truth of woman's place in human society, its firm stand for the sacredness of marriage, and its vigorous opposition to divorce, the resolute stand its prelates have taken against the "abomination of abominations," women in politics—all of this suits me. Did you notice the picture in a recent number of Life? It represented two graves side by side. On one of the headstones was the the word "Chivalry" and on the other "Gallantry," and underneath the statement, "Slain by Suffragetteism." That is what it will result in, has already resulted in where it has prevailed. Hit it, Meek, and hit hard, especially when it comes wearing the robe of "Laity Rights." You are a younger man than I, and you mark what I say: If the various Protestant Churches of the United States commit themselves to this hideous error, and swing out into the broad current of the infidelity that is behind this movement, they will give the Roman Catholic Church a moral advantage that will immensely strengthen its influence in America. You cannot alter the moral constitution of this world as it has been established by Almighty God, and you attempt to do that when you thrust woman into the sphere of politics. Political duties are incompatible with the duties God created woman to discharge; she can only attend to the one by neglecting the other. Looking at the future of our civilization, the most important work before us now is the rehabilitation of "the derelict American Home." We can never redeem the home when the very one on whom the home depends forsakes it for the hustings.

We have a "bumper crop" in South Carolina this year, and the farmers are all in a good humor over Brother McAdoo's call of the Wall Street "bluff." Margaret Fuller said, "I accept the Universe." I go her one better: I approve the Universe. S. A. STEEL.

Columbia, S. C.

THE HOME FIELD.

A District Conference Paper.

By Rev. S. J. Davies.

Mr. President and Brethren: There are two things assumed in the subject assigned me today: One is "Home," the other, "Field." In the discussion of this momentous subject, we need only to mention, and not elaborate, time-honored truisms and well understood statements in connection with the great missionary movement of the times. We mention these and pass rapidly to the subject engaging our immediate attention.

First. The kingdom of God in the earth is one kingdom. Every nation alike is privileged to share its joys, its service, its sacrifice, and its rewards. The Master's commission is all inclusive.

Second. The responsibility and duty of enlarging the divine kingdom is laid upon the Church in every sphere of her life. Her prayer is enjoined for its maintenance and success; her ministers and agencies, divine and human, are employed for its furtherance, and her mighty faith is pledged for its ultimate victory and glorious consummation.

Third. The Church, from the time St. Paul preached her life-giving gospel from Macedonia to Illyricum, has inaugurated this world-wide movement, and now can halt, withdraw, or turn backward, only at the peril of forfeiting her God-given destiny among the nations of the earth. I have adduced these well established truths, not to oppose or contradict them, but to place them in a fuller, broader relation to the great missionary movement in the Church of today, and from this base proceed to make what appears to the mind of your speaker, an unanswerable argument for advancing the interests of the Home Field.

In all history, there is nowhere a scene of more importance to human good and advancement, than that of Jesus and the eleven disciples upon the Mount of Olives—he imparting and they receiving the great world-embracing commission. For dauntless courage and deathless purpose, Thermopylae, or the charge of the immortal six hundred, scarcely afford a parallel. The world was his by right of creation and redemption, and now shall be won again by the authority given of heaven, and vested in him and his followers. How did these trusted apostles of our divine, risen Lord understand and obey his last command, "But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth?" (Acts 1:8.)

The orders of a commanding officer on a field of battle must be rightly interpreted, else serious disaster will inevetibly occur. So I hold harm has been done and the advance of his hosts in the great spiritual warfare have been retarded by a false conception of the great commission. After the Spirit in power and plentitude is poured upon the Church they were to be Christ's witnesses, first in Jurusalem, Judea, Samaria, and then to the uttermost parts of the earth. I leave this thought with you and proceed to a consideration of our present needs and conditions in Louisiana. If material things—men, money and means—are to be subsidized for use in the divine kingdom, surely this State of ours promises these in abundance!

Excluding Texas and California, I venture the assertion that there is not a State in this great Union that is our superior in native resources and means for acquiring and maintaining wealth and prosperity. The fertility of our fields is proverbial. No other State produces three great staples together in such abundance. Cotton, rice, and sugar can be grown from Caddo to Cameron. Sulphur, salt, petroleum, and gas, hot and cold, are produced above measure. The magnitude of our mineral wealth can be conveyed to the mind by a few salient facts: We produce two-thirds of the world's sulphur supply. Every time a match is lighted and a fire kindled, no doubt, Louisiana sulphur is burned. Her salt mines rank third in importance in the world. Her oil burns in almost every home of our land, besides the quantity that is consumed for fuel. Forests of pine crown her hills. Cypress, perhaps the finest wood in the world for carpentry purposes, abounds in the swamps of our river valleys, while the vast supply of hard woods astonish and delight the lumbermen from other States. Our fisheries, both inland and coastal, are scarcely surpassed by any, and are a source of untold wealth and pleasure to the people. Our climate is mild, equable, and salubrious—the mean range of temperature on the coastal plain extending across the southern half of the State being only one degree; and it is but two degrees for the remaining part of the State. We now pass briefly to a consideration of the inhabitants of our State. Louisiana is a land populated very largely by the Latin races. Spain and France gave form and color to our civil, political, and social life. The hardy English speaking immigrant from the States further east found a type of civilization older than his own and vastly different. Its crystallized mold of manners, its polished suaviter in modo, its stubborn conservatism, its love for home and fireside, the grace and virtue of its women, and easy morals of its men, have left their enduring mark upon its generation. The native Louisianian is understood by the man from the other States only after years of residence here, and study of our life. As a people to-day we are intensely conservative because we know full well that our way is the best way. We are jealous of innovations, for we have seen these new things tried elsewhere and fail. When the crass reformer comes our way with his cock-sure plans, with native politeness we give him a patient hearing, and then "saw wood, and say nothing." But there is an intensity of purpose and eye to the great end in view, and an unconquerable determination to succeed that sometimes are a sad surprise to the man who encounters these qualities. The graces and virtues of life that are the heritage from a race of cavaliers and gentlemen of an elder day, still survive among us.

We argue that such a land and such people are well worth all the efforts that may be put forth to save them, and will in the future, as in the past, richly repay with more than an hundred fold return, for every shining shekel invested. Now we come to the heart of our subject. What is our Church doing to evangelize and Christianize this fair inheritance? After twenty-five years of work, and of patient and interested observation, I make the assertion, that we are only touching the borders of this fair and promising field.

There is a crying need of more thorough, effective methods and measures in equipping and doing State mission work. I have served the Church in Louisiana as presiding elder, city pastor, circuit rider, station preacher, and missionary, and have seen these needs pressing sorely upon us. Ignorance, father of suspicion and misconception confront the earnest worker. False views as to missionary ends and purposes are to be contended with. Only by earnest and continuous effort can real substantial progress be made, and permanent results brought about. The object to be achieved challenges our faith and courage. Shall we falter and fail to possess in its entirety this fair heritage for our Lord?

The immortal Daniel Webster stood on a peak of the Alleghanies and, with his hand bent trumpet like to his ear, and his great soul lighted with prophetic vision as he looked westward over the vast empire of forest, flood, and plain, said, "I hear the tramp of coming millions." So with rhythmic music of hearts beating with high hopes, the immigrants are coming to our great State. They are possessing the prairies of the southwest, the fertile river valleys of Central and Eastern Louisiana, and the pine vestured nplands, where the winds from the far Southern Gulf sing a minor note of wierd, strange music. They are coming! They are here! They are our brothers, made in the image and likeness of our common Father, redeemed by our Savior, and can be comforted and glorified by the same blessed Spirit of grace and power that enshrines the love of God in our hearts. Oh, brethren, let us be true to our mission in these latter days even as were our fathers in their generation! May God give us grace, wisdom, and faithfulness, never to doubt nor turn aside, but to push the battle to the enemy's very gates and win the day through him who snatched victory from the jaws of death and glory from the cross and tomb.

EARLY TIMES OF METHODISM IN NORTH MISSISSIPPI.

VI.

Among the men who labored in the itinerant ministry in the days of which we are writing appears the name of Joseph Travis, A. M., who was first stationed in Holly Springs in 1838; was President of Holly Springs University in 1839, and again stationed as pastor in the same town in 1840. He was born in Maryland in 1786, from which State his parents moved during his boyhood to Virginia, and thence to South Carolina.

He was admitted into the South Carolina Conference in December, 1806, in which he served for many years, filling many of the most important appointments as pastor, presiding elder, school principal, etc. He was also sent several times as delegate to the General Conference. In 1835 he was transferred to the Mississippi Conference and stationed in New Orleans, and the following year in Vicksburg.

Concerning his going to Holly Springs and his three years' labors in that town we copy from his autobiography as follows: "Our next Annual Conference was at Natches in December, 1837; Bishop Andrew presided. I now for the first time in my life requested a certain field of labor, to be near our only child. The request was granted. I was sent to Holly Springs in North Mississippi. ...."The place was as yet new and but few Methodists of wealth in it. I had hard work to obtain a boarding house for myself and wife. We at last succeeded in securing a very comfortable home with Brother Wyatt Epps and wife, both of whom, with their dear children, have a large share of my affections. We had a considerable increase in our membership this year. At the commencement the Campbellites were far the most numerous sect. They strove hard to get me into a public debate with them: I concluded to pay no attention to their wishes, but proceeded in my usual manner to preach Christ crucified. The result was the increase of Methodism and the decline of Campbellism.

"I was as yet a stranger to the speculative mania pervading a great part of Mississippi, and in this place superabundant. There were at least two shin-plaster banks in our village, affording vast calculations upon very slender and uncertain data. A large and commodious brick house was erected for a college, trustees were appointed and the Legislature granted a charter for a University. I was prevailed upon to permit my name to be presented to the Board of Trustees for the presidency of said University. I had no idea of being elected, there being but one Methodist on the board and a worthy Presbyteran clergyman, a member of the board, being a candidate for the office. The proposed salary was $2000 per annum. I did not even attend the election, but to my astonishment I was elected. This took place just before the sitting of our Annual Conference in Grenada. Bishop Morris presided and by a vote of the Conference I was appointed president of said University.

"Quickly after my return from Conference I began to learn some things about the financial character of the University, as also of the unpleasant feelings of some of my Presbyterian friends in relation to my election; and although I had organized the school and had a friendly and well qualified faculty, with a goodly number of students, I determined on resigning. Accordingly at the first meeting of the board I tendered my resignation, which was peremptorily refused. Hence I had to continue. But, alas! the Trustees were in debt for all, and the ground on which the buildings were erected was claimed by another person. Nothing was paid—neither the bricklayer nor myself were paid to the present day. The University went down, 'unhonored and unwept.' So much for wild calculations upon ahin-plaster banks. Yet I am far from believing that there was any designed fraud upon myself or the workmen by the Board of Trustees; but at an unexpected hour an awful cracking and snapping took place with the banks throughout the State of Mississippi—not more than one or two were viewed as solvent.

"The Conference was held in Natchez in December, 1839, Bishop Andrew presiding. I was again stationed in Holly Springs in charge of our church. This year I had that good and useful man, Malcolm McPherson, for my presiding elder. I knew him well in North and South Carolina; indeed, he claimed me as his spiritual father. To God alone be the glory! I first gave him license to preach and then carried a recommendation to the Conference for his admission on trial into the traveling connection. I would present no man as being absolutely perfect, but Malcolm McPherson professed sanctification and came as near being a perfect Christian and perfect gospel minister as I ever knew. He labored that year on the Holly Springs District with great acceptability and success. The next year he was appointed to the same work, but before the year closed the Master called for him to receive his hire and to occupy a more noble and exalted sphere of action than that of traversing the sandhills of North Mississippi."

In the organization of the Memphis Conference in 1840, which included North Mississippi, Dr. Travis became a member of that body and was stationed one year, 1841, in Somerville, Tenn. At the close of this year, on account of bodily afflicton, rheumatism, he was superannuated, which honorable relation he held the remainder of his life. He taught achool at intervals in Holly Springs, in Panola County, and in Grenada. In his autobiography he writes: "In 1849 we removed to Grenada and I took charge of the male school in that place, and had for three years a full and profitable school. I very frequently preached in Grenada. They provided me a high chair in the pulpit where I could sit and preach, the chair always remaining in the pulpit for my convenience. I also frequently preached in the country where on a certain occasion, preaching to a large and attentive congregation, I entirely forgot myself and atood about two hours. When I attempted to sit down after my sermon, I found that I could not, and called one of the brethren to help me down. From that time my ankle became affected with an ulcerous sore and I have had to preach sitting, up to this time." (April, 1856.)

In 1825 he bought a place and settled (then in Carroll county) about 8 miles west of Grenada, where he lived until his death on September 16,

1858. He was buried at Spring Hill church.

"Brother Travis was a gentleman of the olden school and a Christian of primitive experience and character. Possessed of fine natural abilities, a classical education, and elevating and expansive views of the pan of salvation, he was eminently prepared for usefulness in the Church of God. Hence, we find him filling with ability and usefulness some of the most important stations in the South Carolina, Georgia, Mississippi, and Memphis Conferences." (Memoir, Memphis Conference Minutes, 1858.) G. W. BACHMAN.

Winona, Miss.

Church News

Dr. and Mrs. James Cannon celebrated the twenty-fifth anniversary of their marriage at their home in Waynesville, N. C., on August 12. A large company of friends gathered at their residence to extend their congratulations and good wishes.

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Dr. T. W. O'Kelley, pastor of the First Baptist Church of Raleigh, N. C., whose election to the presidency of Mercer College at Macon, Ga., was mentioned in the Advocate last week, has declined the new position tendered him, preferring to continue his pastoral work.

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During the ninety years of Unitarianism that denomination has only doubled its original number of congregations, and within the last decade its membership has only increased two per cent, while the average increase of other Churches has been about sixty per cent.—Midland Methodist.

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The proceedings of the late General Missionary Conference at Waynesville, N. C., including all the addresses made before the body, were taken down stenographically and will be published in book form at an early date. The price of the forthcoming volume is $1.

• • •

Brown University (Rhode Island), a Baptist institution, has set aside $225.000 as a fund for pensioning its teachers. If we remember correctly, Justice Charles E. Hughes, of the Supreme Court of the United States, was two or three years ago one of the trustees who most insistently advocated the adoption of this wise policy.

• • •

Rev. T. H. Haden, D. D., and family, after two years in the United States, have sailed for Japan, where Dr. Haden is one of the leading missionaries of our Church. His stay in America was in the interest of the Christian University for Japan, and the Pacific Methodist Advocate states that his efforts in its behalf were very successful.

• • •

It is stated that the new Westminster Central Hall in London—the great center of Wesleyan Methodism—will have upon its walls portraits of prominent representatives of Methodism the world over. It is announced that among those having lived in the United States that will be thus honored are Presidents Grant and McKinley.

• • •

Miss Belle Bennett is said to have had her heart long set on establishing a farm for the instruction and training of Negro boys. At the recent missionary conference at Waynesville, N. C., $3000 for this purpose was pledged by two Kentucky women, and a gentleman from Mississippi pledged himself to secure for the enterprise 500 acres of land in whatever part of that State it may be desired.

• • •

There are 220 charges in the Texas Conference in which every official member subscribes to the Texas Christian Advocate. This is a good showing compared with the state of things throughout the Church, but as a matter of fact, this ought to be true of every pastoral charge in Southern Methodism. An official who does not take and read his church paper is a poor example to the rest of the flock.

A GOOD TIME AT DEASONVILLE, AND ELSE.

I was pastor at Deasonville for three years, more than twenty years ago. I had not been there since I left in December, 1891; so when Brother J. B. King 'phoned me to come and help him in a meeting, I readily accepted the invitation, and in less than twenty-four hours I was in the pulpit at New Hope Church. It was a treat to me to visit the place where so many were converted and joined the Church long years ago. I spent five days, preaching twice a day, except on one day, to large congregations. We had a glorious meeting. It did me good; it helped the pastor, and was a blessing to the people. The weather was warm, but otherwise all we could have desired.

In the afternoon on Wednesday we had an experience meeting which gave all who wished to do so an opportunity to tell what the meeting had been to them. A large number, consisting of men, women and children, told what a blessing the services had been to them. It was good to be there. Brother King has his work well in hand; he is doing a fine work. By the way, Brother King joined the Church under my ministry 34 years ago. Now he is successfully telling the "Story of the Cross."

A good Baptist brother, Mr. J. J. McGraw, took Brothers King, Bruce, Pepper and myself out riding in his car one afternoon, giving us a 20-mile ride. Also Dr. Harton Frezell took several of us to Brother Hardy Swayzee's. It was a treat to me to get in Brother and Sister Swayzee's home once more. I was their pastor three years. Brother and Sister Swayzee and their daughter, Miss Josephine, are among the best people in Yazoo County. Take the Advocate? Yes; all true Methodists read their church paper and have their babies, if they have any, baptized.

So many have passed over the river since I was in this community—the Ellisons, Kings, Peppers, Bristers, and others. We shall see each other again in the "sweet by and by." H. P. LEWIS.

Jackson, Miss.

CENTENARY COLLEGE.

Shreveport, where the college is located, is the most enterprising and rapidly growing city between Atlanta and Dallas. Prohibition has been enforced for a number of years and there has been a steady rise in moral sentiment. The city is blessed with an aggressive church life. The First Methodist Church is completing a building which, with its furnishings, will cost $125,000. The great Sunday school, with its splendid equipment, organization, consecrated officers and teachers, will be attractive to young men and boys.

The college is beautifully located in a high-class suburban section, with natural gas for heating, lighting and cooking and other advantages of the city, at the same time quiet, close to nature, and favorable to study. Faithful men will take personal interest in the boys committed to their care, seeking to discipline their minds and to inspire true Christian manhood. Athletics will be encouraged in such a way as to promote a healthful college spirit, and regulated so as to aid rather than hinder study.

Students who board in the dormitory will have the refining presence of a number of Christian women, including the matron, a lady teacher in the fitting school, and the professors' wives. For any who prefer it, private boarding can be secured at a reasonable rate in refined homes in the college neighborhood.

Students who are prepared for seventh grade work in public schools will be admitted to the fitting school, exception to this being made in case of the older students who are backward through no fault of their own. The curriculum of the preparatory department of the college is fully up to required standards, and courses will be thorough.

On Wednesday, September 17th, Centenary will enter upon its seventy-fifth year, dating from 1839, when Centenary offerings were taken in Mississippi for establishing a college. It has had a history that can compare favorably with any school in the South. Let Louisiana Methodism rally anew to its support and let all unite to make 1913-14 an eventful session, closing with a diamond jubilee.

If you have a boy to educate, send him to Centenary. Engage a room at once. If you have no boy to send, send a check to swell the Loan Fund.
R. H. WYNN.

NOTES FROM GRENADA COLLEGE.

Dear Dr. Meek:

On taking charge of Grenada College three years ago, I at once saw that its greatest need was the improvement of physical conditions, that it might be attractive and comfortable for students. It had two good brick buildings, but they lacked much of being up to my ideals and I set to work to improve and equip them as rapidly as I could in keeping with my contract with the Board of Trustees which forbade my running the school in debt. For three sessions we have had a patronage that paid the cost of board and tuition, leaving me free to use all the Conference collection and other funds, amounting to about $2800 per year, for equipment and improvements, at the same time giving the students one hundred cents on the dollar in good fare and competent instruction. If an unendowed school can make a better showing, I should like to learn how it may be done. We have now expended $10,000 for improvements and I have not broken the contract with the Board. Every living room in the buildings has been papered; a new set of hot-water furnaces has been installed, heating both buildings throughout by this method, and displacing smoky hot air furnaces in the annex; the unkempt campus has been graded, sodded, and made beautiful with shrubbery and flowers; excellent granite walks have been laid around and across the campus; a very fine collection of mineralogical, biological, and geological specimens has been added to the museum; a chemical laboratory has been installed; the dining room has been refinished and refurnished, being now a "thing of beauty"; the roofs have been repaired and painted; much new furniture has been purchased; the woodwork has been painted; many books have been added to the library—all without calling either upon the church or the people of Grenada for any special contribution. I thank God and take courage.

During the summer campaign I have had at the hands of our preachers and people most courteous and kindly treatment, though a few benighted persons still affect to think that Mississippi can not afford a good school and send to other States for education (?). I should like to tell such persons that the Magnolia State has at least four colleges for girls that are higher by two years than practically all the unendowed schools in the South, and to inform them further that endowed schools for girls do not have to canvass, or to employ agents at enormous salaries to persuade the unwary to patronize Pierian springs whose sole recommendation is "mountain air"—very much rarified air, at that. But distance makes enchantment easy—and illusion complete. I had started to say that our prospects are bright for all the boarding pupils we can accommodate, thanks to the appreciation of our preachers and people. We place but two girls in a room.

Our curriculum is up to "A Grade", but with the present size of the school, we do not need to employ as many teachers for the college department as our General Board of Education demands of "A" grade colleges. We must have another building and have room to grow. Practically no further advance is possible till we have this, and I feel that our people will see the need of doing something worthy for the education of our girls when the matter is properly presented to them. We have added one teacher since I came here, and will have an assistant added with the opening of the next session.

Our special departments deserve mention. We have five music teachers, three of them having been trained in Europe, the other two in leading American colleges. Their classes last year numbered 112. The art department was very fine last year, displaying more than 1000 pieces at the exhibit during Commencement. The same teacher returns. We had a large class in expression and the excellent work done in physical training, free to all students, doubtless contributed largely to our phenomenal health record.

Far best of all, our girls are religious, studious, well-behaved and loyal. Their success is shown by the fact that graduates under my administration are teaching in the high schools of Oxford, Okolona, Batesville, Corinth, Amory, Eupora, Maben, Baldwyn, and other such places. Calls came for more than we had ready to teach, but we shall grow. Watch us!

J. R. COUNTISS.

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Secular News and Comment

By Rev. A. J. Gearheard.

"Uncle Joe" Cannon has announced his candidacy for Congress. He will make the race next year. Eight of the Illinois Republican Congressmen went down in defeat before the landslide that carried Wilson and Marshall to Washington, and all of them have announced their determination to contend again for their seats.

* * *

A conference of representatives from New Orleans and representatives of the great steamship lines entering the New York harbor has been called for September 17-18. Efforts are being made to have all the great lines make regular trips to this city. The North German-Lloyd Line has already announced a tri-weekly service for both freight and passengers to and from New Orleans.

* * *

Hon. F. B. Harrison, a congressman from New York, has been appointed Governor General of the Philippines. Mr. Harrison is a native of New York City, is a lawyer, 40 years of age, and has served in Congress for 8 years. He is a graduate of Yale College and the New York Law School. The post is an important one, and the newspaper comment upon President Wilson's selection is generally favorable.

* * *

Governor Majors of Missouri recently issued a proclamation the key-note of which was, "Pull Missouri out of the mud." He set apart August 19 and 20 as "Good Roads' Days" and called for volunteers to devote their time and implements to hard work. His call brought out 350,000 men on the first day and almost that many the second. It is reported that more than 2000 miles of good roads were built without costing the State a cent from her treasury.

* * *

A destructive storm swept over Manitoba, Canada, on August 16, which caused a $10,000,000 damage to wheat crops there. The drouth in the Middle West has caused ranchmen to hurry their cattle to market and sell them at a sacrifice. The apple crop of Missouri and Arkansas is said to be largely a failure, due to the dry weather. These things have wrought financial ruin in many sections, and doubtless during the next year higher prices for meat, flour, and fruit will prevail.

* * *

Lieutenant J. W. Dunne, a retired British Army officer, has invented a V-shaped aeroplane which, it is claimed, rights itself. The inventor recently demonstrated before a large number of people the self-righting qualities of his air craft. He successfully made a flight during a high wind storm, and for several minutes kept the machine in the air, making the landing during the storm without mishap. Major Julien Felix, an army aviator, was the pilot of the machine during the demonstration.

* * *

Southern colleges since 1900 have made a remarkable advancement, not only in entrance requirements but in libraries, laboratories, buildings and equipment, according to a statement of the United States Bureau of Education issued on Aug. 6. Miss Elizabeth Avery Coulton, secretary of the Southern Association of College Women, who reported on conditions, declared that in 1900 only three Southern colleges had standard requirements for entrance, while this year 160 institutions had adopted such standards.

* * *

The Dock Board of the city of New Orleans is not satisfied with the treatment the ship lines and railroads are according to cotton dealers and farmers in the way of warehouse privileges. The Board has prepared an ordinance, which has been approved by nearly all the leading cotton men, levying a bond issue of $5,000,000 for the purpose of constructing cotton warehouses. If the measure is finally adopted and the warehouses are built, there is little doubt but that New Orleans will take a long stride forward in her rank as a cotton port.

* * *

Some time ago Mexico failed to float a loan of $100,000,000 in France. The reason the French capitalists gave for refusing the loan was that the United States had not recognized the Huertan government. Recently Mexico was driven to the point of desperation for money, and offered to give a mortgage on the Mexican Government's Railroads as security for $27,500,000. This offer was promptly accepted by American financiers. With American financiers holding mortgages on the government utilities of Mexico, and the American Government refusing to recognize the present administration, it looks very much like the Republic to the South is not far from the rocks.

* * *

The sale of "dead letter" matter by the United States Post-office authorities in Washington will no longer be allowed. It has for many years been the custom to sell all unclaimed packages at auction from the Washington office, but in the future all unclaimed matter will be sent to the headquarters of the Railway Mail Service of the division in which the matter is detained, and held there for one year subject to call. If then it is unclaimed, it will be sold from that office. The following towns are the headquarters of the different divisions of the Railway Mail Service: Boston, New York, Washington, Atlanta, Cincinnati, Chicago, St. Louis, San Francisco, Cleveland, St. Paul, Fort Worth, New Orleans, Seattle, Omaha, and Pittsburg.

* * *

Infantile paralysis, which is generally believed to be a disease brought on by excessive heat, has again appeared in different parts of the United States. Warning has been sent out to physicians in those parts of the country where extreme heat has prevailed for the past two weeks, and advice has been given as to how to apply preventive measures to children threatened with this disease. Dr. Simon Flexner, a noted physician of New York, announced last March that he had discovered the exact cause of the disease, and the remedy that he has suggested, known as the Flexner Discovery, is recommended as the best treatment of it. While the disease may be contracted as the result of heat, it is also said to be transmitted by the stable fly. For his discovery during the past year of the danger from stable flies in carrying the infantile paralysis bacilli, Dr. M. J. Roseneau, of Boston, was awarded a gold medal.

MONTROSE COLLEGE NOTES.

President O'Neil has spent most of his vacation helping the brethren in meetings and canvassing for the school. He has met with encouragement in almost every community where he has been, and reports the outlook for the next session to be very flattering.

Some improvements are being made on the school building and grounds which will add to their attractiveness and to the comfort of the student body.

The next session of the school will open on Wednesday, September 3, with a sermon by Rev. C. W. Crisler, pastor of the Main Street Methodist Church of Hattiesburg, Miss. Brother Crisler's ability guarantees to all who may attend the opening an intellectual and a spiritual feast. Free entertainment will be given all who may come.

Respectfully,
P. L. BLACKWELL,
Secretary of Board of Trustees.

A GREAT REVIVAL AT NEW ALBANY, MISS.

Dear Brother Meek: I am sure you are always glad to hear good news; so I will tell you about the wonderful revival meeting which has just been held in our town. It began on July 20 and lasted twenty-two days. Rev. Jno. B. Andrews, of Siloam Springs, Ark., did the preaching, and Brother L. C. Smith, a consecrated young man and an accomplished musician of Chicago, led the singing. He was assisted by Miss Foster, pianist and Miss Rubye Jane Andrews, violinist. The meeting began in the Methodist church but the crowds grew so large that it was deemed best to hold the services up town in a large hall which will seat 1500 people. The crowds kept on increasing until the building was about full, and the interest kept increasing until scores were converted at every night service.

Brother Andrews preaches the plain, simple gospel so simply and clear that a little child can comprehend. He does not believe in sensationalism, but he appeals to one's reason and intellect as well as to his heart. He also is anxious that his meeting shall leave lasting results, and I believe that this will be the case in our town. Some of the worst sinners here were reached, men who had resisted every appeal, gamblers, drunkards, and those who cared nothing for God or his Church. As a result of this three weeks' campaign, there were 204 conversions and reclamations; we have a cleaner and purer town; a young men's prayer meeting has been established, and plans are now being formed to establish a Y. M. C. A., which is very much needed.

Yesterday (August 17) was a great day in New Albany. At the Methodist church 45 members were received, ranging from middle-aged men down to ten-year old children. At the Baptist church on last night a thing occurred which I don't suppose ever happened before in Mississippi. Union services were held there, the sermon was preached by the Presbyterian pastor, after which 36 candidates were immersed by the Baptist pastor and two (who preferred this mode of baptism) were baptized in the same pool by the Methodist minister. Truly, this old world is growing less selfish, and denominational lines are fast decreasing. Everybody says this union revival meeting is the best ever held in New Albany. Last Wednesday night there were 127 present at our prayer meeting—some were there who had never been before. May all who have come out on the Lord's side be faithful until the end!

MRS. L. M. LIPSCOMB.

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A house-keeper wanted at Minden, La. A middle-aged lady to have charge of house and children and help with the house work; no outdoor work. Address P. O. Box 54, Minden, La.

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R. H. WYNN, President

THE CHARGES AGAINST OUR BISHOPS.

It is interesting to study the charges which certain parties are vigorously pressing against our Bishops. To note how far afield from the issue some gentlemen of "trained intellects" will venture in search of support for their contentions and what motives some professing Christians do not hesitate to charge in public print for opposition to their schemes, is to gather phenomena for an unpleasant study in the possibilities of the human mind when it is the mere tool of strong desire.

The grave charges against our Bishops, as I see them, are:

1. They have BRAINS. While some gentlemen were endeavoring by adverbial and adjectival distentions to adjust their faculties to the necessary dimensions for the adequate comprehension and appreciation of that marvelous million, our Bishops easily discerned and promptly pointed out the fatal hook within the alluring bait. To those whose mouths were watering and whose perceptions were dim this seemed an absurd and unpardonable crime.

2. They have SELF-RESPECT. The gift (granting it to be so) accompanied by an insult to their Church and its history is scorned. The instincts of a gentleman dominate them.

3. They have COURAGE. Though they well knew what a wasps' nest they were stirring up they did not hesitate to state their convictions and do what they clearly saw to be their duty.

4. They are capable of righteous INDIGNATION. When their Church is insulted and solicited to abandon a trust and desert a sacred field of labor, they express their disapproval in terms which show how their virtuous souls revolt at the proposal and how impossible for them is any thought of compromise.

On these charges I am ready to bring in a verdict of "Guilty," and to thank God they are true. The Church has every reason to congratulate herself that her leaders are men of such mind and soul.

The pity is that some of those who have been entrusted with the administration of one of her greatest institutions lack capacity to appreciate these high motives and to applaud this fidelity.

H. M. ELLIS.

VOCATION DAY INDORSED.

Dr. Chappell, the Sunday School Editor, and Dr. Rawlings, the Educational Secretary of the Board of Missions, have kindly agreed to set apart the fourth Sunday in September as Vocation Day. The lesson material for the Day will be provided by Professor J. L. Cuninggim, Superintendent of the Department of Ministerial Supply and Training of the Board of Education. Back of the movement for a Vocation Day in our churches and Sunday schools, therefore, are the three connectional Boards; namely, the Sunday School Board, the Board of Missions, and the Board of Education.

As Professor Cuninggim has shown, the important reasons for the observance of such a day are: (1) The need for an increase of Christian workers, both lay and clerical, for both the home and foreign field; and (2) the very great need to lay skillful hands upon our prospective Christian workers while they are yet in their youth, that they may be properly trained and fitted for the best possible service in God's kingdom. We have depended in the past too much upon mere haphazard in the matter of the supply and training of our ministers and Christian workers. Vocation Day is undoubtedly a move in the right direction.

It is devoutly to be hoped that our people will everywhere co-operate with the superintendents and teachers of the Sunday schools and with the pastors of our churches to make the first Vocation Day indeed a great day. Other churches are using Vocation Day with good results, and so may we. STONEWALL ANDERSON.

August 14, 1913.

BROTHER BINGHAM ANSWERED.

Dear Dr. Meek: I did not intend in my communication to the Advocate some weeks ago on the Vanderbilt question to provoke a controversy, and Brother J. R. Bingham is the last man I would like to "spute" with. I have neither time nor inclination for such things; and just a few words in reply will satisfy me. In writing that communication I was doing what I felt was my duty to the great Church that I have loved and given the best of these forty years and more; and I felt it was due you as a member of the same Annual Conference to endorse publicly the brilliant and effective defense you have made of the Church's side in this regrettable controversy.

Yes, indeed, the Bishops are "ensamples to the flock," and they have proved themselves worthy of being followed even by the majority of the Vanderbilt Board, and that they have not been is one of the great surprises to me. I am like an old brother who lived at the door of a church not his own. He would go five miles away to hear the Methodist minister preach. The pastor of the near-by church on one occasion said, "Brother Smith, why is it you leave me here at your door and go five miles away to hear the Methodist brother?" He said, "Ah, my brother, when the Methodists bark there is something up the tree," and the Bishops sure have some big game up a tree.

I am surprised and cannot but wonder what has come over Brother Bingham, whom I have loved and looked upon these years as a true and loyal Methodist, that he should have spoken disparagingly of the Bishops, and have come to openly oppose the Church. The place he holds on the Board is not by the authority of the Church, but against her expressed will as defined in words easy to be understood. I think Bishops Murrah and Lambuth did just what every loyal Methodist should have done when they refused to serve on that Board against the will of the Church.

My long-time friend ought to know that this is not a question as to what Bishop McTyeire, Chancellor Garland, and Bishop Wilson did or would do now, but what the Charter of the University says. It does not say that the Board of Trustees is self-perpetuating, and we challenge him and the majority who are acting with him to show it. As a matter of fact, it has never been such. Brother Bingham knows and that Board knows that the very gentlemen named in the Charter itself immediately resigned and were elected by their several Annual Conferences. May I ask, did Bishop McTyeire, Chancellor Garland, and Bishop Wilson ever vote against a proposition like the famous Bradfield resolution which affirmed the ownership of the Church? Has not Bishop Wilson told that Board what he thought of their piratical course in terms they will not soon forget? As to Bishop McTyeire and Chancellor Garland, is there a living man who can reasonably doubt their loyalty to the Church under conditions now existing?

But does my brother really wish to know if I would include these worthy and ever-to-be-honored men in my condemnation? If they were here, and should vote with the majority of the Vanderbilt Board in their various actions to throw off the authority of the Church, they would receive the same unmeasured condemnation from me that it has. If every Bishop in Southern Methodism to-day were with the majority of that Board they would not overawe me. I am as little afraid of Bishops as Brother Bingham seems to be; but I have respect for official position anywhere, and nowhere more than in the Church of God. However, high position does not entitle even a Chancellor to more consideration than I claim for myself.

Greenville, Miss. W. S. LAGRONE.

POSITION WANTED.

Experienced man teacher, with college training, wants school work for the coming session. Address "R," this office.

"WORK DAY" FOR THE LOUISIANA METHODIST ORPHANAGE.

In accordance with our annual custom, and in harmony with the Conference resolution, we are asking all the Methodist congregations and Sunday schools of the Louisiana Conference to set apart Saturday, October 11, as "Work Day" for the Louisiana Methodist Orphanage.

It is hoped that every member of the Methodist Church in the State of Louisiana will contribute the proceeds of this day's labor to the Orphanage. We hope to have every child in our Methodist Sunday schools to find something to do, and to make as much as he possibly can on that day and give it to the Orphanage. We are urging the superintendents of our Sunday schools to call together their teachers, and by class organizations have all the pupils of the Sunday schools make what they can and bring it with them on Sunday, October 12th—"Harvest Day"—and give in what they have made, or what they desire to contribute to the Orphanage. We are also urging our preachers to present this cause to our congregations on that Sunday and ask for contributions for the Orphanage.

We hope, in this way, to give every member of the Methodist Church and of our Methodist Sunday schools, a chance to help in this great and worthy enterprise. If we can thus secure the united effort of our preachers, Sunday school superintendents, teachers, and other church workers, we confidently believe that we can raise $5000 or $6000 for our Orphanage. If this can be done, the full assessment for the Orphanage will be secured, and with what help we can receive from friends to our cause outside of the Church, we will be enabled to care for the nearly eighty children already in the Home, provide for others that need to come, pay the deficit of two months' arrears now staring us in the face, meet our note of $2,000 due January 1, 1914, and soon place our Orphanage on a firm, durable financial basis.

Fix the date in your minds; begin to plan for it; talk about it among the children in the Sunday schools and in the homes, and let every loyal Methodist in the State of Louisiana make Saturday, October 11th, the most profitable "Work Day" we have ever had.

In behalf of the homeless and destitute children of our State, I am

Your faithful servant,
ROBT. W. VAUGHAN,
Supt. of the Louisiana Methodist Orphanage.

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Now brought into closer touch with our store, for on January 1st we commenced our Free Delivery by Parcels Post,

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

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"GOD BLESS MY MOTHER!"

A little child with flaxen hair,
And sunlit eyes so sweet and fair,
Who kneels when twilight darkens all,
And from those loving lips there fall
The accents of this simple prayer:
"God bless—God bless my mother!"

A youth upon life's threshold wide,
Who leaves a gentle mother's side,
Yet keeps enshrined within his breast
Her words of warning—still the best;
And whispers when temptation tries:
"God bless—God bless my mother!"

A white-haired man who gazes back
Along life's weary, furrowed track,
And sees one face—an angel now!—
Hears words of light that led aright,
And prays with reverential brow:
"God bless—God bless my mother!"

—Western Christian Union.

THE STORY OF EDISON AND HIS MOTHER.

"I was always a careless boy," says Thomas Edison, in his autobiography; "and with a mother of different mental caliber, I should probably have turned out badly. But her firmness, her sweetness, her goodness were potent powers to keep me in the right path. I remember I used never to be able to get along at school. I don't know what it was, but I was always at the foot of the class. I used to feel that the teachers never sympathized with me, and that my father thought I was stupid, and at last I almost decided that I must really be a dunce. My mother was always kind, always sympathetic, and she never misunderstood or misjudged me. But I was afraid to tell her all my difficulties at school for fear that she, too, might lose her confidence in me.

"One day I overheard the teacher tell the inspector that I was 'addled,' and it would not be worth while keeping me in school any longer. I was so hurt by his last straw that I burst out crying, and went and told my mother about it. Then I found out what a good mother was. She came out as my strong defender.

"Mother love was aroused; mother pride was wounded to the quick. She brought me back to the school and angrily told the teacher that he didn't know what he was talking about. In fact, she was the most enthusiastic champion a boy ever had, and I determined right then that I would be worthy of her and show her that her confidence was not misplaced.

"My mother was the making of me. She was so true; and I felt that I had some one to live for, some one I must not disappoint. The memory of her will always be a blessing to me."

GREEDY TOMMIE TOBEY.

Nobody in the Tobey family liked to have company. It wasn't because they were mean and stingy, either, for all the Tobeys, big and little, just loved to make other people happy and comfortable. No, it was because Tommie Tobey had such dreadful table manners. All his brothers and sisters blushed rosy red for shame when anyone came to dinner.

One day a carriage, drawn by two splendid black horses, stopped before the Tobey cottage, and Great-Aunt Sarah Stickney Stevens hobbled out. Mother had to hustle around and get dinner. She was so busy that she quite forgot to whisper to Tommie about being greedy. Poor Tom lost all his manners when he saw the good things on the table. He ate his chicken with his fingers, he gobbled up his ice cream, and worst of all he leaned over and snatched a piece of chocolate cake just as Aunt Sarah was going to take it.

Aunt Sarah Stickney Stevens was very much shocked indeed, and smiled a most dreadful smile. When she was leaving, she said: "Tomorrow, young man, I'll send you a new brother, and you must let him eat with you every day."

"Thank you, Aunt Sarah," said Tom politely. Aunt Sarah looked at his greasy hands and at his face, which was dotted with currant jelly and chocolate ice cream, and smiled again. Then she went away, and all the Tobeys tried to tell Tom how ashamed they were of him.

"Huh!" said Tom, puffing himself out like a fat little pigeon. "Aunt Sarah is all right. She isn't going to send the rest of you anything, is she?"

All the little Tobeys looked at each other and wondered why Aunt Sarah Stickney Stevens had liked such a greedy boy. The next day, when the Tobeys were at dinner, Tom's present came. He jumped up and down with delight. He broke the string, threw it on the floor, tore open the brown wrappings and threw them on the floor; and when he saw Aunt Sarah's present inside he grew very red, and was going to throw that on the floor, too, but father reached over and took it. "What did the mean old thing want to send me that for?" snarled Tom. All the Tobeys crowded around to look at it. It was a pig, a big plaster pig. In its mouth was a card, which said: "I've come to eat with you, Brother Tom. Put me beside your plate."

"Aunt Sarah is a wise woman," said father, and leaned over and put the pig down beside Tom's plate. "There, my son, we'll let him stay there until you learn to eat like a gentleman."

Tom cried and screamed and screamed and cried and didn't eat any dinner, but the pig stayed there. For three long weeks he stood guard over Tom's plate—breakfasts, dinners, and suppers. Every time Tom was greedy, father pushed the pig nearer Tom's plate. How Tom hated that pig! He hated him worse every day. Who could take any comfort eating while a pig was watching him? He began to eat slowly and take small mouthfuls and let the other children be served first. One morning when the Tobeys came to breakfast the pig was gone. He never came back.

Aunt Sarah Stickney Stevens says Tom has the best table manners of all the Tobeys, and gave him a silver dollar the last time she came to dinner.—Mary Davis, in Christian Register.

THE UNEXPECTED WILL SOMETIMES HAPPEN.

The date of the beginning of the Magee revival meeting was unknown to anyone to within less than two days of the time the meeting started. Some of our best members had planned to go on journeys, others were not at all prepared for a revival meeting, and many more were fatigued because of having attended a Baptist meeting. Many thought I should be advised not to start the meeting, but none cared to advise me. Many said, "I am with Brother Phillips, for he has been praying all night and claims that he has orders from on high to begin, and in answer to prayer he has in a very remarkable way secured desirable help. We had better stand by him."

Doctrines, dangerously false, had been preached to the people of Magee. It had been stated in substance time and again that when a man accepts Christ as his Savior, his past, present, and future sins are all forgiven. It is further reported by some of the best people of Magee that the preacher said that if he were to now kill a man, that crime would at once be wiped off from against him without his repentance, it having been in fact forgiven two thousand years ago. Such doctrines were preached by him for four or five days, twice a day. He even dared to say that after God once forgives a sinner, Christ having paid the debt of sin, he would be unjust to require a further settlement on the part of the sinner, and that therefore the sinner is blameless, no matter what he may do. I'll confess that I was just a little nervous, and that I could not sleep well until that doctrine was soundly rebuked.

I called the meeting, and every member of the Methodist Church in Magee, so far as I am able to recall them, living in town and able to attend, was in his place at the first service and remained there until the last one was held. There was not a word of complaint from any one. I never knew of a church that stood by its pastor better than did ours at Magee.

Brother O. B. Culpepper reached us on the fifth day of the meeting, and I gladly turned things over to him. Some of my people said that what I had preached was just enough of its kind, and another similar sermon might do harm. Brother Culpepper is certainly a good evangelist. He reminds me of a mother spanking her baby all over before it has time to cry, and then just loving it "to death" because it does cry. He can do more in less time than any evangelist that I have known.

The meeting was a success in every way. We received a class of 21 into the Church by vows, 14 of whom were baptized. Some four or five gave their names for membership in the Baptist Church, and two joined the Presbyterian Church.

Soon after the Magee meeting we began a revival at Sharon's Grove, a little church four miles east of Magee. It was organized four years ago with a small membership, and at that time was overshadowed by other denominations. It was generally contended that our Church had no right to be in that community, and at first we were made to feel quite unwelcome. People said our church would go down, and many said that I would not get a member in the meeting that I was just starting. The promised helper did not come; so I began the meeting alone, the first service ending with an altar service in which all took part and some led in prayer for the first time in their lives.

From the beginning to the close of the meeting the power of God was made manifest. Methodists, Baptists, and Presbyterians took part and were blessed. Some of the hardest sinners in the country were converted. One old man walked four miles to attend the meeting and was present at nearly every service. We received 18 into the Church, 14 of whom came in by baptism. We also baptized 13 infants. Others have promised to unite with our Church at my next appointment, among whom are a Baptist preacher and his wife. He is a man of promise, and is fully committed to our doctrines. He desired to withdraw from the Baptist Church in a proper manner before uniting with ours.

E. D. PHILLIPS.

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Editorial.

THE TRIUMPHANT MARCH OF PROHIBITION.

Despite the fact that there are so many who attempt to decry and depreciate it, prohibition has made vast progress in the United States and has accomplished much for the welfare of the American people. In an interesting summary of the situation in the various States relative to the legalized sale of intoxicants, which appeared in a late number of the Review of Reviews, Rev. Ferdinand Cowle Iglehart says:

"The saloon has been expelled from one-half of the population and two-thirds of the geographical area of the country. In 1868 there were 3,500,000 people living where the drink traffic had been outlawed; in 1900 the number had increased to 18,000,000; in 1908—during the short time of only eight years—the number had doubled to 36,000,000; and to-day there are 46,029,750 persons, a fraction over half of the population of the country, living in no-license territory."

The following are the States where prohibition is in force: Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee, and West Virginia (to take effect in 1914). Besides these, in the following commonwealths from 50 to 85 per cent of the people reside in "dry" territory: Alabama, Arkansas, Colorado, Florida, Idaho, Indiana, Iowa, Kentucky, Louisiana, Minnesota, Nebraska, New Hampshire, South Carolina, South Dakota, Texas, Vermont, and Virginia. Of all parts of the Union, the South leads both in the sobriety of its citizenship and the extent to which the sale of liquor has been suppressed. Dr. Atticus Webb estimates that the annual drink bill of its 28,000,000 people is $150,000,000, while that of the 4,700,000 of New York City foots up fully that much, and according to some calculations, considerably more. The New Yorkers drink about six times as much as the Southerners per capita. One-third of the nation's whole population live in the South, and they use about one-twelfth of the country's consumption of intoxicating berevages.

The old and much-used fallacy that prohibition tends to destroy the business prosperity of towns and cities is clashing with the stern logic of facts and receiving some pretty hard blows in these days. Touching upon this point and also upon the question of the effect of the no-saloon regime upon the amount of drinking to excess, the Wesleyan Christian Advocate says:

"The prohibition law has not ruined business in Atlanta. In 1907 the building permits of the city were $4,554,771; in 1912 they were $9,978,444. In 1907 the property valuations amounted to $91,840,350; in 1912, the figures had gone to $154,827,487. In 1907 the arrests for drunkenness numbered 6,480; in 1912, 3,021. In 1907 the tax receipts were $1,234,660; in 1912 they had reached the huge sum of $2,059,787. Bank clearings also show a big gain. In 1907 these amounted to $254,965,800; in 1912 they had reached to $691,941,254. Two facts are demonstrated by these figures: First, prohibition does not increase drunkenness, and second, prohibition does not ruin the business of even as big a city as is Atlanta."

A TAXING AND UNNECESSARY DRUDGERY.

Mr. Joe Cook, President of the Mississippi State Normal College, at Hattiesburg, recently made quite a hit in his discussion of the water supply problem in the average country home. What he had to say on this subject was printed as a special bulletin of the United States Bureau of Education and scattered all over the land. Among other things, Mr. Cook said:

"The getting of the water from the source of supply to the point of application requires more manual labor than any other item of housekeeping. The water for the kitchen has to be lifted from the well, carried to the kitchen, poured into a kettle, poured out of the kettle into the dish-pan, and from the dish-pan out of doors. This makes six times the water is handled; and a bucket of water containing two gallons, with the containing vessel, will weigh twenty pounds. When this is handled six times, the total lifting is 120 pounds. The cooking of three meals a day on a meager allowance of water will necessitate ten buckets, which will make for cooking alone 1,200 pounds of lifting per day. When to this is added the water necessary for bathing, scrubbing and the weekly wash, it will easily bring the lift per day up to a ton; and the lifting of a ton a day will take the elasticity out of a woman's step, the bloom out of her cheek, and the enjoyment from her soul."

All this drudgery, says Professor Cook, could be obviated by an outlay of $250, even on the most isolated farm, through the installation of a pumping system.

We are not an authority concerning the matter of a water supply in the farmhouse or anywhere else, but we are in most hearty sympathy with any undertaking that has for its object the lessening of the burdens borne by the mothers and daughters of the nation. In view of the fact that the home is perhaps to be occupied for life and that it is so large a factor in the welfare and happiness of the family, we think everything that is possible ought to be done to make it comfortable, convenient, and attractive. Far too many people live for long years as if they were camping out. Fathers can do no wiser thing than to invest their spare money in improving their residences and making them worthy in every respect of the loved ones whom they shelter. The helpful influence of a well arranged and well kept dwelling is beyond computation.

PROGRESS OF THE NEGRO RACE.

If there be those who think that the Negroes are making no intellectual and material advancement in the United States, they are very much mistaken. Such a question cannot be determined by brief superficial observation, restricted to a limited area. The status of the colored people in all parts of the country must be considered, and their present condition compared with what it was in former decades, before an intelligent conclusion concerning the matter can be reached. The Negro Year Book, recently issued, gives the following figures bearing on this subject, which will doubtless be read by many with interest:

"Fifty years ago the Negroes owned only a few thousand dollars worth of church property; now their church buildings are valued at $57,000,000. In 1867 there were 1800 schools for freedmen, with 2000 teachers and 110,000 pupils; last year there were 1,700,000 Negro children in Southern common schools and 100,000 in normal schools and colleges, with 34,000 teachers. Fifty years ago virtually all Negroes were farm hands, and few owned their farms; now, while agriculture is still the predominant occupation, there are Negroes in every line of work, and 900,000 farms are operated by them. They own more land than is embraced in the State of South Carolina. Thirty-six thousand Negroes are engaged in business; they own 64 banks, capitalized at $1,600,000. No other emancipated people have made so great progress in so short a time. The Russian serfs were emancipated in 1861; fifty years afterwards it was found that 14,000,000 of them had accumulated about $500,000,000 worth of property, an average of about $36 per capita, or $200 to the family, and that about 30 per cent of them were able to read and write. In fifty years the 10,000,000 Negroes of the United States have accumulated over $700,000,000 worth of property, about $70 per capita, or an average of $350 to the family; and 70 per cent of them have some education in books."

These statements are certainly striking and suggestive, and they constitute a factor which cannot be ignored by students of the race problem in the American Republic.

WARFARE AGAINST THE CIGARETTE.

It is stated that the use of cigarettes in Germany has within recent years been growing by leaps and bounds. In 1897 1,900,000,000 cigarettes were manufactured in the Empire; this year it is stated that the number made will reach the enormous total of 12,400,000,000—six times as many as were made sixteen years ago. Dr. Herman Von Weylbach declares that the cigarette habit is seriously hurting the German people both physically and morally. He says: "Where we find confirmed cigarette smoking, we immediately begin to discover increasing insanity. The cigarette smoker cannot think clearly; whatever he plans to do is marked with uncertainty of action. His thoughts instead of being elevated are low and growing lower. His capacity for physical endurance diminishes."

In view of the foregoing facts, it is not surprising that the German Government, led by Emperor William, has decided to wage a vigorous and persistent warfare aginst this pernicious and widespread evil. And in this respect our own Federal and State Governments might well imitate the example of the Kaiser and his coadjutors.

PERSONAL AND OTHER NOTES.

Among those who have lately been forwarding names for our subscription files is Rev. A. M. Broadfoot, of Forest, Miss. Thanks for your good work, brother!

We are grateful to Rev. D. C. Bennett, of the Merryville (La.) charge, for some excellent work recently done for the Advocate. The work is going successfully forward in his field.

Mr. J. B. Streater, of Black Hawk, Miss., is now in Petoskey, Mich., where he goes in the late summer every year to escape hay fever. North Mississippi Methodism has no choicer layman than Brother Streater.

Dr. Thaddeus P. Bell, of this city, called at our office on Friday of last week, and, in our absence, left his card on our desk. We are sorry to have missed this esteemed physician and genial Christian gentleman.

Whitworth College will lend assistance to two young ministers who desire an education and have not the money to secure it. Work which will not interfere with their studies will pay for their board. Write at once to Whitworth College, Brookhaven, Miss.

Rev. M. F. Adams, of Lorman, Miss., sends us the following note: "On last Wednesday (the 20th inst.) we closed our meeting at Grand Cane. Great interest was taken; the attendance was good, especially at night, and the services were very helpful. Brother Watkins' sermons were inspiring and uplifting."

Rev. J. A. Wells, of Topisaw, Miss., reports that the work in his charge is making good progress and that the outlook is most encouraging. His third quarterly conference, held on the 16th inst., was an occasion of much interest. We are indebted to Brother Wells for some subscriptions to the Advocate, sent in a few days since.

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, requests us to state that there will be a Workers' Conference of the Friends of Temperance in the office of the Anti-Saloon League, over the First National Bank in Shreveport, on September 1, at 2 o'clock p. m. All persons interested in the work are invited to be present.

Rev. R. W. Vaughan, Superintendent of the Louisiana Orphanage, requests us to state that after September 1 all communications to him should be addressed to Ruston, La. Read Brother Vaughan's announcement of "Work Day," which appears on another page. It is to be earnestly hoped that all the Methodists of the State will cooperate in making this occasion count for the utmost that is possible.

Rev. W. D. Bass, of Corinth, under date of August 22, sent us the following note: "I am just home from the Longtown Circuit, where I conducted a great revival for Rev. J. A. Biffle and his people. There were about 200 conversions and reclamations. If some other circuit pastors would follow Brother Biffle's wise example and unite two or more of their churches in a revival, I should be pleased to make engagements to conduct two more such meetings in September and October. I begin with Brother Martin at Woodland, Miss., on the fourth Sunday in this month."

We reproduce the following Jackson (Miss.) dispatch to the Times-Democrat: "Rev. W. M. Williams, Superintendent of the Methodist Orphanage near this city, states that he has purchased the old Garland place of nearly 200 acres, which he will convert into a training farm for boys of his institution. There are 200 children being taken care of at this Orphanage, and the plan is to have the boys make crops sufficient to furnish food for all, and at the same time learn how to be independent when they go out into the world." Brother Williams is a remarkably fine manager, and we predict that under his guiding hand this venture will prove to be a great success.

President J. R. Countiss, of Grenada College, writes that the prospect is flattering for a fine opening of that excellent institution. This is as it should be. The Methodists of North Mississippi can find no better place than Grenada for their daughters, search where they may. Information has reached us that "educational poachers" have been unusually active in the northern half of the Magnolia State this summer. It is most regrettable that our people should for one moment lend a listening ear to the siren songs of such canvassers. The fact that the representatives of a school have to leave its legitimate territory and adopt "cut-throat" methods to get pupils is enough in itself to discredit the character of its work. The better class of institutions do not have to resort to such tactics.

Every pastor in Louisiana and Mississippi ought to give us a list of trial subscribers under the generous offer that the Publisher is now making. How about you, brother—have you sent yours in?

According to a press dispatch from Fernwood, Miss., to the New Orleans Picayune, Rev. W. B. Hogg, the pastor, began a revival meeting there on Thursday, August 21. He is being assisted by Rev. W. W. Holmes, of Ruston, La.

We are informed that Mr. J. R. Bingham, of Carrollton, Miss., who some time since was operated on for appendicitis, is improving, but that he is still confined to his bed. We trust that he will soon begin to mend much more rapidly.

For the first time in two months, every Methodist pulpit in New Orleans will be occupied next Sunday by its regular pastor. Brothers Sutton, Brown, Battle, Snelling, and Singleton, all of whom have been away, have either already returned to the city or will do so by that time.

The managers of the Memphis Tri-State Fair have decided to do away with "Pastor" Russell and the Sunday opening. But they didn't retreat very gracefully. Moreover, they gave Mr. Russell an immense amount of free advertising. In our humble opinion, this fair urgently needs some new directors.

Rev. T. V. Peters, who serves the St. Tammany (La.) charge, sent us a club of 9 six months' subscriptions on the 18th inst., for which we extend him our thanks. Brother Peters has a large field, which is developing wonderfully in response to his energetic efforts. We doubt if any peacher in Louisiana is doing a better work than he is.

Word received from Baker, La., where Rev. C. A. Battle is assisting the pastor, Rev. S. D. Howard, in a revival meeting, is to the effect that large congregations are hearing some excellent sermons. The statement that Brother Battle is preaching instructive and inspiring sermons at Baker is no surprise to those who have heard him.

Rev. W. E. Dickens, of Meehan, Miss., has recently brought us under obligations to him for a club of subscribers. We regret to be informed that Sister Dickens has been ill a great deal during the present year, and that she is now confined to her bed. Brother Dickens requests the brethren to remember his family in their prayers.

Rev. M. B. Sharbrough, of Columbia, Miss., continues to present the claims of the Advocate to his people with gratifying success. He favored us with an additional club of subscribers last week. Manifestly when he starts a good work he has the commendable gift of not stopping too soon. Perhaps this accounts in some measure for his habit of achieving results where he labors.

We acknowledge our indebtedness to Dr J. W. Price of Clarksdale, Miss., who serves the Tutwiler charge, for a club of trial subscriptions, sent in a few days ago. Dr. Price is one of the veterans of the North Mississippi Conference, and no minister in the Mississippi Delta is more generally loved than is he. He has done much to make Methodism what it is in that fertile section.

Rev. W. W. Holmes, of Ruston, La., was in New Orleans on Wednesday, Aug. 20, and paid our office an appreciated call. He brought with him a nice list of trial subscriptions to the Advocate, which pleased the Publisher. Brother Holmes was enthusiastic over the outlook for the work in his charge, which is universally conceded to be one of the most inviting in the Louisiana Conference.

Rev. R. A. Ellis, of Yazoo City, whose recently issued book, entitled "A Treatise on Sin and Depravity" was briefly reviewed in the Advocate last week, calls our attention to an error which we made in stating that the volume may be purchased of Smith & Lamar, at Nashville, or Dallas. It is being sold only by the author, at Yazoo City, and by Rev. G. W. Bachman, of Winona, Miss.

Rev. T. A. Ferguson, of Summerland, Miss., has just closed a revival of unusual power at that place, in which he had the assistance of Rev. J. W. Ramsey, of Mendenhall, Miss. The church received a great spiritual uplift and there were ten accessions to its membership. The people affirm that it was the best meeting held in that community for many years. The pastor is reported to be doing a fine work, and he is highly esteemed by his flock.

Rev. H. Armstrong writes as follows from Shreveport, La.: "Through the kindness of Sisters Bliss and Wynn, and other Methodist ladies here, I now have a room to myself in the Schumpert Sanitarium, where all is quiet. I am not suffering as I did at first, but am yet unnerved. I am having a number of visitors, and, best of all, God is with me." We are pleased to hear of the improvement in Brother Armstrong's condition, and we pray that he may soon completely recover.

Rev. Dan B. Kelley, who is one of the growing evangelists of the Church, sent us last week the following note, which reached us too late for the last issue of the Advocate: "I am now assisting Rev. A. M. Broadfoot in a revival, which is being held under a brush arbor twelve miles from Forest. God is honoring the work and souls are being saved at every service. It is easy to hold a revival with a man like Brother Broadfoot. He loves God and everybody, and everybody loves him."

In renewing her subscription to the Adocate Mrs. Senie Phillips of Coffeeville, Miss., speaks in terms of appreciation of her pastor, Rev. W. V. Shearer. She says: "He is a hard worker, and preaches four times on some Sundays." This has been Brother Shearer's reputation ever since he has been in the itinerant ministry. We know of no higher compliment that can be paid a pastor than to say of him that he spends the full measure of his strength to promote the Master's cause.

Brother J. M. Miller, an esteemed laymen of Minden, La., in renewing his subscription to the Advocate, takes time to commend the paper for its ardent loyalty to the Church in the Vanderbilt controversy. There is no doubt where the vast majority of the people stand on that issue. We do not feel that we have done any more than our duty, but nevertheless we appreciate the many expressions of approval that we have received from the Methodists of Louisiana and Mississippi.

We clip the following from a recent issue of the Texas Christian Advocate: "En route to the State Epworth League encampment at Corpus Christi, Dr. F. S. Parker spoke in Houston, delivering a great address for the people of the First Methodist Church on the subject, 'The Leadership of the Epworth League.' Dr. Parker is one of the most distinguished officials in the Methodist Church. He is a son of the late Bishop Linus Parker, of New Orleans, and is known throughout the South as an editor and preacher."

The Oxford Eagle of August 14 contained an interesting acount of the Oxford Camp Meeting which recently closed an eight days' series of services, under the direction of Rev. W. W. Mitchell and Rev. J. E. Stephens. The preaching was ably and effectively done by Rev. L. W. Cain, of Le, land, Miss. The writer in The Eagle says: "On the whole, the camp meeting was a glorious success. A number were converted, and all who put themselves under the influence of the services were blessed and encouraged in their Christian lives."

From a recent issue of the Lexington (Miss.) Advertiser, we take the following: "The contract for improving the Methodist church at this place was closed Monday with Mr. W. G. Googin, a contractor and builder of Durant, Miss. The improvements will cost $1700, and most of the money to cover this has been collected and placed in the bank. The subscriptions taken by Dr. H. G. Henderson some time ago were also to secure a new pipe organ, which will be purchased and installed as soon as the contractor has completed his work of enlarging and improving the church."

Rev. W. W. Perry, of Haynesville, La., who we stated last week had sent in 59 subscriptions to the Advocate since the Annual Conference, has added 4 more to the number, so that his list now stands at 63. We again make grateful acknowledgement to this stirring pastor for the fine service that he is rendering the Advocate, which we believe is also a help to the Church and the cause of Christ. When a people read their church paper they become more generally informed concerning the affairs of the Kingdom, and are not swept about by every wind of dictrine.

Mrs. Daisy McLaurin Stevens, of Brandon, Miss., spent some days in New Orleans recently. Mrs. Stevens, who is a daughter of the late Senator A. J. McLaurin of Mississippi, and the widow of the lamented Judge W. F. Stevens of the same commonwealth, is being prominently mentioned for the presidency of the United Daughters of the Confederacy, who will hold their annual meeting in this city next fall. She is a woman of remarkable brilliancy, and would undoubtedly grace the distinguished position with which her name is being connected, should she be elected to it.

Rev. J. W. Ramsey, of Mendenhall, Miss., in a note to our office, says: "The statement appearing in your "Personal Column" last week that a new church has been organized at Greendale, on the Hamburg charge, is misleading. The Pastor. Rev. W. H. Young, and I organized that church in July, 1912, and when the last Conference met the church building had been about completed under the faithful administration of Brother Young. Honor to whom honor is due." The "personal" referred to was gleaned from a Mississippi weekly paper. We regret to have been led into making this error.

In a personal note to the Editor, under date of August 20, Rev. H. M. Ellis, of Memphis, Tenn., says: "Brother J. A. Bowen, now of Birmingham, Ala., began a meeting at the Buntyn Church last Sunday morning. Monday he was too unwell to preach, and used me to chink the crevice; but he went on with the work Tuesday with every promise of success. The Washington Heights Church of this city is also holding a revival, with Rev. Burke Culpepper, a successful evangelist who lives here, in charge. Memphis is big enough for several revivals at one time, and, like other cities, she needs all that she can get."

On Tuesday, August 19, while alighting from a street car on Canal street in New Orleans, Rev. Frank Singleton was run down by another car and badly injured. His little child, which he was carrying in his arms, had his arm fractured. Brother Singleton was taken to the home of his brother, Rev. H. R. Singleton, where his injuries were treated. After being confined to his bed for five days, he is now able to be on the streets. Brother Singleton's injuries, according to his statement, were due to the carelessness of a street car employee, who failed to close the gate opening onto another track, and permitted him to step off the car directly in front of another car.

Rev. L. I. McCain, of Bogalusa, La., who is recuperating in the West, writes us as follows: 'My wife and I have been at Colorado Springs and Manitou for the past few weeks enjoying the vacation which our friends at Bogalusa gave us. We have met or seen several of our Southern Methodist preachers here, among them Dr. W. F. McMurry, of Louisville, Ky. The climate is not the only attraction here. The splendid scenery and excellent mineral water are also a great pleasure. We expect to return to Louisiana about September 10, and hope to be ready for work again by the middle of that month. Notwithstanding my three months' disability, I expect to have a good report at the Annual Conference."

Rev. C. C. Gibson requests us to state that the camp meeting at the Palmer Creek Camp Ground, which is within the bounds of the Coalville (Miss.) charge, will begin on September 26 and continue ten days. Those coming from a distance will find conveyances at Wortham, on the G. & S. I. Railroad, which is about two and a half miles from the Camp Ground. Brother Gibson makes the following statement concerning the work of his charge: "Our third quarterly conference, which was held August 16 and 17, was a very pleasant occasion. Our presiding elder, Dr. W. H. Huntley, was with us and gave us some very edifying sermons, and some most helpful talks on church history and church government. I was able to report 17 infants baptized and 69 members received, only one of which was by certificate."

Rev. H. W. Ledbetter, our pastor at West Monroe, La., writes: "Our Field Secretary, Rev. P. O. Lowrey, has just held a two days' institute at West Monroe. It was a success. There were delegates from seven churches in attendance. A Monroe delegate, who is a competent critic, said that this was the best institute that she had ever attended (she had been to some presided over by celebrities). It did my people much good. Brother Lowrey has grown within the last year, and is now doing most excellent work. It would be a great mistake for the Conference Sunday School Board to take him out of the field. But he cannot be maintained in the work by mere compliments and endorsements. Let the Sunday schools meet the pledges they made to Brother Holloman at Conference. A few phone messages will not meet the emergency again. Now is the time to act. At West Monroe we have held Children's Day and sent in the collection. We want to do our part."

A TENNESSEE FARMER'S COMMENT.

We take the following paragraph from Mr. Will T. Hale's recent article in the Banner: "The reference to the Bishops recalls the remark I overheard by a plain farmer who happened to be on the Glendale car quite a short time ago. It seems worth repeating. 'Well,' he said, 'a heap is said in the papers about the Carnegie gift an' the Bishops refusin' his money. Whether they air right or wrong, it's still comfortin' to know that they's ten men still left in the world that can't be stampeded when a milyun dollars is jingled in their faces. As fer Brother Hoss, ef I had a friend that was meditatin' an attack on him, I'd advise that friend to hesitate with great violence.' "—Nashville Christian Advocate.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1913. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Miss JOSEPHINE MORRIS was born May 5, 1865, and died Aug. 15, 1913. Miss Josie joined the M. E. Church, South, at Jackson, Tenn., when just a girl in school, and upon returning home, put her church letter with the Methodists at Beuna Vista, Miss., where she continued in the faith till the death angel called her home. Miss Josie was a beautiful Christian character, and the patience with which she endured her sickness enabled her to be cheerful almost to the end. She died with that lingering disease, tuberculosis. She was confined to her bed the most of the year, but was patient and hopeful to the last. She passed out without a struggle. She went to sleep in Jesus to wake up in glory. Her dear old mother stayed close by her bedside all the while and ministered to her sufferings only as a loving mother could. God bless the dear old mother and the sister, Mrs. Charles Evans. Miss Josie is not dead, but sleepeth, and we shall see her again after while. We buried her in the Buena Vista cemetery. HER PASTOR.

Our sister, Mrs. BETTIE SHELBY OLIN, was called suddenly to her reward by our Heavenly Father on August 8, 1913, and the Woman's Missionary Society of Greenville, Miss., sustained the loss of one who has been a faithful and efficient member for many years, and whose charitable heart and Christian zeal endeared her to the whole community. Therefore, be it resolved:

1. That her membership with us is held in sacred remembrance, and we pray that her influence and example may continue with us for our consecration and renewed spiritual interest.

2. That we offer our sincere sympathy to the family and to the bereaved circle of friends who loved her and who mourn their loss.

3. That these resolutions be spread upon our minutes, a copy sent to the family, and one sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. John G. Archer, Mrs. John Dunn, Mrs. J. D. Barbee.

Mr. W. C. HARVELL was born on May 14, 1835, and died at his home near Harvell's Mills, La., on Dec. 6, 1912. He moved to this section from Mississippi in 1855, and in 1858 he married Miss Elizabeth Self. They were blessed with eleven children, one of whom is Rev. W. H. Harvell, a member of the Louisiana Conference. He was again married to Miss Annie Smart in 1907, who, together with his two sisters—Mrs. Sallie Watson and Mrs. Sue Fletcher—nine children, and a host of friends, lives to mourn his loss. His life was one of activity. As a citizen he was always ready to stand on the right side and contend for it. He did a very extensive milling and furnishing business, and was also a successful farmer and stock raiser. I consider that he was a very broad man. He joined the M. E. Church, South, at Pipkin's Chapel, in 1862, in which church he lived until his death. His doors and purse were ever open to the preachers. His home was theirs during a part of, or all of, every revival meeting held at his church for the past sixty years. Oh! how we will miss him, but he has gone to his reward.

J. S. RUTLEGE.

Miss GEORGIE V. STEPHENSON, of Oak Ridge, Miss., was born Dec. 7, 1873, and died Aug. 2, 1913. Early in life she joined the M. E. Church, South, under the ministry of Rev. R. Bradley. But she said it was not until a year after her union with the Church that she became wholly converted. She received that happy experience at Bradley Chapel in a meeting conducted by Rev. W. Dominick. From this time until her soul winged its flight to the God who gave it, she had faithfully attended upon the ordinances of the Church, had taken delight in its communion, and had rejoiced in its prosperity. She was prompt and careful in the discharge of every duty, and has left a vacancy in the home that cannot be filled, and her community is robbed of that influence and power that came from her pure life. She was chaste in her speech and pure in her thoughts, and we feel that the words of her mouth and the meditations of her heart were acceptable in the sight of God. Earth is poorer, but heaven is richer. May the spirit of God cheer and comfort the bereaved ones and bring them safely to the home "not made with hands," eternal in the heavens.

ROBERT E. SELBY.

Miss ELLA FLORENCE MORRISON was born May 29, 1855, and died in her home at Gold Dust, La., July 29, 1913. She was converted and joined the Methodist Church in 1873, and remained a faithful member until death. She devoted her whole life to ministering to those with whom she lived, and those who knew her best never doubted her integrity, or sincerity in the faith that makes us more than conquerors. We mourn her death, but not as those who mourn without a hope, for we know when this life is ended, and we near the shore where the Sun of Righteousness reigns, where sorrow and grief are unknown, we shall see again the one that we learned to love so dearly here on earth. The home and community in which she lived is better to-day because of the savoring influence of the Christian life that she lived. Late in the afternoon of July 30, in the presence of a large crowd of friends and relatives, the funeral was conducted by the writer, and we laid her away to rest in the White's Chapel Cemetery. May God's love and richest blessing rest upon those whose hearts are sad because of her death, and may we so live that we may meet her in that house of many mansions.

Her pastor,
LOUIS HOFFPAUIR.

On Aug. 11, 1913, just as the evening sun was sinking, the death angel visited the home of Mrs. H. G. Turner and claimed the spirit of Mrs. FANNIE TERRELL WELLS. She was born July 2, 1866, near Auburn, Miss.; was converted when quite young, and at the Adams Camp Ground joined the M. E. Church, South, of which she was still a member at her death. A full consciousness of spirit-life filled her last hours. She had a cheerful and happy disposition and was a kind and loving mother and sister. After a few months of illness, she died from the much dreaded disease, pellagra. The faithful physicians, children and sisters ministered to her tenderly, but God called her home. She is gone from us, but we trust that she is in a fairer and better land where there is no trouble, sickness, or death. It was her request that Rev. H. P. Lewis, Sr., should perform for her the last sad rites, but owing to his illness, he could not come; so her pastor, Rev. J. S. Parker, conducted the service, after which her remains were laid to rest under a beautiful collection of flowers, in the family cemetery two miles south of Auburn, in the presence of a large assembly of grief-stricken friends and relatives, to await the resurrection morn. She leaves her children, Dr. H. A. of Johnston; H. M., of McComb; H. B. and Gladys, of near Summit; also her sisters, Mrs. H. G. Turner and Mrs. C. W. Chisholm, of near Summit, to mourn their loss. 'Tis sad to say farewell, dear mother, but we hope to meet thee again. HER CHILDREN.

THE UNENDING MIRACLE.

My heart is awed within me when I think
Of the great miracle that still goes on
In silence round me—the perpetual work
Of Thy creation, finished, yet renewed
Forever.
—Bryant.

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Tidings From the Field

Oloh, Miss.

We have recently held two meetings on the Oloh charge: One was at Baylis Chapel, where we were assisted by Rev. J. E. J. Ferguson, who did some good work and fine preaching. There were no accessions to the Church. There were many, however, who said that they had been lifted to a higher life because of his preaching. The other meeting, which we have just closed at Oak Grove, and in which we were assisted by Rev. G. W. Huff, resulted in 16 accessions to the Church, and we yet have hope of receiving others. Many who were already members testified to an awakening to a sense of their duty. The Lord is blessing us this year.—A. H. Steele.

Buena Vista, Miss.

Dear Dr. Meek: So far we have had good meetings on this charge. We had with us at Buena Vista Rev. S. A. Brown, of Booneville, Miss. His preaching was of a high class and burned its way into the hearts of the people. Brother Brown is in high favor with our people. We had a good meeting in the church. There is not much material out of the Church at this place. Rev. J. H. Holder, of Okolona, was to have been with us at McCondy, but sickness prevented his coming. However, we had a glorious meeting, with 17 additions to the Church. Rev. W. M. Young, of Amory, was with us at Boone's Chapel and did us great work. His preaching was thoroughly enjoyed by all who heard him. We had a great meeting, 12 being added to the Church. Rev. R. M. Evans, of Strong, will be with us at Macedonia; Rev. W. C. Carlisle, of Shuqualak, will be with us at Pleasant Grove, and Rev. W. L. Duren, of Tupelo, will be with us at Egypt. We are looking forward to the coming of these brethren as a blessing to our charge. Pray for us, Doctor. We have some of the best people on the Buena Vista charge that can be found anywhere. May the Lord save them all!—T. J. Durrett, P. C.

Etta, Miss.

Dear Brother Meek: Our boy preacher (?), Rev. R. P. Goar, has just closed an eight days' meeting at Salem in which he did all the preaching. It was one of the best revivals ever held in this section of the country. Brother Goar is a deeply consecrated man—not only a good gospel preacher but a splendidly faithful pastor. His ability to conduct a revival meeting was proven during these services. His sermons were strong and easily understood and were so accompanied by the Holy Spirit that they carried with them the force of conviction. As an evidence of the general benefit derived and the uplift of our people to a higher plane of Christian living, some have enlisted in the prayer meetings and are outspoken in their determination to live more devotedly and carefully. Quite a number of family altars were erected, and we feel encouraged to believe that lasting good was accomplished. Neighbors who misunderstood each other were reconciled, people learned to love each other and the Church better, and God supremely. Apart from the spiritual benefit derived from the meeting, we feel that there is yet in store for our church and community many other good things as a direct result of the meeting. About 50 were converted and reclaimed, and 18 joined our Church. Long live Brother Goar, and may the Lord give him many other as good meetings! Wherever he may go, he will have the best regards and good wishes of the people at Salem.—Geo. W. Busby.

Victoria, Miss.

We have recently held two revival meetings on the Victoria charge. In the first one, Rev. W. T. Woodward of Sicily Island, La., was our helper, and the meeting was held at Victoria, beginning July 27 and continuing fo one week. It was successful, in that the church was revived and we added 2 new members. Brother Woodward's strong, manly character and earnest, practical preaching won the friendship of all the people. An offering of $30 in cash and two Jersey calves valued at $35 were given to him.

At Red Banks we were ably assisted by Rev. W. L. Broome. This meeting was a genuine revival—not a sudden outburst, but a gradual drawing of the people closer and closer until at the close of the meeting the people grasped Brother Broome's hand and told him that they had been blessed. In this meeting there were 8 accessions to the Church.—J. M. Carpenter.

Tremont, Miss.

In many respects this is the most pleasant charge I have served. The people are big-hearted, kind, good, and religious. We love them all. May God bless them! I am now holding my revival meetings. Brother I. D. Borders, of Aberdeen, came to us the third Sunday evening in July, and stayed till the close of the meeting. We had a great meeting. Brother Borders was unselfish and untiring in his labor of love, rightly dividing unto us the Word of Truth. Both pastor and people were drawn closer to God by his excellent work, and bound to him by the ties of brotherly love and friendship. We shall always be glad to have Brother Borders to visit ou charge. Our people say, "We wan you to get him next year if you can. * * * At Mt. Olive we had loca help. Brother Tom Clark rendered us fine assistance. Brother Clark is one of our local preachers who loves his Church, and is his pastor's friend. The meeting here was a success. Amen! * * * At Mt. Pleasant, Rev W. A. Bowlin was with us. He did most excellent work. We had a gracious revival. Twenty-one were adde to the Church. Brother Bowlin leave many friends here who will long remember him for his work's sake. W closed with the sacrament of th Lord's Supper. * * * At Asbury we had no ministerial help, but w had a good meeting. From the beginning to the close of the meeting grea interest was manifested. The Asbury people are noble-hearted and wer satisfied with their pastor's efforts not wishing any outside assistance. We have received 28 into the Church to date.—Thos. E. Yancey, P. C.

FOR THE CHURCH AT FITLER'S

Dear Dr. Meek: We want to acknowledge through the Advocate the receipt of the following amounts sen in to aid in rebuilding the church a Fitler's: Rev. W. T. Griffin, $5.00; Mrs Emily Graham, $1; through our P. E Brother T. W. Adams, cash $1.00; fo Brother Cochran, $10.00.

We are grateful for these amounts and are trusting that we shall receive more. We are hoping to rebuild h September.

H. N. McKIBBEN.

Mayersville, Miss., Aug. 18, 1913.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. H. N. Harrison, of Lafayette, has tried a plan to have the church members sign a card pledging attendance on twelve prayer meetings during the year, and the testimony is that the plan works well, since when once started some continue to come after the twelve meetings have been attended.

The pastor, Rev. R. S. Walton, reports that three from his school at Kentwood have recently received Teachers' Diplomas, and that the school is holding an attendance of over 100 this summer, 124 being present the last Sunday in July. There are two or three organized classes in the school, and 62 babies on the Cradle Roll. Brother Walton's having for a time been a teacher, stands him well in hand in running a Sunday school.

Mr. T. W. Holloman, our Conference Sunday School Treasurer, reports the following additional Children's Day receipts: Indian Village, $8; Haynesville, $4.35; Slaughter, $4; New Salem, $5; Oak Ridge (on the Elmore circuit,) $3.47; Grand Cane, $8.40; Pipkins Chapel, $6.25; total to date, $831.99. Additional on the last year's deficit: Dr. R. D. Webb, Minden, $25.00; Lachute Sunday school, $10; Charlieville Sunday school, $5; total to date, $202.90; balance needed, $547.10.

The Lake Charles Methodist Men's Bible class has recently built a class room, at a cost of about $700, and entered it July 1. It has comfortable seats and when completed will have electric fans and sanitary toilets. The class now has fifty members enrolled and sometimes as many as 35 are present. Brother J. B. Kent, at one time a traveling preacher in our Conference, is the teacher, and is now following the policy of inviting visiting speakers to address the class from time to time. He had Mr. Funderburg, a splendid Baptist teacher, to address the class on Aug. 10, and expects later to have the Jewish Rabbi and Mr. Leon Locke, a member of the State Legislature. The latter is expected to deliver his popular lecture on "Books." After trying both a mixed and a men's class, Brother Kent decidedly favors the latter.

An unusual outgrowth of the Sunday School Home Department is the Aletheian club of Lafayette, which originated with Mrs. Crow Girard, who is now its president. The club meets weekly and studies the Home Department lesson from our Methodist Quarterly and has a good social time, with refreshments, etc. The Club's membership is composed of women of all or no denominations one Jewess being a member, and is displacing other social gatherings with their cards, raffles, etc. In addition to the lesson study, special speakers are sometimes invited to address the meetings, one address of considerable note recently being by Rev. H. N. Harrison, on "The Origin of the Bible—Its Manuscripts and Their History." Each of the Club's members pay 25 cents a year on a scholarship for a girl in Sophie Newcomb College.

About the most needy public buildings to be found anywhere are our rural churches. Rarely are the seats comfortable, the houses are sometimes not heated at all, and sometimes the panes are out of the windows. Such a thing as a rest room for mothers with their babies and suitable arrangements for privacy are almost unknown. A convenient supply of drinking water is also often wanting. And yet we expect people to come to church and Sunday school and stay for several hours at a time, and be reverent and attentive both to the teacher and the preacher. Such lack of conveniences at a railroad station or hotel, or schoolhouse would not be tolerated for a moment, but since it is a church we seem to think it is all right. Would it not be well to have the State Board of Health extend its jurisdiction over churches as well as over other public buildings? Something needs to be done.

A new "day" in the Sunday school calendar is Vocational Day, which is to be observed on the last Sunday in September. The purpose of this special day is to impress upon Sunday school boys and girls of suitable age the need for more workers in the mission fields and in the ministry, and in a general way to deal with the question of putting the life where it will count for the most; just as Decision Day deals with the question of openly confessing and following Christ. This day should be a time of stock-taking by our Sunday schools, to see how much the working force of the Kingdom has been recruited from each, and to plan definitely that some one or more is given to the active work of the ministry or to some phase of mission work. If Christ sought out those who were to "go everywhere preaching," and the Apostles cast lots for a successor to Judas "who by transgression fell," and it was the Church that was to set apart Paul and Barnabas, then it would seem that we should be interested in finding those who must needs give their whole lives to this active work in the Kingdom.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The following is the semi-annual report of the Galloway Memorial Class of the First M. E. Church, Corinth: Total number present, 634; number of visits to sick and strangers, 854; number of Bibles brought to class, 99; number of flowers sent to sick, 141; number of trays sent to sick, 51; number new members added, 11; total collections, $32.15.—B. F. Worsham, teacher; Mrs. M. C. Nash, president; Mrs. J. F. Chambers, secretary.

On the third anniversary of the Morris Class at Eupora, the loved minister, for whom the class was named, was holding a revival service and 25 men out of the class, in public testimony, pledged themselves to lives of greater usefulness. Two of the six unconverted members came into the Church during the meeting. This class is busy all the time and never grows weary in well doing. It is a fine exemplification of the solid benefit such a class can bring to a church and a town.

The place of the story in training children has long been recognized, and it would be well to consider the equally important place of the picture. The attention of the child must be secured, and it is stimulated by curiosity. Interest and curiosity create a sort of intellectual hunger—a reaching out for knowledge, a desire to know. There is really no better way of arousing curiosity, and awakening interest, thus securing the attention of and influencing the lives of little children, than through the use of the right kind of pictures, with decided emphasis on the word "right." (1) There should be a lesson in the picture; (2) the picture should be beautiful from an artistic standpoint, and no more satisfactory ones can be secured than those of the old masters; (3) as often as possible use pictures of birds, flowers, children, etc., which illustrate the lesson of the hour. There is no more uplifting and really ennobling interest that can be builded into pliable young lives than that which springs from good pictures, good music, and beautiful ideals.

A certain men's class has a valued and erstwhile busy class-member, upon whom sickness has laid its compelling hand, and who is a shut-in, deprived of the Sunday hour of instruction and fellowship. On a recent Sabbath day, word went all along the line that an unusually good attendance was desired and the class-room was filled to overflowing. With the teacher in the lead, the class filed quietly out and in a body went down to the home of the greatly missed friend and brother and overflowed the commodious living room, the veranda, and even the green sward. Sweet songs had been prepared and all the accustomed business of the hour and the lesson were carried on as usual. And such a memorable class hour it was—a real sacrament and one long to be remembered by all! If we could only begin to realize what we allow those whom we love to be deprived of for the want of a little thought, flowers and fruits would be sent, auto-rides arranged, and many loving things done. The heart of the man referred to above was hungry for a Bible lesson and a warm hand-clasp.

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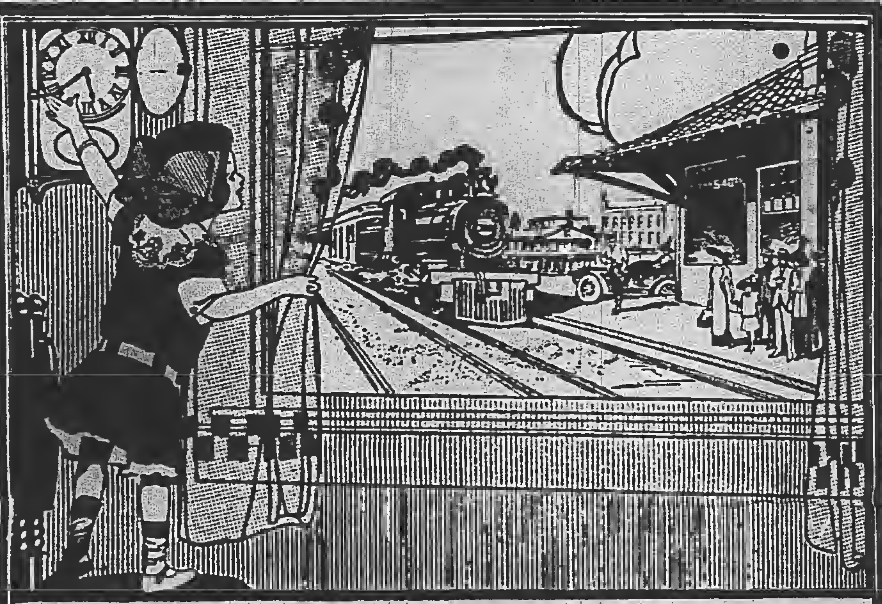
It seems, however, that some people preferred to believe the slanderous reports rather than the actual facts; and as slanders travel fast they soon came to the attention of the Government. In order to ascertain the exact character of the product, the Government seized a shipment of Coca-Cola at Chattanooga, Tenn., and brought a suit against the Company in the Federal court. Expert scientists were summoned from all parts of the country and labored on the case for nearly four weeks at a cost to the Government which has been estimated at approximately $100,000.00.

It was another case of the "mountain laboring and bringing forth a mouse." They found the sugar and the caramel and the caffeine and the fruit flavorings. That's all.—Adv.



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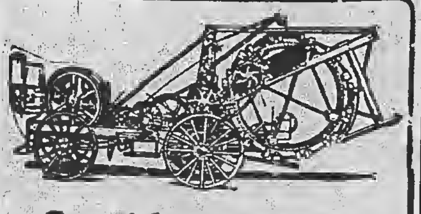

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport District—Third Round.
Ida, at Hosston ....Sept. 7, 8
Mansfield, at Mansfield ..Sept. 10,
Coushatta, at Lake End....Sept. 13, 14
Shreveport, at First Church Sept. 18,
South Mansfield, at Benson Sept. 20, 21
PAUL M. BROWN, P. E.

Alexandria Dist.—Third Round.
Columbia ....Sept. 3,
De Ridder ....11 a.m. Sept. 7,
Bon Ami .... 8 p.m. Sept. 7,
Marryville, at Fields......Sept. 9,
Harrisonburg, at Harrisonburg ....Sept. 13, 14
H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.
Franklinton, at Fisher's Chapel ....Aug. 31, Sept. 1
Kentwood, at Pine Ridge..Sept. 6,
Preaching at Kentwood....Sept. 7,
WM. H. COLEMAN, P. E.

Lafayette Dist.—Third Round.
Morgan City ....Sept. 6, 7
Lake Arthur ....Sept. 13, 14
Bell City, at W. Lake.....Sept. 20, 21
Jennings ....Sept. 27, 28
JAMES I. HOFFPAUIR, P. E.

Monroe Districe—Third Round.
Bonita, at Bartbolomew ....Aug. 31
Mer Rouge and Oak Ridge, at Oak Ridge ....Sept. 1,
Oak Ridge, at Pioneer ....Sept. 7,
Lake Providence ....Sept. 10,
Brooklyn, at Chatham ....Sept. 14,
WM. SCHUHLE, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.
Eucutta, at Boyle's Chapel.Aug. 19,
Silver Creek, at New Hebron ....Aug. 23, 24
Taylorsville, at Oakohay...Aug. 30, 31
McLain, at Cross Roads....Sept. 6, 7
GEO. H. THOMPSON, P. E.

Brookhaven District—Third Round.
Hazlehurst ....Aug. 24, Sept. 4
Scotland, at Galatia ....Aug. 26
Monticello, at Monticello ..Aug. 30, 31
Bayou Pierre, at Tabernacle ....Sept. 2 3
Gallman, at Old Crystal Springs ....Sept. 6, 7
Pleasant Grove, at Mallalieu Sept. 9
Barlow, at Blue Hill ......Sept. 13, 14
ROBT. SELBY, P. E.

Newton Dist.—Third Round.
McDonald, at Stallo, Mon. to Sun. ....Aug. 25, 31
Philadelphia ....Fri. Sept. 5,
Neshoba, at North Bend...Sept. 6, 7
Lake, at Eureka......Wed. Sept. 10,
Forest, at Oak Grove, Thurs., Sept. 11,
Decatur and Union, at Good Hope ....Sept. 13, 14
Hickory and Chunkey, at Garlandville ....Wed. Sept. 17,
H. WALTER FEATHERSTUN, P. E.

Jackson Dist.—Third Round.
Jackson, Galloway Memorial .. ..Sept. 1,
Jackson, Rankin Street....Sept. 5,
Jackson, Capitol Street....Sept. 7,
Jackson, Millsaps Memorial 8 p. m.................Sept. 7,
Florence, at Richland ....Sept. 12,
Harrisville, at Harrisville, Sept. 13, 14
Mendenhall, at Pinola.....Sept. 14, 15
Bolton, at Brownsville....Sept. 20, 21
PAUL D. HARDIN, P. E.

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

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Mississippi ....Mrs J. L. Neill, Hattiesburg, Miss.
orth Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at be address given above.

The first work of the whole Church is to give the Gospel to the whole world."

TWO LITTLE CHINESE GIRLS.

The names of these two little girls were "Huo-wing," meaning "peace and harmony," and "Dai-kai," which stands for "love received." They were patients in the "Bird's Nest" Hospital in Mid-China.

Little Huo was blind, which made her mother very unhappy, because her recovery was so hopeless. But she heard of the wonderful Christian doctors who were able to cure many blind people. So, with her little girl, she walked three whole weeks to the place where they were, begging their way from village to village.

The doctor found that it was just a film over her eyes and that he was able to remove it, and then she could see and she was so happy. Her eyes had to be handaged fo: some time, and so she stayed in the hospital. There she made a friend of little Dai-kai.

She, poor little thing, had a bad sore on her leg, which the doctors could not heal. She was very sick, and they thought nothing could save her but the skin from a healthy person grafted on the place. Little Huo heard this repeated in her own language, and she said: "The doctor took the bad skin off my blind eyes, and I want to give some of my good skin to Dai!"

The nurse said, "No, your mother will fetch you soon, and you wouldn't be ready for her!" "But my mother would wait," she assured her. A Christian girl who helped the nurse heard about the case.

"I have no mother to fetch me. Won't you take a piece of my skin, doctor?" She begged so hard, that at last he did it. Little Dai got well quickly after this, and the young nurse was so thankful that she had been able to help in her recovery.

—Christian Workers' Magazine.

THE VITALITY OF MORMONISM.

Few aspects of the virile civilization of the West are to-day charged with deeper interest and significance for the American people than the great fact of Mormonism. * * * The Mormon Church, so far from becoming less powerful through opposition, has heen expanding in a manner little short of amazing, so that today it is much stronger and more ambitious than ever before. * * * According to Mormon authorities, upward of 2000 missionaries are constantly in the field, most of them young men, and all under the supervision of experienced leaders and directed from headquarters at central points.

* * * * * * * * * * *

The idea that the Mormons oppose education for the purpose of keeping religious control of the people is entirely erroneous. They encourage education, but, like the Catholics, they seek to direct it themselves, having Mormon teachers everywhere. * * * The Church never lets go its people, even in leisure hours. Beginning with Brigham Young, who well knew that it was human nature to seek amusement, the Church * * * has even assisted in the establishment of opera houses and theaters, and has encouraged music, both religious and secular. * * * Every where in the Mormon country one is aware of church authority. One perceives that it has a tremendous power over the people, and yet no outsider may venture to define its limits.—Ray Stannard Baker, in The Century.

SOME MISSIONARY NOTES.

The China Inland Mission has 1046 missionaries.

There is a medical college for women in Canton, for which a Chinaman contributed $35,000.

In East Africa a missionary is teaching shorthand to a class of natives, at their request.

A new prison is being built in Fu Chan, China. It will have a chapel for Christian services in connection with it. This is a great forward stride for China.

Home Mission Paragraphs states that there are 25,000 men employed in the forests of the State of Washington, and only 3,000 of these have a Christian service to attend, and that only once in six weeks. What becomes of the 22,000 who are deprived of services of any kind?

AMONG OUR MISSIONARIES.

Misses Claiborne, Drake and Peacock sailed from Vancouver for Shanghai on the "Empress of Russia" on August 13.

On Aug. 12, Misses Eva and Bessie Hardie, and Agnes Graham left San Francisco for Korea. They went in company with Mr. and Mrs. Wasson.

Misses Attaway, Mitchell, Bliler and Dr. Hattie Love will sail for China on the "Empress of Asia" on September 10.

Misses Baxter and Webb will sail for Brazil from New York on the "Vestriss" on September 6.

"RESOLUTIONS OF RESPECT."

Whereas, it pleased our Heavenly Father on June 23, 1913, to remove from our midst our beloved sister Mrs. H. C. Morehead, and whereas we appreciate the fact that she has been a faithful and efficient member of our Woman's Missionary Union; therefore be it resolved by this Auxiliary of the Woman's Missionary Society of the M. E. Church, South, of Sidon, Miss.:

First—That while we bow in humble submission to the will of our Lord, whom she loved and faithfully served, we feel that in her we have lost a large part of our spiritual strength, a wise counselor and faithful co-worker.

Second—That the example she set for us by her earnestness and sincerity in the cause is held in sacred remembrance. In her quiet and unassuming manner she performed her duty daily, and when the transition was made we felt the appropriateness of this passage of scripture, "She hath done what she could."

Third—That we pray that the example and influence she left may continue with us as an inspiration to fuller consecration and increased faithfulness to our Master's cause.

Fourth—That we offer our sincere sympathy to her family, with the prayer that the gospel seed that she has sown in their hearts may continue to bear abundant fruit, that she being dead may yet speak through them.

Fifth—That a copy of these resolutions be sent to her children, one to our local papers, and that a copy be spread upon our minutes.

Signed, Mrs. A. J. Hatch, Mrs. G. G. Defoore, Mrs. J. H. Farmer.

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FROM CALIFORNIA.

Dear Dr. Meek: I thought when we left Mississippi that I would write to the Advocate often, but I have found that a pastor in the West who attends to his work has little time for correspondence. Since coming here I have received communications from several brethren back East inquiring about conditions out here and asking for my opinion concerning the future of our Methodism in this country. For lack of time I have been unable to answer these brethren, but will in the near future give them some information and offer some suggestions through the columns of the New Orleans Christian Advocate.

Well, I always enjoyed reading the dear old paper, but more so now than ever. Its weekly visits to our parsonage home are looked forward to with anxious anticipation I want to say to the Methodists of Mississippi and Louisiana that they have one of the best papers published by our Church and that its Editor is one of the safest and most capable leaders among us. Success to the Advocate and blessings upon you, Doctor, in your contention for the truth and in your loyal stand for the rights and interests of Southern Methodism!

Perhaps the brethren in the Mississippi Conference will read with some degree of interest an account of our work here. Santa Ana is a splendid little city with a population of about 12,000 right in the heart of the orange, walnut, lemon, and apricot country. We have no saloons to blight and curse our people and the town is remarkably free from lawlessness of every kind. The twenty-eight churches, eight excellent public schools, and other benevolent institutions in Santa Ana indicate the intelligence and moral character of these people. Just eight miles away is the mighty Pacific whose beaches at this time of the year are thronged with thousands of people. We are connected with the coast cities by *both* steam and electric railways and several public automobile lines. Santa Ana has a large Southern population. There are quite a number of Mississippians here and I am glad to say that no one of them casts a reflection upon the Great Old State. The City Attorney is a Mississipian and a Confederate soldier. This is one of the strongest points of Southern Methodism on the Pacific coast. We have 425 members here and we would be much stronger than we are if all the Southern Methodists who have come to Santa Ana had been true to their own Church. Because of the greater numerical strength, superior prestige, and popularity of the M. E. Church in this country, many of our people have gone, and are still going, to that Church. I shall have more to say of this feature of our work out here in my next letter.

Our house of worship here is a brick building, thoroughly modern in architecture and arrangement. It represents an expenditure of $30,000. The organ cost $3000 and the pews and other furniture are first-class. Our parsonage is an eight-room, two-story building on an adjoining lot. It is splendidly furnished and is valued at $4500. There is no indebtedness on this property. Both buildings are in good condition and well insured. The pastor is not responsible for any of the business affairs of the church, as the stewards manage all the finances, etc. All of this indicates that the Official Board is composed of up-to-date business men. This church and the one at Fernwood, Miss., are the only churches I have ever served where the pastor did not have to get out and hustle up the Conference collections and all other finances of the church except his salary. May their number multiply until the laymen throughout the Church shall relieve their pastors of all responsibility for the finances of the church! It ought so to be.

We run all the machinery of Methodism here. Our Sunday school is thoroughly organized and is up-to-date in all the departments of work. The Epworth Leagues and Missionary Societies are doing splendid work, and the congregations at the preaching services have been good all the year. We have had 60 accessions to the Church since Conference, which is more than twice the number received during the two preceding years. The pastor's salary is $1500. The congregation paid for, all purposes last year $6250.

Now, in my imagination, I can hear the brethren in the Mississippi Conference saying, "Scarborough is delightfully situated." In many respects I am, but in others I am not. Life out here is awfully strenuous, with everybody. The preachers have to work like Trojans three hundred and sixty-five days in the year, and a great portion of nearly every night. The pastor of the Baptist Church here said to me some time ago: "I have to do three times as much work here to accomplish the same results that I did back East." That has been my experience exactly. If I ever return to my native State and home Conference it will be because of my physical inability to keep up with these fast, restless people and do the work of a pastor in this field of many problems and trying difficulties. My advice to all of the brethren back East who are doing well and who do not need to come West for their health is to stay where they are. If you have but little domestic responsibility resting upon you and have a burning zeal to do missionary work for our Lord, there is no place in the world where you are needed more than out here in the great West.

Now, Mr. Editor, I fear that I have already written too much for one letter. If you see fit to publish this, I will be more considerate of your forbearance in the future.

Yours in the Master's work,
D. SCARBOROUGH.
Santa Ana, Calif.

BOOKS FOR SALE.

I own a set of books entitled, "Footsteps of the Man of Galilee," in 4 volumes. The set is a practical self-interpreting Bible, with maps, helps, and a running comment on each chapter in the Bible. It is just the book for a busy Sunday school worker, an exhorter, or layman. The books are profusely illustrated. I paid $21 for the set, but am willing to make a sacrifice, because I want to turn the money into other books that I need worse than this set. Let me hear from you, if you want to consider my offer. W. A. Mangum, 361 Champagne Street, Baton Rouge, La.

MEMORIAL RESOLUTIONS.

Wheras, God in his all-wise providence has taken from our midst our beloved sister, Grace Strong; and whereas, Sister Strong was a member of our Woman's Home Mission Society, having served as Secretary, and one whose Christian life should be an inspiration to us all, but whose death has saddened the hearts of this Society and all who knew her; therefore, be it resolved:

1. That our Woman's Home Mission Society has lost one of its most faithful and earnest members—one who was a true example of Christian character, always ready and willing to do whatever she could for her Master, and whose life and influence were worthy of emulation by every one.

2. That we extend to the entire family our heart-felt sympathy in the death of this loved one, and while not being able always to understand God's dealings with us, we can be assured by his promise that he doeth all things well; and may we by faith bow in humble submission and say, "Thy will and not mine be done."

3. That a copy of these resolutions be sent to the family; and that they be published in The New Orleans Christian Advocate, The Louisiana Sun, the Southern Vindicator, and spread upon the minutes of this meeting.

Signed by: Mrs. Ada Hamilton, Mrs. J. T. Felker, Mrs. J. D. King, Committee.

WHITWORTH COLLEGE
BROOKHAVEN, MISS.

Next session begins September 16. It is important that each student reach the College September 15. Class work will begin September 18.

Miss Mary Ellis, daughter of Rev. H. M. Ellis, won the medal in the Piano Contest at the Crystal Springs Chautauqua, July 29, 1913. Miss Ellis is a pupil of Miss McVoy. Mr. and Mrs. W. M. Meek, of Lexington, Miss., send the following testimonial:

"July 22, 1913.

"It gives us great pleasure to express our approbation and appreciation of Whitworth College; also our entire satisfaction with the development of our daughter while pursuing her studies there; especially the work done by her, while finishing a course in piano, under the tutelage of Miss Lois Cooper, who by the way, we consider one of the best teachers in the South, and from whom she received her diploma this year.

"In our opinion, the parents of Mississippi need look no further for the very best advantages for their daughters.

"MR. AND MRS. W. M. MEEK."

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Miss Lois Wadsworth Cooper, A. B., M. B.—Whitworth College, Cincinnati Conservatory; graduate pupil of Theodore Bohlman—Piano.

Miss Courtney McLaurin Rauch, A. B. M. B., Whitworth College—Piano.

Miss Lucy Irwin Shannon, pupil of M. Leftwich Rawlings, Nashville, and J. Harry Wheeler, New York City, and Chas. Washburn, Chautauqua, N. Y.—Teacher of Voice and Piano.

Miss Sara Stout, Buford College, Nashville, Tennessee; Cincinnati Conservatory; Pupil of Albert Berne in Piano and of Geo. A. Leighton in Harmony—Piano, Harmony and Musical History.

Miss Grace Lane—Tutor.

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TWENTY-SECOND SESSION BEGINS SEPTEMBER 17TH, 1913.

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DR. J. M. WEEMS.

(Resolutions adopted by the Third Quarterly Conference of the First Methodist Church, Laurel, Miss., August 11, 1913.)

Whereas, by the dispensation of our Divine Master, our late pastor and brother, Dr. J. M. Weems, has been removed from this world to receive the reward promised to those who are faithful to their trust; be it Resolved:

1. That the work done by Dr. Weems during his three and one half years' pastorate with us was one that endeared him to us with ties stronger and more sacred than those of this world, and that his influence, from precept and example, cannot be measured until time shall cease to be and the Book of Life is opened.

2. That from the time of his laying the corner-stone of this building, with the simple words, "In the name of God," until its completion a few weeks prior to his death, his entire wisdom, energy and zeal were lavishly expended upon the work, and the result we regard as a fitting memorial to his consecrated life work; and that while we grieve for our loss, we are grateful that he saw the work he had so earnestly planned so successfully completed.

3 That we tender to his sorrowing family our earnest sympathy, with the assurance that their loss is also ours.

4. That copies of these resolutions be spread upon the minutes of this Conference, sent to his family, and published in the New Orleans Christian Advocate.

FROM A NORTH MISSISSIPPI VETERAN.

Dear Brother Meek: The Tutwiler charge is in good shape. We have had two good meetings: one at Tutwiler, and the other at Cherry Hill. At Tutwiler the pastor did the preaching and Prof. I. N. Price, of Chattanooga, did the singing, with the help of a good choir and congregation. The solo work by Prof. Price was well done.

At Cherry Hill, Brother Ward, of Friar's Point, did the preaching. Say, did you know Ward is a fine preacher? Well, he is; any charge in the Conference would be pleased with Brother Ward.

Now listen! Two weeks ago at Tutwiler, at the close of the sermon, I concluded to exhort a bit, my subject being the New Orleans Advocate—one of the best edited papers in Southern Methodism, so say all worthy "brothers and fellows." Well, I held up a copy of my subject and said, "This is our paper, our Conference organ. Does it come to you once a week, bringing the news from all parts of the Conference and from the four winds—news religious and news secular? The price is no longer an objection, as I am instructed to offer you this paper for six months for 50 cents. How is that?' Won't you take it at that price? I think you will." The enclosed list is a part of the results of my exhortation; others will follow.

And now in conclusion, let me say, I stand pat with our good Bishops in their Vanderbilt contention. God bless them and the great Church they represent, and the Lord preserve the simple who are knocking them! Amen and Amen!

With best regards for yourself, our loyal editor, I am fraternally,

J. W. PRICE.

HIS LAMB.

The Buffalo News tells of a traveling man who, on his marriage, was given a month's vacation. He and his bride passed their honeymoon in a quiet summer resort.

One evening as they entered the dining room and sat down, as usual, in a secluded corner, the young husband noticed a good customer at the table near by.

"Say, dearest," he whispered, "there's Mr. Jones over there. You won't mind if I go over and dine with him, will you? Think how fine it will be if I get back from my wedding trip with a smashing big order."

The little bride agreed rather ruefully. Her traveling man hurried over to Jones, shook hands with him and ordered his dinner, which included roast lamb. Then he began to talk business.

He talked so earnestly and at such length that he didn't notice when the waiter removed his meat dishes and placed a desert before him. Then suddenly he looked down at his plate.

"Why," he exclaimed, "where's my lamb?"

A little voice in the corner piped out, "Here I am, dear!"

THE ADVOCATE COMMENDED.

Dear Doctor Meek: I am taking this opportunity to express my very high appreciation of the way in which you are taking care of the Kirkland-Carnegie matter. It comes with a degree of refreshment difficult to express to realize in the weekly visits of the dear old home paper the very feelings and convictions expressed that one would gladly voice himself, only in, doubtless, very much better form and stronger statement. You vented my own feelings when you stated in the issue of the 14th inst. that the cause of the majority Trustees couldn't carry a District in all Southern Methodism. And this is not the only thing that is to be said to the great credit of the New Orleans Christian Advocate. It has always ranked among the leaders in Christian journalism in things doctrinal, experimental and ecclesiastical, and it has done so no less under the present administration. Blessings on you!

W. L. ANDERSON.

Martha, Okla., Aug. 16, 1913.

RESOLUTIONS OF RESPECT.

The Committee appointed by the Woman's Home Mission Society of the M. E. Church, South, of Poplarville, Miss., to draft resolutions concerning the death of our sister, friend and co-worker, Mrs. Elizabeth Ansley, offer the following:

Resolved, 1. That we bow in submission to our Heavenly Father's will in the removal of our sister from our midst, for, being assured of her sweet Christian life, we feel that our loss is her gain.

2. That the sympathy of this Society be extended to the family of the deceased in this their sad bereavement.

3. That the secretary be instructed to spread a copy of these resolutions on the minutes, and send a copy to the Free Press, and one to the New Orleans Christian Advocate for publication, and that a copy be sent to the family of the decased.

Signed by: Mrs. M. A. Guice, Mrs. C. H. Hyde.

AN UNANSWERABLE ARGUMENT.

"I hear lots of talk 'bout de women folks votin'," said the old colored brother, "but I ain't takin' no stock in it. Dey ain't no mention of Eve ever tellin' Adam dat she wanter to go to de polls an' vote. No; she stayed home, she did, mindin' de chillun' and darnin' Adam's sox."

"Hol' on dar," cried a brother in the congregation. Adam didn't wear no sox, an' dar wuz no darnin' needles in his day an' time, an' de only polls dar wuz fishin poles."

But the old man was equal to the emergency. He said:

"You talks lak one er de foolish brotherins. Ef Eve didn't have a needle how come she sewed dem fig leaves an' made a dress? An' ef dar wuz no politics in dat time, what wus de Devil doin' dar?

MARRIED.

At the residence of the bride's father, Mr. D. E. Kelly, near Gloster, Miss., on June 14, 1913, by Rev. D. E. Kelly, brother of the bride, assisted by Rev. L. Roberts, an old friend, Mr. MARVIN PETTY and Miss PEARL KELLY.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 60—No. 36. "Prove All Things: Hold Fast That which is Good." Whole No. 3002.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 4, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

MISSIONARIES MUCH DISTURBED IN MEXICO.

President Wilson's advice to all citizens of the United States who are in Mexico to leave is disturbing very much the mission work of the various Protestant denominations that are operating in that country. Dr. John W. Butler, superintendent of the Mission of the Methodist Episcopal Church in Mexico, sent the General Board of that denomination a few days since the following message: "Washington instructions for American exodus much resented by colony. The reasons given appear inadequate. Union mission conference representing four Churches objects to ejection from undisturbed territory. What does the Board recommend in the present emergency?"

Similar dispatches were received by other Mission Boards, and after a conference among themselves and communicating with Mr. Bryan, the Secretary of State, the Northern Presbyterian, Methodist Episcopal, and some of the other Boards sent to the missionaries in Mexico the following reply to their inquiries: "While cautioning prudence, we leave it to the Missions to decide the question of policy in the premises. It is our judgment that the women and children should be recalled to places of safety. Let men use discretion, avoid risk, keep in touch with the United States' representatives, and register property."

We infer, however, from a dispatch sent out from Nashville on August 30 that the Southern Methodist Church has not seen fit to concur in this policy. The message referred to is, in part, as follows: "In line with President Wilson's recent message, the Mission Board of the M. E. Church, South, has ordered its missionaries out of Mexico. Telegrams to this effect have ben sent to the six missionary centers. * * * A number of the missionaries have replied asking to be allowed to remain. No action has been taken on such requests. The Southern Presbyterian Board has not yet issued orders."

The following is the estimate of the number of workers that the leading denominations have in Mexico (this does not include the families of missionaries): Northern Presbyterian, 15; Methodist Episcopal, 60; Southern Presbyterian, 11 (only 5 are at present in the field); Southern Methodist, 46, of whom 21 are now away. Many of these missionaries are engaged in school work, and it will be especially regrettable if these institutions of learning have to close down. Such a result would probably strike them a blow from which they would not recover in several years.

With our meager knowledge of Mexican affairs, we have little disposition to criticise our Government for the course which it has pursued in the management of our relations with that unfortunate country. War is an unspeakable calamity, and everything that is consistent with self-respect and honor should be done to avoid it. There is, however, quite a widespread feeling in the United States that the policy of the present administration in dealing with foreign powers has been lacking in vigor and firmness. Whether this is true, we shall not presume to say. But it is doubtless a fact that a nation that establishes a reputation for being slow in guarding its rights will find them often encroached upon.

THE METHODISTS AND ROMAN CATHOLICS.

All dependable religious statistics show the Roman Catholic and Methodist to be the two foremost religious denominations in the United States. The former is chiefly an urban, and the latter chiefly a rural Church. Because of its way of estimating its membership the Catholic Church is commonly regarded as much the stronger of the two, but that this is true is by no means certain when the calculation as to numerical strength is made upon the same basis. Upon this point we quote from a recent issue of The Christian Guardian, of Toronto, Canada:

"Dr. H. K. Carroll, of the Methodist Episcopal Church, and the Secretary of Ecumenical Methodism in the Western Section, is recognized as one of the leading authorities on religious statistics in the world. Many times he has rendered the Churches incalculable service by his careful compilations, and not least so is an article which he contributes to the current number of the Methodist Review, making a numerical comparison between the Roman Catholic Church and the Methodist Churches in the United States. Dr. Carroll, of course, calls attention to the fact that the Roman Catholic Church keeps no record of communicants, but reports according to population, and then always in round numbers, never giving anything under the thousands. Unifying the methods of compilation as well as he can, Dr. Carroll makes the following statements covering the United States proper, Alaska and Hawaii: 'Methodism, not including the two bodies of United Brethren and the two bodies of the Evangelical Association—all of which are thoroughly Methodistic—has in the territory covered by the foregoing comparison, 6,865,258 communicants. Multiplying this number by three, we have as a result a Methodist population of 20,595,774 to compare with the Roman Catholic population of 15,207,776. In other words, the Methodist population in the United States exceeds that of the Roman Catholic Church by 5,387,998. If every sixth person is, by this showing, a Roman Catholic by confession or preference, every fourth person is a Methodist by confession or preference.' Dr. Carroll points out that the Roman Catholic Church had received by immigration during the decade that ended with 1910, by the most conservative estimate, upward of two million and a half people of Roman Catholic leanings whom it counted in its fellowship, whether they definitely so related themselves or not. There is a wide divergence between the Roman Catholic figurs as sometimes given, and as furnished by Dr. Carroll. He is, however, everywhere recognized as an authority."

DR. GLADDEN ON THE VIRGIN BIRTH.

Dr. Washington Gladden, who preached the Commencement sermon at Vanderbilt University last June, and was one of the lecturers at the Vanderbilt Biblical Institute, though an eminent minister in the Congregational Church and an author of distinction, can by no means be regarded as thoroughly orthodox. A sample of his liberalism is seen in the following quotation dealing with the virgin birth of Christ, which is from his "Present Day Theology.":

"It is not disputed that the life of Jesus was sustained in the same way that our lives are sustained. Food and drink and sleep and exercise were as needful for him as for us. He claimed no exemption from the common experience of humanity in the maintenance of his life. He would not have been the Savior that he is, if he had not shared with us all these human experiences—if he had not known what it was to be hungry and cold and weary. And I confess that I should be glad to know that he was one with us in the origin of his life as well as in the maintenance of it. It seems to me that this idea of the virgin birth tends to throw some discredit upon the sacredness of marriage, which is a tendency to be deprecated. At all events I protest against making any man a heretic because he believes that Mary told the truth when she said to Jesus in the temple, 'Thy father and I have sought thee sorrowing.' The truth is that nothing is added to the moral greatness of Christ by insisting on this doctrine, and nothing subtracted from his essential divinity by the belief that he entered the world in a way that God has sanctified for all his children; and all disputation about the subject is not only unprofitable but unseemly."

It must be admitted that Dr. Gladden here states his cause with great adroitness and in about as favorable a light as is possible. We do not think, however, that his point that the miraculous birth of the Savior tends to discredit marriage is well taken. The incarnation was to be a unique and unparalleled event and there is nothing incongruous in the view that extraordinary means were used in its accomplishment. On the contrary, if a perfect and supernatural Being was to be brought into existence, something other than the ordinary processes of generation would seem to be necessary to effect that result.

It is, of course, possible that God might have brought about the incarnation by some other method than that of the virgin birth, but two of the Gospels expressly state that this was the plan which he adopted. It was also foretold in the Messianic prophecies. Thus it will be seen that Dr. Gladden's effort to repudiate the virgin birth amounts to nothing more or less than an attempt to invalidate and cast aside some important portions of the canonical Scriptures. But so small a thing as this does not trouble the liberal theologians of this day very much. Indeed, the talk of exalting Christ, while discrediting the divine revelation which testifies of him, is one of their most outstanding characteristics. They apparently think it is entirely proper to ignore utterly any part of the Bible that does not harmonize with the theories that they adjudge to be rational and plausible. A religion whittled down to fit the finite understanding is what they are striving for. But the strange thing is why Methodists who claim to be sound in faith should call upon such men to instruct our young ministers in theology.

UNPUBLISHED POEM BY THACKERAY.

Herewith appears an unpublished poem by Thackeray which has been discovered comparatively recently by Mrs. Ritchie. It is a nearly perfect rendering of Beranger's famous verses and is entitled "A Castaway:"

A castaway on this great earth,
A sickly child of humble birth,
And homely feature.
Before me rushed the swift and strong,
I thought to perish in the throng,
Poor puny creature.
Then crying in my loneliness,
I prayed that Heaven in my distress
Some aid would bring.
And pitying my misery,
My guardian angel, said he,
Sing, poet, sing!
Since then my grief is not so sharp,
I know my lot and tune my harp
And chant my ditty.
And kindly voices cheer the bard,
And gentle hearts his song reward
With love, and pity.

—From the Atlantic Monthly.

METHODISM SIXTY YEARS AGO AND METHODISM TO-DAY.

By Rev. Samuel Jackson.

(An extract from an address delivered at a recent meeting of the Veterans of the Cross at Bedford, Mass.)

In the bygone years more dependence was placed on the agency of the Holy Spirit in the work of regeneration than is the case to-day. The presence of the Spirit was constantly emphasized and insisted on as the "sine qua non," without which all preaching was vain, and all prayer was vain, and every effort hopeless of results. You might have every other equipment but that, intellectual, musical, moral; but without the Divine Spirit to inspire, energize and convict, you would be weak as water, and be as men beating the air. But with His presence, His baptism of grace and spiritual power, the weakest and most unpromising instrumentalities become mighty through God, overcoming the prejudices of men, pulling down the strongholds of sin, and changing, transforming, the chief of sinners into saints of God. An illustration of what the Spirit can do you have in the case of the day of Pentecost, in the quickening and enlightening of the disciples, who, up to that day, were as timorous as hares, afraid of their own shadows, and incapable of comprehending the teachings of Jesus, but who when baptized by this Spirit were bold as lions, and preached the doctrine of a crucified Christ with such convincing power that thousands of Jews were converted to the faith. How much Paul made of this Spirit his epistles show. And it was the main reliance of the Methodist preacher sixty years ago.

Does this doctrine have to-day in the pulpit and in the prayer meeting this old-time prominence and pre-eminence? Is it emphasized now as then as the one thing absolutely necessary in the conviction and conversion of men, and in their upbuilding in the spiritual life? How often now do you hear from the pulpit discourses elevating it to the place where Jesus enthroned it as the spiritual dynamic which alone could shatter the works of darkness, and usher in the kingdom of God in the earth? Its presence makes both the Church and the individual invincible; its absence is fatal to faith. I mean to say that the Holy Spirit is not as much in evidence to-day in the services of the Church as sixty years ago. Disciples to-day, many of them, if they were asked if they had received the Holy Ghost when they believed, could answer as truthfully as did John's disciples, "We have not so much as heard that there was any Holy Ghost." The Church has everything else that is requisite. There is the train complete. The engine, the fuel, the boiler, the cars, the crew, are all there. But the train does not move. It stands still. There is no motion whatever. What is the matter? There is no fire. Start that, and immediately there is life. You have got the power, and at once there is motion, and speed that is irresistible. That classic little work of William Arthur, "The Tongue of Fire," uses this figure with great effect. It is in this spiritual power that modern Methodism is deficient. This is what is wanting in our worship to-day—the celestial fire, the Divine breath, the invisible presence, the Holy Spirit. Call it what you will, it is the one reality, without which worship is a desert waste, and with which it is a fountain of life.

Sixty years ago the working machinery of the Church was much more simple and more easily operated than it is to-day, and the results achieved in the conversion of souls were greater. The only church organizations, aside from the Church itself, were the Sunday school and the Ladies' Aid. The Church and the minister then had a clear field for their operations, and their minds were unhampered by side issues.

Now the Church is encumbered with machinery as complex as that in Ezekiel's vision—wheel within wheel, each independent of the other, and of diverse character, the multiplication of which is quadrennially increasing, varying in number from half a dozen to a dozen or more, each insistent on recognition, and the rumbling of all together confusing and distracting, interfering seriously with the prosecution of the legitimate work of the ministry. A friend of mine in a distant State writes that in his Church, which is a very large one, are twenty-two distinct and separate organizations, local and general, small and large, male and female, and for all ages, the oversight of which is largely thrown on the pastor, and he says: "You can imagine how the minister is handicapped in his work." A few years ago one of our ablest ministers asked of the Conference a retired relation. Soon after, I asked him why he took such a step when he was physically and mentally well equipped for a dozen more years of active service. He told me that while he could preach and do all the pastoral work with more satisfaction to himself than ever before, yet there had sprung up so many different societies in the Church, each claiming his attention, so as to tax him beyond the measure of his strength, that he felt he could not give as much time to his legitimate work as it called for and should have. These organizations, praiseworthy in themselves and in their purposes, nevertheless crowd into the background what is really the one mission of the Church—that of converting men by the knowledge of the truth.

Another difference between Methodism sixty years ago and Methodism to-day, and the last I shall consider, is that then pastoral visiting was considered as much a part of the minister's work as was preaching, and as necessary to the largest success. The general plan was to visit the homes of the people quarterly, and as often between as special cases called for. And these visits were helpful to both pastor and people—to the pastor in giving a more intimate acquaintance with the people, with their needs, their circumstances and peculiarities; and to the people in arousing a deeper interest in the minister, and insuring a larger attendance upon his ministry. And such faithful pastoral work was not only no hindrance to the minister in the preparation of his sermons, but it was an inspiration that helped him to do better work in the pulpit. I have in mind several brethren who have passed away, of whom it has been said that their marked success as ministers was due more to their pastoral work than it was to their preaching. We have men among us now of whom the same remark can be made. Indeed, I will mention one name, J. O. Peck.

This practice, however, is now falling into disuse. More preachers than I have fingers on both hands have told me that they don't believe in going from house to house to call upon their people, and make no calls at all excepting as they are sent for. They say that their place is in the study, and that their value will appear in the pulpit. Yet from what I have heard about such ministers, it would seem as if their preaching was not of such a superior character as to attract large congregations. A lady sent me a few weeks ago a church calendar of recent date, containing this standing notice: "Persons desiring a pastoral call will fill out the following, and hand it to an usher or place it on the collection plate." And there follows a space for their address, and the reason why they wish the pastor to call. This is very unlike the old custom, and I am convinced that ministers who have adopted this method are making a very great mistake. Men known by name to all of us, who have been signally successful in leading scores and hundreds of people into their Churches in every charge they had, attribute their success to direct personal approach at the homes and places of business of their people.

Any one familiar with Methodism ten years ago cannot fail to be startled by the changes presented to-day. If one of the older preachers of that day could return to the earth now, he would not recognize the Methodism of to-day, so different is it from that of the past in regard to many features, and especially those features that distinguish Methodism from other Christian bodies. Time would fail me to specify these changes at length, and I will make only brief mention of them in closing. The question uppermost is: "Are they in the line of progress, or are they reactionary?" To be sure we are told that the times have changed, and we must adapt ourselves to these changes. Yes—but let me ask a few questions:

How about our itinerancy—that which was the corner-stone or basic feature of our polity? That really received a crushing blow when the time limit was removed a few years ago, practically constituting two classes of ministers among us where previously there had been but one—a settled ministry for comparatively a few, an itinerant ministry for the majority and less favored ones. To what will that lead as years go by?

What shall we say of the class-meeting, and the reasons for its extinction? For extinct it certainly is. What a great purpose the class-meeting served in the training of converts and in the general edification of the people religiously and socially!

Where has the love-feast gone, and why has it been given up? What a source of rich content it was to Methodists two generations ago! True, each Annual Conference holds a love-feast on the Sunday morning of its session, but the old spirit seems to have vanished from them.

And, what of the watch-night services that used to bring us so close in thought to eternity, so impressive and solemn, and yet so joyous in the emotions produced?

And have you forgotten, can you forget, the spiritual power, the religious forvor, that used to be the usual accompaniments of all the religious services of those days? No one was afraid to shout, and no one was disturbed when "Glory" and "Hallelujah" rang out from lips inspired by the love of God.

And then, too, what singing they used to have in those days! They sang enthusiastically. They sang with the spirit. They sang heartily, spontaneously, and independently of all instrumental music.

But all those features that were peculiar to Methodism, and helped to make Methodism distinct from all other denominations, and entered so largely into the building up of Methodism to the front rank of Christian Churches, have been gradually disappearing until scarcely any traces of them remain. And why? For a similar reason as led the Israelites to demand a monarchical form of government so that they would be like the nations around them. We know the result in the case of the Israelites. So Methodists wanted to be like other Christian bodies. And they have succeeded by dropping those features that really constituted their grandeur and glory, but at the expense of their vitality and power. I may be mistaken, but I think that the slogan of the Church should be: "Back to primitive Methodism; back to the fathers; back to primitive Christianity; back to Jesus Himself.'"—From Zion's Herald.

SOME OBSERVATIONS AND REFLECTIONS.

By Rev. H. G. Roberts.

Doctor: I beg pardon for asking so soon for more space in the columns of the Advocate. I realize that there are more than four hundred preachers, to say nothing of the laymen, within the territory of our Conference organ, and of course one cannot expect very much space. Besides, I have always felt, and still feel, like it would be more becoming and much more edifying for me to read what others write than for me to attempt to write myself. But, inasmuch as I am laboring under certain conclusions that are so entirely averse to the more optimistic minds of our Church, I shall, with your permission, commit some of my thoughts to the public, hoping to be corrected as to any erroneous idea which I may be holding.

The present spiritual state of the Church, and how to obtain the highest results in our ministry, are questions that have for the last two or three years caused me much serious reflection and prayer. About the time I was entering the ministry, the presiding Bishop asked all the members of the Conference who realized that God had honored their efforts with the conversion of sinners to stand. To the surprise of many, one of the eldest and ablest men of the Conference failed to stand. Upon being asked his reason for not standing, he said that it was not for him to know the results of his ministry. I consoled myself by holding to that brother's position for the first five years of my ministry, believing it was my duty to preach the gospel and not to bother about the results. This position fails to satisfy me any longer.

Some of our laymen tell us "not to be alarmed; that we have more and better church buildings, and more members, etc., than we have ever had before." Yet the spirit of worldliness in the Church is manifest; but few of our laymen pray in public or hold family worship, and the genuine conversions under our ministry are comparatively few, indeed. And what is worse still, there is a disposition upon the part of some of our own people, officials as well as others, to discourage the ministry in proclaiming the whole gospel. That some of our preachers wink at these things, and occasionally one publicly insists that some forms of evil are necessary and educative, is enough to make heaven blush with pity and shame. I have a few times noticed in the society notes of our secular papers where a son or a daughter of some of our Methodist preachers had won the first prize at progressive rook. It is even reported that one of the presiding elders asked another if he thought a certain pastor's wife was capable of taking her place in society in a certain prominent charge.

Now, Doctor, it does seem that there is a lost chord somewhere. It is said that there is a lost chord in music, and that the lost chord is the spirit of religion. Is it possible that this is the case with our ministry?

Suppose we call Ezekiel, that mighty prophet of God, upon the scene. His vision of the valley of dry bones is very significant. We read that these bones were very many and that they were very dry. "And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. And he said unto me prophesy and say: Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you and ye shall live;........and ye shall know that I am the Lord." So here we see that the Church had at this early day drifted into a deplorable condition. It is evident that the spiritual state of the Church all through the ages has ebbed and flowed, and doubtless will continue to do so until the end of the world. It is also evident that God has always come to her rescue in the time of need. God is not dead, but is the same yesterday, to-day and forever. Rationalism teaches us, however, that God in the beginning placed his creation under fixed laws and left it and does not watch over it any more. But Ezekiel teaches us that God can cause these bones to live.

There are those, and they are many, who contend that the Church should not attempt to correct the lives of men. And it is likely that some of our young preachers get this idea instilled into their minds while preparing for their life-work. I have lying before me a text-book that is being used by some of our best colleges, and it is surprising to see in it so much that is antagonistic to the Word of God. The book in question is Dealy's Sociology. On page 146, Mr. Dealy ridicules the Church for "laying down rules for human conduct, and arguing that in so doing it acted by divine authority;" and adds that "philosophy and science defend their right to promulgate their conclusions, even though they are at variance with theological teaching. Educational systems refuse longer to be subordinated to religious dogmas." According to Mr. Dealy, God has had but little to do with this world. Time and evolution will right all wrongs. We as a Church need not bother. Mr. Dealy dwells extensively on man's animal ancestry, and quotes Lester F. Ward, page 191, as saying that "the human race is supposed to have existed a quarter of a million years; that it has been conscious of its existence about 10,000 years, and really alive as psychic beings less than 5,000 years." How is that for a text-book for our preacher boys, as well as other boys, to study in a Methodist college? We need not be surprised at our people departing from the faith of our fathers, when our educational system so completely counts God out. To many of our people, God occupies a very insignificant relation to the affairs of this world. The Literary Digest reports Rev. Geo. R. Wallace, a minister of Toledo, Ohio, as sending out letters to 120 of the most prominent business men of that city, inquiring into their faith regarding the existence of God. Practically all believed in his existence, but did not believe in his personality. Mr. Wallace says that those who believed in God as our Father were very few. Is it possible that the ministry and the religious press, as well as our colleges, are responsible for such a dearth? Some men would have us believe that science is all fact and that religion is only fancy.

That the above conditions exist in our pulpits, in the pew and in our colleges cannot be denied. What then is the remedy? "Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered?" (Jer. 8, 22.)

Crenshaw, Miss.

BISHOP HOSS' VOLUME.

By H. M. Du Bose, D. D.

He is more than a genius whose words in judgment of the events and concerns of yesterday are found to be the oracles of to-day. "Methodist Fraternity And Federation," a volume containing seven addresses by Bishop Hoss, delivered on as many important and epochal occasions in the history of world-wide Methodism, during the past twenty years, illustrates the prescience of sound conviction and wise judgment. These addresses had already been accepted as establishing safe and notable precedents in the matters discussed in them, but in the permanent form of the present publication, in which they assume a logical alignment, they are worthy to be accepted and put into a long use as "State Papers" of Methodism.

In the first place, it is noteworthy that the three principal of these addresses were delivered successively before the General Conference of the Methodist Church of Canada, the General Conference of the Methodist Episcopal Church in the United States of America, and the Conference of the British Wesleyan Connection. What other Methodist ever discharged a succession of tasks so full of ambassadorial responsibility and opportunity? And none has, at any time, been set in the families of Wesleyanism who could have more effectively discharged the commission.

The seven addresses of the volume are named as follows, in the table of contents: "Greetings to Our Canadian Kinsfolk;" "Salutations to Our Twin Sister of the North;" "A Message to the Mother Church of Methodism;" "The Religious Newspaper;" "The New Demand Upon Methodist Authorship;" "At the Gathering of the Tribes;" "Some Conditions of Organic Union." Four of these addresses—the Messages to the Canadian and "Northern" Churches, and the papers on Methodist journalism and authorship were delivered prior to the author's election to the episcopacy, the one on journalism being heard at the Ecumenical Conference at Washington City in 1891 and the one on authorship at the Ecumenical Conference in London, in 1901. "The Message to the Mother Church of Methodism" was the regular fraternal address from our Church, delivered before the Wesleyan Conference, at Sheffield, England, in 1903, the year after the messenger's election to the episcopacy. "At the Gathering of the Tribes," was the address of welcome delivered at the Ecumenical Conference held in Toronto, in 1911, while "Some Conditions of Organic Union" was delivered at a meeting of the Joint Commission on Federation and Union, in Baltimore, in November, 1911.

Although these addresses were prepared and delivered under widely varying conditions, and some of them widely separated periods, they reveal a unity of thought, a continuity of conviction, and a persistence of the historic and prophetic sense to an extraordinary degree. In a general way, they treat of Ecumenical Methodist relations, of the wider problems of Wesleyanism, of Methodist faith and thought in their current and crucial aspects, of Methodist literature and authorship, and of the specifically American Methodist issues of federation and organic union.

One can see at a glance how much more effective these occasional and time-matured utterances are in developing the issues discussed, than could be a set discussion, however purposeful and spirited. The element of time is scarcely less essential to the successful solving of living problems than it is to the writing of history. Indeed, argumentation in vital questions is a species of history writing or recital. The volume under review testifies to the fact that the thought consistency of twenty years is a good manifestation of the consistency of a life time. Methodism is a phenomenon of history. It will be a perilous day for us, if those who are devoid of historic acumen and skill, are left to shape its destinies.

In what may be described as the Ecumenical drift of these addresses, are found many utterances which the younger men of our connection would do well to study, for they more than intimate conditions already forming against the sky-line of the future.

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Church News

Rev. John P. Lowry, the well known Arkansas evangelist, who has been quite unwell physically for several months, has recovered sufficiently to take up again his "loved employ." He has lately held a very successful meeting at Achille, Oklahoma.

* * *

Southern Methodism seems to be still forging forward in North Alabama. We notice that a $40,000 church will be dedicated at Prattville on November 30, and that a movement is under way to erect a $15,000 house of worship at Fairfield.

* * *

It is stated that over $300,000 has been pledged for the Representative Church at Washington City, and that of this amount $169,000 is already in hand. The erection of this urgently needed structure will mean much for Southern Methodism at the National Capital.

* * *

Dr. E. M. Bounds, who for many years had had a wide acquaintanceship throughout Southern Methodism, died at his home in Washington, Ga., on Sunday, August 24, at the advanced age of 78. At one time Dr. Bounds was Assistant Editor of the Nashville Christian Advocate.

* * *

On Sunday, September 14, the Northern and Southern Methodists of Maysville, Ky., will celebrate the centennial of the dedication of the first Methodist church erected in that city. Bishop David H. Moore and Bishop E. R. Hendrix are expected to be present and take part in the exercises.

* * *

Dr. H. M. Hamill, the accomplished Superintendent of the Sunday School Training work of the Methodist Episcopal Church, South, is now the Chaplain General of the United Confederate Veterans. Dr. Hamill scarcely looks as if he were old enough to have done service in the War between the States.

* * *

Dr. T. H. Lewis, of the Methodist Protestant Church, whose golden eloquence as an advocate of union among the Methodist bodies of the United States has won for him international fame, has lately announced his opposition to the proposed merging of his own denomination with the United Brethren. He asserts that the terms submitted are too one-sided, the Methodist Protestants being asked to do most of the surrendering.

* * *

According to the report of the statistical secretaries of the late World's Sunday School Conference at Zurich, Switzerland, the number of Protestant Sabbath schools in all lands is 297,866, a gain of 11,864 since 1910. The enrollment of these schools is 28,701,489, an increase since 1910 of 690,295. The Samoan Islands showed the largest percentage of growth; that of the United States and England was only moderately good. The figures from some countries were not complete.

* * *

Dr. Charles M. Sheldon in a letter to The Christian Herald declares that his alleged utterance concerning the need of a Protestant "confessional" was evolved out of a wholly different statement which he made. He says: "All I meant by the term was a regular opportunity offered by the pastor to his people to confide in him and pour out their troubles, in order to secure the help of such a close personal friendship. I had no thought of advocating a confessional like that of the Roman Catholics."

* * *

The Christian Observer, in referring to the Seventh Day Adventists, says: "This sect orignated in 1833 with William Miller, a fanatical student of prophecy, who claimed with absolute assurance that the year of the second coming of Christ was to be 1843. As that prophecy failed, it was laid to the miscalculation of the dates, set by prophecy, and repeated failures greatly diminished the number of the Millerites who at that time are said to have numbered 50,000 adherents. In 1855 they settled permanently at Battle Creek, Michigan, where their headquarters are to-day."

* * *

Bishop Hoss has begun his round of Conferences, having commenced with the Denver Conference, which met at Aztec, New Mexico, on August 28. Following this will come the Missouri Conference on September 3, the Southwest Missouri on September 17, and the St. Louis on Sept. 24. The Bishop is reported to be much improved in health, and it is thought that he will be able, with proper care, to stand this continuous strain of work, though naturally his friends will feel some solicitude concerning him, as this is his first attempt to render steady and active service since his physical breakdown about a year ago.

* * *

Bishop Lawrence, of the Massachusetts diocese of the Protestant Episcopal Church, and Rev. Arthur B. Papineau, rector of the Episcopal Church at Wayland, Mass., have each lately been sued by a woman residing in Wayland for refusing to administer the communion to her and alleged defamation of character. We notice that Bishop W. P. Thirkield, of the Methodist Episcopal Church, has also lately been sued by a colored preacher at Jackson, Miss., who gave as his reason that he had been dispossessed of his pastorate without being given an adequate opportunity to defend himself. We have observed that in such cases the authorities enforcing discipline are seldom at fault.

* * *

Rev. J. M. Glenn, the alert Editor of the Alabama Christian Advocate, has recently made a visit to Junaluska, N. C., and he gave last week in his paper a very interesting description of that attractive seat of the Southern Methodist Chautauqua and its environs. We think, however, that he has run some risk in picturing at such length the sunset scene that he viewed from the summit of the mountain. Can Brother Glenn have forgotten that a famous Congressman once won for the like of that a soubriquet which stuck to him through life? However, in that case the gentleman's initials co-operated in enforcing the suggestion upon the public mind; and the absence of this factor may save our esteemed confrere from a similar fate.

TO THE PREACHERS OF THE RUSTON DISTRICT.

Dear Brothers: You are now entering the last quarter of the annual race. You are entering with fair prospects of a good finish. So far as things material are concerned, we have had a good year. Some of us have left undone what we ought to have done ere this. There has been little accomplished in the matter of the "collections ordered by the Annual Conference." The ability of our people to pay these "debts of honor" has never been better in my knowledge. We have been abundantly blessed in "basket and in storehouse," and it behooves us, if we sustain our standing before God, not to be behindhand in these matters. Don't be afraid to press the Lord's claim against any man. The love that does not give is not the love that saves; so also the faith that does not permit giving, has no notice taken of it here or hereafter. What a person does for a cause or person is always the measure of his love for and devotion to that cause or person. The measure of the love is the value of the gift, and likewise the value of the gift is the measure of the love. This will always be true. God so loved that he gave. And what a gift! Yet nothing less than that gift could have measured his love. The greatest grace of the good news is liberality.

At this juncture I can not forbear to make a quotation from a great preacher upon this same subject: "Remember the saying: 'Scanty sowing, scanty harvest; plentiful sowing, plentiful harvest. Let every one give not grudgingly, or under compulsion; for God loves a cheerful giver. God has power to shower all kinds of blessings upon you, so that, having, under all circumstances and on all occasions, all that you can need, you may be able to shower all kinds of benefits upon others. (The Scripture says: 'He scattered broadcast, he gave to the poor; his righteousness continues for ever.' And he who supplies 'seed to the sower, and bread for eating', will supply you with seed, and cause it to increase, and will multiply the fruits of your righteousness.') Rich in all things yourselves, you will be able to show liberality, which, with our help, will cause thanksgiving to be offered to God. For the rendering of a public service such as this not only relieves the needs of your fellow-Christians, but also results in the offering to God of many a thanksgiving. Through the evidence afforded by the service thus rendered, you cause men to praise God for your fidelity to your profession of faith in the Good News of the Church, as well as for the liberality of your contributions for them and for all others. And they also, in their prayers for you, express their longing to see you, because of the surpassing love of God displayed toward you."

Read this letter to the churches, for there be many who will never hear of it if you do not. May the grace of God be with you.

Your fellow helper,
BRISCOE CARTER, P. E.

OUR LIBRARY TABLE.

Lights and Shadows of Seventy Years. By J. E. Godbey, D. D. The St. Louis Christian Advocate Company, St. Louis, Mo.

This is a most readable and entertaining book—a charmingly written autobiography of one who has had a long, varied, and useful life. The son of a Methodist minister, Dr. Godbey gives some most suggestive glimpses into the itinerancy in pioneer times. The memorable Civil War period and the trying years immediately following are touched upon in an interesting and informing manner. The author's career as a circuit rider, station preacher, presiding elder, editor, and college professor is briefly reviewed, and terse comments are made upon various persons and events. Being a man of virile intellect and of unusual insight into things, his reflections are always of a character to impress the reader. His style of writing is admirable in every respect. It gives us pleasure to commend heartily this meritorious volume to the public.

The Bible Champion (continuing the Bible Student and Teacher); Jay Benson Hamilton, D. D., Editor. The first number of this monthly made its appearance in August. It is published by the Bible League of North America, 86 Bible House, New York City. The editor is a distinguished minister of the Methodist Episcopal Church, who has lately taken up the gauge of battle against heretical teachings in that denomination. The avowed purpose of this periodical is to defend "the faith once delivered unto the saints." We think such a journal is urgently needed, and we are glad to note its establishment. The price of a year's subscription is $1, and of a single number, 15 cents. As a sample copy, the September issue, containing Dr. Luther F. Townsend's famous discussion of the Book of Jonah, may be had for 10 cents. We think our preachers would do well to subscribe for this magazine; besides the excellent reading matter which they would thus obtain, they would secure information as to where the best answers to the cavilings of the skeptics of this day, both inside and outside of the Church, may be had. Such knowledge is well-nigh indispensable to the minister who desires to keep abreast of the times and to safeguard his flock from the pernicious literature which is being scattered broadcast over the land.

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WILL OPEN SEPT. 17
R. H. WYNN, President

Secular News and Comment

By Rev. A. J. Gearheard.

The statistics issued by the Chamber of Commerce of the United States for the past year show that New Orleans ranks second as a port in this country, leading Galveston, Boston, and all other ports except New York.

* * *

The taxable property of the State of Louisiana increased $23,415,910 during the year ending June 30, according to the figures given out by the State Board of Equalization on August 28. It is said that more than $10,000,000 of this increase was in New Orleans.

* * *

Forty-one State Legislatures were in session during this year, and in thirty States laws were enacted for the prevention of the spread of tuberculosis. There was a total of $5,000,000 appropriated for prevention and research work in the interest of sufferers from the dreaded white plague.

* * *

Emperor William of Germany on August 23 made public the announcement that from now on he would not taste malt or vinous liquors of any kind. With the Kaiser of Germany a teetotaler, we hope the Germans may be encouraged to drink less beer. Drunken public officials are becoming less numerous, and we shall hail with joy the time when the American people will refuse to cast a vote for any man unless he is a total abstainer.

* * *

Mr. Wm. McGilvary, State Labor Commissioner, has found a law on the Louisiana statute books which makes it imperative that all mechanics employed to work on public buildings shall have paid their last poll tax assessment or be subjected to a fine, if they are laboring in a city of more than 10,000 population. The law referred to is Act 271. The object of the law is that no man may be privileged to profit by labor for the State who has not sufficient regard for his civic duties to pay his poll tax. Mr. McGilvary has issued a notice to all contractors in the State that the law will hereafter be rigidly enforced.

* * *

Governor Hall has called the Louisiana State Legislature to meet in special session on September 15. The principal object of this meeting is that the Assembly may give to the Governor the authority to call a Constitutional Convention. The condition that has made the calling of such a convention necessary is the fact that there exists a State debt of $11,000,000, for which bonds have been issued but which thus far remain unsold, with no prospect of buyers. The Governor believes that a Constitutional Convention will solve the problem by writing into the Constitution of the State such a clause as will enable him successfully to float a $11,000,000 bond issue.

* * *

Governor Samuel M. Ralston, of Indiana, on August 26 served notice to race track operators that he would enforce the anti-gambling laws of that State if he had to call out the State soldiers. That the Governor is the Chief Executive of the State is well known, and it is comforting to hear of one who has the courage to really execute the laws of his commonwealth, in spite of the negligence of local officials and so-called popular opinion. It is a matter of common knowledge that gamblers and saloonkeepers have no regard for law, and that it is by habitually breaking it they sustain themselves; yet public officials for the sake of votes wink at these violations in many places. What we need is more Governors of the Ralston type.

PERSONAL.

We regret to know that our long-time friend, Rev. G. W. Bachman, continues to be annoyed quite a good deal with an impaired eyesight. We are glad, however, to be informed that his physicians hold out to him the hope of some relief, which we trust may speedily come. Brother Bachman is one of the best Methodist historians in this section of the country, and the articles dealing with past times that he has been giving us in the Advocate have been both entertaining and instructive.

In a personal note to the Editor, Rev. W. S. Lagrone makes the following reference to his work at Greenville, Miss.: "We are moving along about as usual. We have been holding our Sunday evening services during the hot season on the lawn just behind the church, and this plan has proven quite a success. We had 250 chairs at the last service and nearly all of them were occupied. I am planning to begin my meeting here on the fourth Sunday in September. Brother Spragins and I will do the preaching, and Mr. I. N. Price will lead the singing. We need a great meeting, and there are some signs of its coming."

Rev. C. W. Crisler, pastor of the Main Street Church of Hattiesburg, will begin a series of revival services on October 19, with Rev. T. H. Dorsey, of Water Valley, Miss., to do the preaching, and Rev. O. C. Seevers, of Meridian, to conduct the singing. Brother Crisler received a young lady into the Church on profession of faith on Sunday, Aug. 24, and a prominent lumberman in the same manner at the prayer meeting on the Wednesday night preceding. Besides these, four young ladies have committed themselves to join within a few days. The prayer meeting on Wednesday evening, August 20, which was conducted by Judge J. M. Stevens, was an inspiration. The laymen are conducting these mid-week services, and are making them a great success.

Rev. J. D. Ellis, the faithful and alert chaplain of the Mississippi Penitentiary, recently published in The Issue an article expressing appreciation of the assistance given him by the Trustees of that institution in his work. These gentlemen, it will be remembered, have lately had their administration investigated and have been the subjects of a vigorous prosecution. We know nothing of the merits of this controversy, but it is to the credit of these officers that the Chaplain thinks that their management has been helpful to him in the performance of his duties. Brother Ellis has lately made an earnest plea for better facilities for religious work among the convicts in a a report to the Trustees. This, we hope to notice at some length in a later issue of the Advocate.

SOME GOOD MEETINGS.

Dear Doctor Meek: Since my last communication to the Advocate was written, it has been my great pleasure to assist in several revival campaigns, some of which were highly successful.

On August 3 we closed a most gracious meeting at Georgetown, Miss. In this meeting the interest was deep from the very beginning. Large congregations attended all the services and responded readily to the call of the Gospel. The church was revived and quite a class of converts were received into the Church on "profession of faith." Rev. J. V. Bennett is the pastor in this new and growing town, and he is not only in high favor with his people, but is making full proof of his ministry there. As an expression of their appreciation of him, the congregation, on the last night of the meeting, presented him with a sum of money with which to defray his expenses while on his vacation, which he spent with his family in Leake County. Brother Bennett is regarded by his parishioners as a splendid preacher and a diligent pastor.

From Georgetown we hastened, on Monday, Aug. 3, to the old and historic town of Benton, Miss., where we were booked to begin at 8 o'clock that evening. Here we had a really good meeting. The Spirit of the Lord was with us throughout, and a most enjoyable time was had. The stores all closed for the services, large crowds heard the Word as it was preached, and many were converted or reclaimed and a good class of converts was baptized by the pastor and received into the Church of Christ. An interesting feature of this meeting was the splendid "pounding" given the pastor's family.

Closing at Benton, with the service for men only, at 4 o'clock Sunday afternoon, I hastened over to old Midway, another appointment on the Benton charge, and, at night, took up the work which the pastor had begun at the morning hour. Here, as at Benton, the congregations were good and grew steadily until the end of the meeting, but owing to conditions which we could not control, we were unable, so far as immediate or visible results were concerned, to accomplish much good.

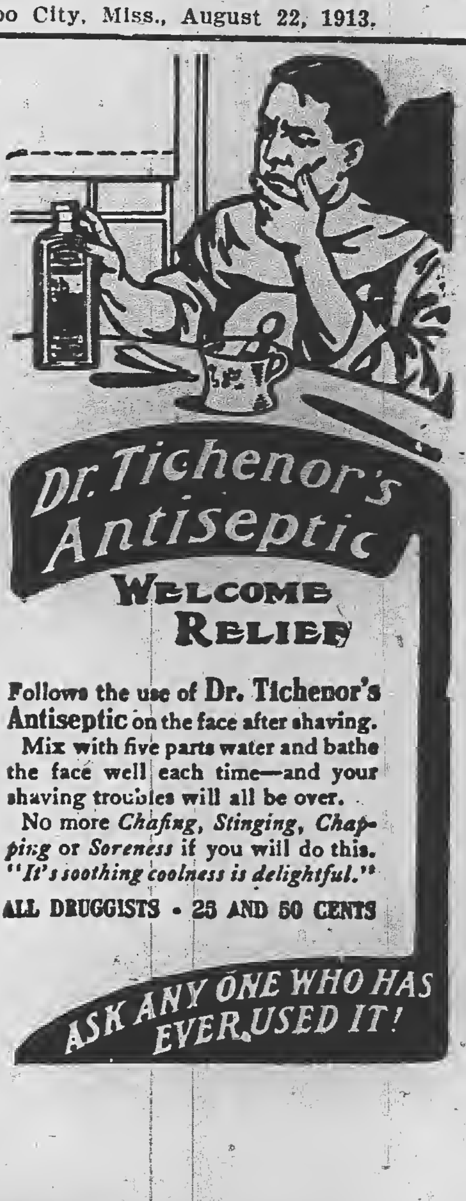
From Midway, by pre-arrangement, we went to Zeiglerville, also on the Benton Charge, where on the morning of the 17th we began what proved to be one of the most gracious meetings I have known of for many a day. The whole country, for miles around, was brought under the influence of the Gospel, and a real old-fashioned revival was realized. There were many reclamations and conversions, and a fine class of converts was baptized and received into the Church. It was particularly pleasant for the writer to labor with the good people of Zeiglerville. Twenty years ago, when a boy-preacher, he spent a most pleasant year with them as their pastor, forming many strong attachments, which all the years that have intervened have not dissipated or affected, unless they have served to deepen and strengthen them. The good people of Zeiglerville hold their pastor in high esteem, and as an expression thereof overhauled him the last night of the meeting and gave him a good "pounding," one good sister bringing with her a live pig which she offered upon the altar of her devotion to her spiritual teacher.

The pastor of this important charge is Rev. J. O. Ware (a nephew of our lamented brother, J. N. Ware), one of the most genial and lovable characters I have ever known. Brother Ware has been bringing things to pass on the Benton charge and will come up to Conference with a good report. Not only does he "give diligence to reading," to preaching "the Word," and looking well after the flock of God committed to his care, but he has wonderfully improved the material affairs of the charge. This is particularly true of the situation at Benton, where he has transformed both the parsonage and church, at a cost of several hundred dollars. Brother Ware is a "live wire" and will give a good account of himself in the coming years.

To-morrow I will be off for North Mississippi for a campaign. I am enclosing a list of subscribers for your most splendid paper, The Advocate.

T. J. NORSWORTHY.

Yazoo City, Miss., August 22, 1913.



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ASK ANY ONE WHO HAS EVER USED IT!

UNANSWERED APPEALS.

Some people do not understand why the Board of Missions is always complaining of the inadequacy of funds and asking for more. The extracts quoted below from recent letters from our missionaries will be a sufficient answer to any man whose heart responds to the inspiration of opportunity and the call of need.

"We are in the very midst of heathenism. It rolls like an ocean all around us. We cannot step out to our front gate without seeing a half-score of people who know absolutely nothing of our God and his Christ. If we walk a few blocks we see hundreds. There are 75,000 people in Sungkiang and only 250 Christians. There are more than a hundred heathen temples, and only three Christian churches. For 75,000 people there are only five ordained preachers. Oh, that the Church at home could but see the fields as we see them! 'The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest.'"—Rev. L. D. Patterson, Sungkiang, China.

"What opportunities! Would that I could sound it aloud from every housetop in the homeland! China's salvation is in the hands of the Christian Church. Will the Church fall in this day of her opportunity?"—Rev. John C. Hawk, Changchow, China.

"Since our last Conference more than a hundred people have joined the Church. There is a great stir and move in this land toward the Church of God. All of our chapels are entirely too small to meet the rapidly increasing needs. Do let our people know!"—Rev. J. L. Hendry, Huchow, China.

"We are turning patients away, all for lack of room, and I am averaging one major operation a day. I do not know what we are to do. We need our new doctor and new hospital at once."—Dr. John A. Snell, Soochow, China.

"In Japan there yet remain 25,000,000 wholly unevangelized farmers, 1,000,000 fishermen, 8,000,000 practically untouched business men, 743,000 factory employees, 300,000 Army and Navy men in active service, and a large body of students, who are still without God, and most of them know too little to be called in any sense evangelized."—Maud Bonnell, Kobe, Japan.

"In the villages in reach of Kyoto there are more than 200,000 people who have no one to give them the gospel. My heart is going out toward these people, but what am I and my small force 'among so many?' We pray and trust that the Lord will multiply the loaves as we hand them out to the people."—W. A. Davis, Kyoto, Japan.

"There isn't anything needing attention more than the villages, and there is almost nothing being done in them. I need a tent, a phonograph, a cornet, and a Japanese worker to assist me in this work. I simply must be placed in a position to do it, and you are the man for me. What do you say?"—Rev. T. W. B. Demaree, Matsuyama, Japan.

W. B. PINSON.

Nashville, Tenn.

SOME WORDS OF EXHORTATION.

To the Pastors and Official Members of the Lafayette District, Louisiana Conference:

Dear Brethren: The meeting of our Annual Conference draweth nigh. I have almost finished the third round of quarterly conferences. At most of the appointments successful revival meetings have been held. Numbers have been converted, many blessed, and a goodly number added to the Church; for all of which we render sincere praise to Him who giveth the increase.

In one thing, however, I notice we are far behind; up to date very little has been raised on the collections ordered by the Conference. It would surprise and perhaps tend to discourage you, should I turn to the record and give you the exact figures. I will not do it. It is sufficient to state that very little has been done. Suffer a word of exhortation from your little Elder who loves every one of you and wishes to see every one of you succeed. It is very difficult to make up lost time. Much I know can be accomplished on the "home stretch," but if you have not been running some from the "start," the chances for "winning out" in the end are against you.

Make these last few months tell. Go to your closets in prayer. Get the matter on your hearts. Call your official boards together in prayer and counsel. Get the matter on their hearts, and let each pastor and official board determine to make the closing of this Conference year the best ever. Do this for the glory of God, and because the Church and what she stands for means something—everything—to you. These sacred claims—the Superannuate Preachers', Widows', and Orphans' Fund, Missions, Church Extension, Education—but why name them? They are all sacred, all needy, and our people have the means wherewith to help. God is wonderfully blessing our whole State this year. The Lafayette District is rejoicing in a bountiful crop and beautiful harvest weather. Press the claims of God upon the people.

How I wish that the entire Louisiana Conference understood the importance and needs of our French Mission work here in South and Southeast Louisiana. One trip to the beautiful Terrebonne country, one visit to Mermenteau, Port Barre, St. Martinville and other places—to stand one time before those eager crowds with anxious upturned faces and preach to them the words of life—and all of you would be enthusiastic in your support of the French Mission work. Hebert, the native-born, pioneer, veteran foundation-layer, and Breithaupt, the energetic, tireless, wise, wide-awake and willing worker—how much these men need help! Instead of only two or three workers in this field, we need ten. But I am off my subject. See to it, brethren, that you raise every dollar possible. If it is not raised, let it not be your fault.

Lovingly and fraternally.

J. IVEY HOFFPAUIR.

Indian Bayou, La., Aug. 29, 1913.

REV. G. A. KLEIN, EVANGELIST, AND THE SARDIS REVIVAL.

The people of Sardis, Miss., are like the little boy with a penny. He looks at candy, apples, raisins and marbles with longing eyes and wishes that he could buy all, but alas, has only a penny to spend! We of Sardis won a bargain, our penny is a message to the world, and we want to get the most we can for it. Our greatest desire is the glory of our risen Lord. Listen! what are the things you hear on the streets? "I am greatly benefited"—"I can never be the same man again." What is heard in the home? "Our family relations are sweeter now"—"Home is dearer to me now"—"Thank God for a Savior who goes into the kitchen with me when the cook does not come to get breakfast." What of prayer meetings? The general prayer meeting is an inspiration; the men's prayer meeting (something over 40 young men and boys attend every Monday night) is a power for good; the young girls' prayer meeting is good; the ladies' prayer meeting is enjoyable and well attended. Is there more study of the Bible? "I hurry through my work now, not to read the magazines, but to read my Bible"—"I never loved to read my Bible before." Pocket Testaments are carried and many have promised to read a chapter each day.

Is the Bible understood better? "Never read it much before, for I didn't understand it"—"Words grow luminous as I read and my heart is strangely moved." For years faithful, godly men have sought to inspire us with higher ideals and loftier aims, but we failed in our conception of the power of God. Our present beloved pastor, R. H. B. Gladney, has preached the truth to us for eighteen months, until he introduced Brother Klein, of Nashville, Tenn., to us. Brother Klein, in his own peculiar, God-given way "read the law distinctly to the people." A Nehemiah indeed, he set us to rebuilding the walls of Jerusalem, and they are growing higher. The penny is burning the little fellow's pocket, the candy looks so good, he is dancing first on one foot and then on the other. O he just can't wait! We have found and broken some of the cords Satan had used to bind us and are a freer people. The whereunto we have attained by the grace of God we will uphold, expecting more and more the liberty of Christ. As a church we are more united and are willing that Brother Gladney should lead us into deeper, wider things than we have hitherto known, and he, like the Master, is working in and through others. In gratitude to God for the thing he hath wrought for and in us and believing that the preaching of Brother Klein, and the songs of his helper, Brother P. M. Boyd, were the channel of blessing and power to usward, we spend our penny and tell it to you, that if he is the man you need you may know where to find him.

MRS. J. S. CARLTON.

A WORD FROM BROTHER ELLIS.

I thank you, Dr. Meek, for the mild and excellent spirit of your notice of my book, "Sin and Depravity," in the Christian Advocate. Knowing that the contents of the book were not in line with your views on the subject, I looked for something a little more caustic, but the grace of restraint prevailed.

While I yield to the fact that my utterances cannot be made to square with the verbiage of some of the statements termed "standard," I am not altogether ready to admit that the contents of the book are seriously in conflict with the spirit of our Twenty-Five Articles of Faith.

That we are inclined "of our own nature to evil and that continually," is a fact not to be successfully controverted, and for the reason that it convicts Adam of possessing a sinful nature before he sinned. This we have to admit, or thoughtlessly and foolishly assume, that he ate the forbidden fruit without being inclined to do so.

If the deadly effect as threatened against Adam in case of disobedience was inflicted, then it is plain that man cannot act in response to moral behest until acted upon, which action must result in the impartation of moral inclination and ability to respond to rules looking to the development of a Christian life and character.

The commission to preach the gospel to every creature seems to be projected on the fact of the "going-before" grace preparing every creature for responding to rule, looking to the development of that "more abundant life." (John, 10:10.) And this response is life in action, is it not? This view furnishes the valid ground and reason for man's reprehensibility and punishment, should he fail to respond.

R. A. ELLIS.

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IF WORDS WERE BIRDS.

"If words were birds
And swiftly flew
From tips of lips
Owned dear by you,
Would they, to-day,
Be hawks and crows,
Or blue, and true, and sweet—
Who knows?

"Let's play to-day,
We choose the best:
Birds blue and true,
With dove-like breast.
'Tis queer, my dear,
We never knew
That words like birds
Had wings and flew."

—Southern Churchman.

SEWING WITHOUT THREAD.

I like to sew when there is no thread in the machine, it runs so easily," said a little girl one day.

A good many people, I think, are pretty fond of running their machine without thread.

When I hear a boy talking largely of the grand things he would do, if only he could, and if only things and circumstances were different, and who neglects every daily duty, and avoids work and lessons, I think he is running his machine without any thread.

When I see a girl very sweet and pleasant abroad, ready to do anything for a stranger, and cross and disagreeable in her home, she, too, is running her machine without any thread.

Ah! This sewing without a thread is very easy indeed, and the life machine will make a great buzzing, but labor, time, and force will in the end be far worse than lost.—Friend of Boys and Girls.

WHY MINNIE COULD NOT SLEEP.

She sat up in bed. The curtain was drawn up, and she saw the moon; and it looked as if it were laughing at her.

"You need not look at me, Moon," she said. "You don't know about it; you can't see in the daytime. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it; and to-night it sounded just as if it said, "I know, I know, I know."

"You don't know either," said Minnie, opening her eyes wide. "You weren't there, you old thing; you were upstairs."

Her loud noise awoke the parrot. He took his head from under his wing and cried out, "Polly did."

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't."

Pretty soon there came a very soft patter of four little feet, and her pussy jumped up on the bed, kissed Minnie's cheek, and then began to "pur-r-r, pur-r-r-r." It was very queer, but that, too, sounded as if pussy said, "I know, I know."

"Yes, you do know, kitty," said Minnie; and then she threw her arms around kitty's neck and cried bitterly. "And—I guess—I want—to—see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"I was awfully naughty, mamma, but I did want the custard pie so bad, and so I ate it up, 'most a whole pie; and then—I—I—oh, I don't want to tell, but I 'spect I must—I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it. But she had hoped that the little daughter would be brave enough to tell her all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma, smiling.—Little Men and Women.

A MODERN MIRACLE.

"Of course, no one believes in miracles nowadays," said Mr. Hardy to his neighbor, Mr. Clark.

"That depends on what you mean by 'miracles,'" said Mr. Clark, thoughtfully. "I believe in them myself."

"You mean that you think miracles occurred in the time of Christ. They certainly don't occur now. Miracles belong to the age of superstition, to the childhood of the race."

"I don't know about that," said Mr. Clark. "If you agree that a miracle is a change due to supernatural power, I can show you a miracle to-night right here in this city. Will you go with me and promise to look and listen without prejudice?"

"Surely I will."

The two men met after supper that night, and Clark took his friend to a part of the city in which Hardy had never been before. They went into a little hall between two saloons, and took seats with a crowd of men and women so dilapidated in appearance that Hardy whispered to Clark: "What sort of place have you got me into? This must be a meeting of all the 'downs and outs.'"

"It is," said Clark, briefly.

After the leader had given out a hymn and made a short prayer, a big man with a voice of thunder rose and spoke.

For half an hour he poured forth a perfect torrent of appeal to that roomful of lost men and women. He begged, urged, commanded them to come to God.

When he sat down, a score of men and women went forward, and the big man knelt and prayed for them in a voice so tender that Hardy found his face wet with tears.

He and Clark went out on the street.

"Well," said Clark, "you have seen your miracle."

"I grant I have seen an interesting sight and heard a good temperance talk, but where is the miracle?"

"Nine months ago that man you heard was a professional gambler and thief. He has been in state prison six different times. He has spent a fortune in drink and vice. To-day he is engaged in an honest trade. He has abandoned all his old habits, and every hour he can spare he labors to redeem lost men and women. He is a devout, prayerful man. I say he is a modern miracle, as great as any that Jesus Christ ever performed. Could anything except miraculous power make that man what he is to-night?"

Hardy was silent. Finally he said: "You are right. I shall never disbelieve in miracles again."—Youths' Companion.

ASSIMILATION.

If we would be much like Christ, we must be much with him. If we would become transformed into his image, thoroughly made over so as to be hardly recognizable for the same, we must "with unveiled face" and unclosed eye and untiring mind and uncorrupted will tarry in his presence and look long at his glory. There is no other method. We come thus to take his point of vision in our perception of things; we acquire his habit of mind; we catch his tone; we reflect his views; we adopt his policy; we unconsciously imitate his ways. His words sing into our soul; his plans take possession of us; his very glance inspires us; his inmost purposes become our own; and, scarcely conscious of the process, without knowing when or how, we find ourselves merged into his being—copies of his character. It is somewhat thus that a devoted wife comes in time closely to resemble her husband even in face, a son the revered father, a student the adored instructor. It is not a process that can be very much hurried. Some plates are more sensitive than others to such impression. One part is to cultivate the sensitiveness and see that there is no intermission in the exposure. Given time enough, together with steadfast resolution and a vigorous use of every available means, and the results are both sure and amazing.—Pittsburg Christian Advocate.

JUST A BIT OF SOLEMN REFLECTION!

What is the Present? From whence did it come? How many long weary years have come and gone that the present day might arrive? Away back yonder in the past we were told that the great Future held in store for us joys, happiness, success and reward. That "Future" is upon us. The Present is the Future from which we hoped so much. Have our hopes been realized?

The wearied traveller in the barren desert is urged on, hoping that just ahead of him, half-hidden among the green trees, there is an oasis where sparkling waters await him. So we are encouraged and animated to push on and on in the belief that sometime, somewhere we will come suddenly upon a spot in that "great future" which will reveal unto us all the desires of life. But alas!

> "Hope springs eternal in the human breast,
> Man never is—but always to be blest."

Was Pope correct when he laid down that rule as the philosophy of life? Be it so! Let us repeat it: The present is the future from which we hoped so much. Thus on we go until the end is reached, hoping, halting, doubting, until finally the burden is laid down and God says, "it is enough, come up higher!" May I so live that I may some day be an occupant of that "house of many mansions" built by the hand of God himself! Then only can my fondest hopes be realized.

W. A. BELK.

Holly Springs, Miss.

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Editorial.

LET US HOPE THAT HE WILL CAREFULLY CENSOR THEM.

A short time since Dr. Ivey, the editor of the Nashville Christian Advocate, in a paragraph in his paper, said: "In a few weeks the minds of our readers will be regaled by articles bearing on General Conference legislation." There are doubtless some in the Church who were pleased with this announcement and who will look forward with agreeable anticipations to the fulfillment of Dr. Ivey's promise; but we frankly confess that we are not without some misgivings as to the value of what may be in store for us. We do not say that there ought never to be any discussion in the church press of proposed church legislation—there are, in our judgment, some matters that may with perfect propriety be explained and debated therein—but when the door is opened wide for a general assault upon our teachings and polity by all sorts of innovators and malcontents, we are inclined to think that the results are vastly more harmful than helpful. We had much of this before Dr. Ivey became the editor of our General Organ, and we have been cherishing the fond hope that he would not see fit to perpetuate this feature of the preceding administration.

As we see it, the objection to such a policy is that these criticisms of our laws and system of government are made before the general public, as well as before our own people. Some man who has a grievance trains his gun on the episcopacy, or the presiding eldership, or some other essential part of our organization, and his attack is scattered broadcast over the country to create a prejudice against Southern Methodism. Often it is the case that no defense of the Church against these assaults is made, or if one is put forth, it is perhaps printed in a later issue of the paper, snd in consequence its effectiveness is greatly lessened. There are probably not a few who read these published arraignments who never see any of the replies that are made to them, even if they appear.

What necessity is there for allowing in our own journals this wholesale quadrennial onslaught upon the government of our Church? If one objects to it, he is sometimes in reply charged with a desire to stifle free discussion. But in reality there is little to sustain such an allegation. The right of memorial is accorded to every organization in the connection from the lowest to the highest; individual members may send up petitions to the law-making body, if they so desire; issues raised may be debated in all the Conferences of the Church; the various Committees of the General Conference never refuse to hear at a reasonable length the advocates of any proposal pending; and that great tribunal itself is a deliberative body that operates under the usual parliamentary rules and gives ample opportunity to all of every shade of opinion to be heard.

To insist that Methodists shall settle their differences concerning the fundamentals of their doctrines and polity chiefly among themselves. is, we respectfully submit, not unduly restricting the liberty of public expression among our people. Is not this precisely what the other denominations do? Whoever saw a Roman Catholic, or Baptist, or Presbyterian journal devoting a large amount of space week after week to criticisms of the Church that maintained it? We never have. So far as our observation extends, Methodist papers have had almost exclusively a monopoly of this, to express it mildly, questionable policy.

Holding these views, we cannot but express the hope that when Dr. Ivey opens his columns to such a discussion, according to his announcement, that he will exercise a pretty rigid censorship over the papers with which we are to be "regaled," and that those which are radical and calculated to do harm will be shut out; or that if he admits contributions of this character, he will at least lift a shining lance in defense of the integral features of the Church, whose chief editor he is. Let it not be thought that we stand alone in the views which we have here expressed. The Bishops of the Methodist Episcopal Church, who are among the ablest religious leaders that can to-day be found in any land, in their magnificent address to the last General Conference of their denomination, which was held in Minneapolis in May, 1912, made the following ringing utterance on this subject:

"But while the ranks are closing up and the line of battle is changing front to meet new the conditions, it is opportune to remind ourselves of certain pertinent facts, such as these: First, there is no more infallible process for demoralizing an army than to create within its ranks distrust, either as to the effectiveness of its own organization, its plan of campaign, or its constituted leadership. Second, no agencies could be more effective in such a task than those appointed to instruct and inspire the rank and file with hope and courage. A grave responsibility rests upon our Church press, general officers, and leading ministers. **We understand that the Church maintains a press for the advocacy of her doctrines and the defense of her polity when assailed, not as a free forum for the vagaries of writers who measure all problems by their own dooryards, or to officially sanction the promoters of disaffection.** Every soldier knows that a half dozen contentious camp-guards can make more noise than a brigade of regulars on the march. While we would not restrain dignified and intelligent discussion, we must deprecate reckless and distorted criticism of our Church government. **If we must have quadrennial hysteria over our Church polity, let it be confined where it appears, rather than made a public spectacle inviting the ridicule of our enemies.**

"The memorial channel to the General Conference, which is the only power that can remedy what may be wrong, is always open. It is far easier to destroy than to build better. Secular organizations are held together by self-interest or by legal compulsion. A Church coheres only by spiritual gravitation born of faith in its mission and the efficiency of its endeavors. We confidently submit to this loyal body that there are limits beyond which public criticism of our Church government may not decently pass. The Church does not belong to us; we belong to the Church. She gathered us at her altars, that she might cherish and nurture us in godliness. **What a man has to say of his mother in criticism of her wisdom or ways would better be said only in the family council, or left unsaid.**"

We scarcely need to say that every line of this impressive declaration, though addressed to the representatives of our Sister Church, applies with equal pertinency and force to our own widely extended communion.

HOW IS THIS?

When the controversy concerning Mr. Carnegie's offer to take over the Medical Department of Vanderbilt University first started, Chancellor Kirkland, in a formal interview which was sent out from Nashville, was quoted, among other things, as saying: "The members of the said Governing Board shall hold office for EIGHT YEARS, or until their successors are elected, but may be removed for cause by the Board of Trust at any annual meeting."

But notice carefully the following, which we take from the Pacific Methodist Advocate of August 14: "The 'conditions' involved in Mr. Carnegie's million dollar gift to the Medical Department of Vanderbilt University have cropped out, and we were given an inventory of them in the Associated Press dispatches recently. They are as follows: To serve until 1921, Dr. J. H. Kirkland and W. R. Cole, of Nashville, and Dr. H. S. Pritchett, of New York, President of the Carnegie Foundation; to serve until 1919, Dr. Edward O. Jordan, of Chicago University; to serve until 1927, Dr. William H. Howell, of Johns Hopkins University, Mr. Joseph E. Washington, of Wessington, Tenn., Mr. John W. Thomas, Nashville, and Mr. Bradford Knapp, of Tennessee."

Let it be noted that, notwithstanding Chsncellor Kirkland's solemn assurance that the members of the Governing Board were to be elected for eight years, the last four—a majority of the body—if the dispatch of the Associated Press as represented by the Pacific Methodist Advocate may be depended upon, have been elected **for thirteen, or fourteen, years.** Is it true that these regulations, upon which Dr. Kirkland assured the Church she might so confidently rely, have been so soon altered? And if there has been such a change as is indicated, at whose instance was it made? Surely the Methodist public is entitled to some explanation of this seeming discrepancy. Has the Associated Press erred, or have the Trustees already brought into requisition their well known practice of wiggling from one position to another?

MORE LIGHT DESIRED.

Using as a caption, "The Vanderbilt Muddle," the Pacific Methodist Advocate recently contained a lengthy and rather straddling sort of an editorial, which began as follows:

"Yes, it is a muddle. That is evidenced by the fact that the mind of the Church is divided on the question—some on one side; some on the other. The line of cleavage coming from below cuts straight through the College of Bishops."

Will Brother Vaughan kindly tell us how many Bishops this line of cleavage which he sees has left on the side of the Trustees?—and whether or not any are on that side, so far as the Kirkland-Carnegie transaction is concerned? Will he also please state what percentage of the Church he estimates as favoring the views of these gentlemen? If he thinks a considerable part of our membership is with them, we should like to ask him why it did not show any strength of consequence at the last General Conference? And we should like for him to name one District or Annual Conference during this regrettable controversy, which has been going on for years, that that side has ever carried. The truth is, we do not think that we have ever seen the Church more solidly united on any issue of importance than it is on this one, and if we are mistaken in this opinion, we shall be much obliged to Brother Vaughan if he will submit some data to convince us of our error.

WANTED IN THE OFFICE.

The issue of the Advocate of July 24, 1913, is exhausted. We should very much appreciate it if subscribers in the Meridian (Miss.) District who have preserved their copies and do not care to keep them, would kindly mail them to us. We limit our request to a single District since we do not wish to secure more copies than we need.

PERSONAL AND OTHER NOTES.

Have you sent in a club of six months' subscribers at 50 cents each? The time when you may do so is swiftly passing.

Rev. H. B. Perritt, of Greensburg, La., says: "We had with us yesterday Dr. I. W. Cooper, of Brookhaven, Miss., who preached to us twice in his usual strong way. We appreciated his visit very much."

Among those who have recently sent in subscriptions, we note the following to whom acknowledgment has not been made elsewhere: Rev. J. M. Carpenter, Victoria, Miss., 3; Rev. H. L. Norton, Purvis, Miss., 4.

Prof. W. A. Bynum, formerly Principal of the High School at Columbia, La., has recently moved to Covington, La., and will be at the head of the school in that city. He is one of the wide-awake educators of the Pelican State.

Rev. A. J. Gearheard, our pastor at McDonoghville, a suburb of this city, left last Monday for a three weeks' visit to Missouri, his former home State. Mrs. Gearheard and the children had already preceded him there.

According to newspaper reports, an effort is being made by some of the Trustees of Centenary College to persuade the Louisiana State Legislature to purchase the old college property at Jackson, La., and use it as a State Reformatory for boys.

In forwarding us 7 six months' subscriptions from Zeiglerville, Miss., and thereabout, Rev. T. J. Norsworthy, adds: "With a single exception, all of these are new converts." This is the right way to start young Christians out. Good for this stirring evangelist!

Dr. J. W. Moore and Rev. H. W. Jamieson, of this city, have been engaged to deliver a series of practical stereopticon lectures at Kingsley House, which is located on Gaiennie Street, just three blocks from the Mary Werlein Mission, beginning the first of October. At the same time, Miss Norwood will be engaged in special work among the children of the Mission.

Dr. W. C. Black, of the Mississippi Conference, has moved from Tupelo to Meridian, Miss., and is domiciled at 1514 Twentieth Avenue. Dr. Black is widely known throughout the Church, and up to the time of his sunperannuation was generally regarded as one of the best pastors and ablest preachers in the connection. He was formerly stationed in Meridian, and has many friends in that city.

Rev. Hilary Westbrook, of Waynesboro, Miss., reports the work as moving along smoothly within the bounds of his charge. He has lately held three good meetings, with Rev. J. A. Smith, of Clayton, Ga., and Rev. B. F. Crook, of Terry, Miss., assisting him. He states that the preaching of the former at Big Rock and Hebron and of the latter at Fedora was good to the use of edifying. His parsonage is soon to be considerably improved.

We have received from Rev. W. F. Rogers, of Sallis, Miss., an interesting account of the revival campaign that he has been conducting in his charge, which will appear next week. We are pleased to note that the Lord has been richly blessing the labors of this faithful pastor.

In a note to our office, bearing date of August 26, Rev. H. B. Perritt says: "My brother and I are in a meeting at Day's Church, on the St. Helena charge. The Lord is blessing our labors, and we have already had 12 accessions on profession of faith. Pray for us."

Rev. W. J. O'Bryant, of our Main Street Church of Water Valley, Miss., has our hearty thanks for some renewals to the Advocate, and the promise of a club in the near future. Brother O'Bryant's charge is in a flourishing condition. He will tell the readers of the Advocate about the status of things in his parish in our next issue.

It was the Editor's privilege to occupy the pulpit of the Prytania Street Presbyterian Church last Sunday at 11 o'clock a. m., in the absence of the pastor, Dr. W. McF. Alexander, who is away on his annual vacation. This is one of the great Protestant congregations of the Crescent City, and its auditorium is one of the finest in the South.

We are indebted to Rev. J. A. Hall, our popular and worthy pastor at Grenada, Miss., for a fine post-card picture of the beautiful parsonage recently erected by the Methodists of that city at a cost of $4300. It is, indeed, a splendid-looking structure. We fancy that the occupancy of such a residence is well-nigh enough to convert Brother Hall to the belief that the time limit ought to be removed.

We have in hand an interesting account of the revival efforts that have been put forth on the Ringgold (La.) charge from the pen of the pastor, Rev. D. L. Griffin. This appreciated report reached us too late for this issue, but will appear next week. Brother Griffin has been bringing things to pass in his part of the Master's vineyard.

Rev. W. L. Graves, of Iuka, Miss., kindly remembered us with the following cheering item of news: "We were blessed with a great revival last week at Bethel, on the Sturgis Circuit, where Brother Bullard is pastor. There were more than 100 conversions and reclamations, and about 30 additions to our Church and several to the Baptist Church. Brother Bullard is a fine worker, and is much appreciated by his people."

We print this week two exhortations from Louisiana presiding elders, one from Rev. Briscoe Carter, of the Ruston District, and the other from Rev. J. I. Hoffpauir, of the Lafayette District. These brethren are alert, and manifestly have the work of the Church on their hearts. A stirring presiding elder can do much toward setting the pace at which things move in the territory over which he has supervision.

Writing under date of August 30, Rev. C. M. Chapman, President of Port Gibson Female College, says: "We are oiling our floors, adjusting new furnishings, and housing all kinds of provisions for the session that will begin on September 10. We were never in better fix for an opening. Our patronage will be large and of a select kind, as we are taking those who we believe, from their previous records, will 'make good.'"

Rev. W. H. Coleman, presiding elder of the Baton Rouge District, was in the city last Tuesday and paid our office an appreciated call. He spoke encouragingly of the work in his "diocese," and said that the pastors are, without exception, proving themselves to be a faithful and worthy band. One item of news that he gave us is that the district parsonage will soon be moved from Hammond to Baton Rouge, and that the First Church of the latter city has subscribed $1200 toward this enterprise.

A card from Rev. W. M. Young, our pastor at Amory, Miss., reads as follows: "Brother K. M. Harrison is very low. He was taken ill on Sunday, August 24, and his condition has been dangerous up to this time—the 29th. He was thought, however, to be slightly better to-day. Let his many friends remember him at the throne of grace." We greatly regret to be informed of the illness of this esteemed superannuate of the North Mississippi Conference, and we sincerely hope that ere this he has become very much better.

Dr. Fitzgerald S. Parker, of Nashville, Tenn., sends us the following note: "Recently spending a Sunday in Houston, Texas, in the interest of the Epworth League work, I had the pleasure of meeting Rev. R. A. Davis, a superannuate of the Louisiana Conference, who is living there at 704 Belle Ave., with his son. At the same service I met a number of Louisianans, now residents of Houston. Brother Davis especially charged me with conveying his greetings to the brethren, and I beg your permission to carry out this commission through the columns of the Advocate."

The people of Cockrum, Miss., have been blessed with a gracious season of spiritual quickening and refreshing. The preaching in these services was done by the pastor, Rev. R. I. Collins. There were 11 additions to the Church.

Among those who have recently sent in lists of six months' subscribers is Rev. R. H. B. Gladney, of Sardis, Miss. Brother Gladney was blessed a short time since with a gracious revival in his church, all departments of which are now reported to be in excellent condition.

Dr. J. W. Price, of Clarksdale, Miss., was called to Belen, Miss., last week to officiate at the funeral of J. Clem Davis, the youngest son of Brother T. J. Davis. We are sorry to be informed of this sad dispensation of Providence, and we pray that divine grace may be vouchsafed to the bereaved ones in this sad hour.

A very successful meeting was in progress at Taylorsville, Miss., last week, conducted by the pastor, Rev. A. W. O'Bryant, and Dr. I. L. Peebles. Seventeen had joined the Church when our correspondent wrote, and the services were still continuing with much interest. Brother O'Bryant has lately favored us with a club of subscribers from his charge.

Rev. J. D. Harper, of Zachary, La., has been looking faithfully after the interests of the Conference organ among his parishioners. He sent us on the 25th ult. six subscribers, and added, "More will follow soon." We scarcely need to say that we are grateful to our brother for remembering us in this season when the state of our exchequer is such that it ugently needs replenishing.

Rev. C. N. Guice, of Canton, Miss., delighted the publisher with a fine bunch of renewals and new subscriptions on August 23, with a heartening check to correspond. We make our politest bow to this gifted young minister, who is fast coming to the front in his Conference. Why shouldn't he? It would be strange if one who can sing, preach, and work as he can, did not find his services much in demand.

Since last Conference, Dr. J. W. Moore, the pastor, has received 109 new members into the First Methodist Church of New Orleans. The church is now in a most excellent spiritual condition. Last week there were fifty present at prayer meeting, and 30 attended the prayer meeting service at St. Paul's Mission, which is being promoted by First Church workers. At present, Dr. Moore, and his efficient Junior Pastor, Rev. H. W. Jamieson, are planning to begin a protracted meeting about the middle of October, which they hope to continue until the first of December.

From Itta Bena, Miss., on August 29, Dr. T. B. Holloman, of Port Gibson, sent us the following sad message: "On the morning of August 25 the Reaper came and took from us our little seven-year-old grandson, Jessie Haley Holloman, son of John and Myna Lou Holloman. Following a virulent attack of diphtheria, he lingered through many weeks of intense suffering ere the end came. One by one, God gathers our children home." We extend our deepest sympathy to the stricken parents and grandparents, and pray that the Heavenly Father may graciously comfort and sustain them.

In a business letter to our office, Rev. M. M. Black says: "I am glad to say that the work of my church, Second Avenue, formerly known as Kingston, is in better shape, perhaps, than it has ever been before. In addition to the new pews of handsome pattern, which were put in a couple of months ago, some extensive improvements have been made upon the house of worship, and the interior is now quite attractive. I am having fine congregations. Fifty-four members have been received this year, 15 of these having united with the Church since our revival meeting in May."

From the Taylorsville (Miss.) Signal of August 28 we take the following: "Rev. E. L. Whiddon, of Brookhaven, preached two very strong sermons at the Methodist Church last Sunday. He gave a lecture at the church on Monday night on 'Danger Signals,' which was a very earnest appeal for the protection of young girls. His lecture was interspersed with stereopticon views. There was not an obscene picture or immodest word used. Indeed, so pleased were the people of Taylorsville with Brother Whiddon's lecture that they induced him to repeat it on the following Thursday night."

Dr. W. H. Huntley, presiding elder of the Seashore District, in sending in his fourth round of appointments, says: "We go into the last lap of the year's run with gracious results from revival meetings. May our work be permanent." Dr. Huntley also gave us the following items of interest: "Brother Linfield is back at Biloxi from a vacation furnished by his people. Brother Burton, of Gulfport, is with Chaffin, his only son, on the plantation near Crystal Springs—gone for three weeks. Brother Van Hook is mightily pleased with the outlook for the Seashore Camp Ground School. Send us a boy or girl."

Rev. W. M. Young, of Amory, Miss., writes: "We have just closed a great meeting at Nettleton, in which four Churches joined, namely, the Baptist, the Christian, the Southern Presbyterian, the Methodist, and the Presbyterian Church of the United States of America. These union services have been held annually for four years, each Church furnishing the preacher in succession. This year Dr. J. C. Barr, of the Lafayette Presbyterian Church of New Orleans, did the preaching, which was conspicuous for the magnifying of Christ. He did us great good, and the meeting was a spiritual season that will be of permanent benefit to our people."

The Jackson (Miss.) Daily News of August 28 contained an announcement of the death of Mrs. J. C. Cavett, which occurred at Emory, Va., where she had been spending the summer with her daughter, Mrs. D. G. Patton. Mrs. Cavett was the wife of Mr. J. C. Cavett, the superintendent of the Sunday school of our First Church in Jackson, and was one of the most useful and beloved women in that city. She had been in failing health for more than a year, and her decease can scarcely be said to have been unexpected. The obsequies, which were largely attended, were conducted by Dr. Alfred F. Smith and Dr. A. F. Watkins. We extend to the bereaved husband and other stricken loved ones our most profound sympathy.

From the Richland Democrat, published at Rayville, La., we take the following: "Rev. A. Inman Townsley preached two splendid sermons at the Methodist Church last Sunday. The evening message was to young men, and incidentally dealt with some conditions and pitfalls in Rayville. Attention was called to the pernicious habit of gambling, which seems to be getting a grip on so many of our best young men. We are glad to see at least one of the ministers of Rayville bold enough to beard the lion in his den and call attention to some of the prevalent evils of the town." Our contemporary is right in its estimate of Brother Townsley. He is fearless in attacking sin and is not given to firing into the empty air when he preaches.

Rev. M. F. Adams, of Lorman, Miss., writes: "Yesterday afternoon at 5 o'clock in the Cane Ridge Church, near Lorman, the fourth annual session of the Jefferson County Sunday School Convention was brought to a close. Two days were spent in hearing reports and speeches, the principal speakers being Rev. Fred. Long of Jackson, the Rev. Mr. Gray and Rev. Mr. Johnson of Fayette, and Mr. Thos. J. Reed and Mr. P. K. Whitney of Raymond and Natchez. Miss Rosa Lee Edwards, a Sunday school worker from Meridian, also gave some splendid addresses. The officers chosen for the next year are as follows: Hon. J. D. Wallace, President, and Miss Helen Campbell, Secretary and Treasurer. Fayette was chosen as the next meeting place."

Dr. J. T. Sawyer returned to New Orleans last Monday after an eight days' meeting at Sun, on the St. Tammany circuit, where Rev. T. V. Peters is the pastor. He preached to large congregations twice a day, and on last Sunday the Woodmen of the World Hall was too small to hold all who sought to attend the service. Dinner was served on the ground, and in the afternoon two additional services were held: one for "men only" in the hall, and the other, a ladies' service, conducted by Mrs. Tally at the residence of Mrs. John Wood. About 100 men heard the pastor in a strong and effective sermon, after which he took up a large collection for missions. Dr. Sawyer states that Brother Peters is loved by every one on his work, and that he is accomplishing things worth while at each of his seven appointments. He thinks that this energetic young minister is one of the coming men of the Louisiana Conference.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1913. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. JACINTHA A. GOUDEAU was born at Plaquemine Brulee, in St. Landry Parish, Louisiana, on May 24, 1845, and died on August 1, 1913, at her home in Melville, La.; aged 68 years, 2 months, and 7 days. She joined the Methodist Episcopal Church, South, in early life, and lived a consistent member until the day of her death. Her unwavering faith in her Savior made her a strong and beautiful character, which, as a golden heritage, she bequeathed to her children. Sister Goudeau was married to Mr. Ferdinand Goudeau on April 22, 1869, and to them were born four sons and two daughters—the four sons survive the mother. Sister Goudeau was a member of the Melville church at the time of her death. Her remains were laid to rest in the Big Cane Cemetery in the presence of a large number of friends and relatives after religous services conducted by her pastor, assisted by the Rev. Mr. Burks, the Baptist minister at Big Cane. We hope that her loved ones will meet her where partings will be no more. P. A. SWANN, Pastor.

The death of little FRANCES EVELYN HUGHES, of Amory, Miss., on June 22, 1913, was deeply felt by the community. She was the only living child of Mr. E. M. and HATTIE HUGHES. She was born Oct. 1, 1911, and though not quite two years old she gave great promise. She was well grown, bright and healthy, and when taken ill she was seriously sick from the first and gradually grew worse to the end. The whole community felt deeply for the grief-stricken parents, and also for the grandparents, Rev. L. T. Sargent and wife, and Mr. E. W. Hughes and wife, whose hearts were torn and bleeding both for the loss of little Frances and for the awful stroke to the children in the loss of this, a second child. The parsonage family had come to be deeply interested in little Frances Evelyn, who often came to see us. But she has gone to be with the Lord, to develop amid the glories of heaven. This is an abiding link to draw the father and mother closer to God and heaven. Jesus said, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God." May the blessing of our Divine Father abide with the bereaved family!

W. M. YOUNG.

The subject of this sketch, Miss JENNIE PRICE, was born in Copiah County, May 31, 1861, and died at Carpenter, Miss., August 13, 1913. She was a lovely daughter and sister, and all who knew her loved her. She was untiring in supplying the needs of her aged father. She gave her heart to God and her life to the M. E. Church, South, in early childhood, and I have never known a better worker in the Church than was she—always at her post of duty and working for the salvation of souls. She was a teacher in the Sunday school and a member of the Missionary Committee. A better tribute could not be paid than to say, with one of her friends, "Miss Jennie had religion." This home was always the preachers' home, and it was an inspiration to any one to be there. She was a patient sufferer for several weeks before her death, but her faith in God was always strong. We shall miss her in the church and community, but we are assured that our loss is her gain. She leaves a father, three sisters, one brother, and a host of relatives and friends to mourn her departure, but we are submissive to God's will, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord!" May the blessings of our Heavenly Father be upon the bereaved ones, and comfort them in their sorrow!

J. F. CAMPBELL, Pastor.

JOHN BENNETT MARTIN, son of James and Dorothy Martin, was born at the old homestead in Madison County, Miss., June 27, 1842, and died Aug. 19, 1913, at his home in Cameron, Miss. His illness was severe and protracted, but he bore it all with wonderful patience, resignation, and Christian fortitude, thus by his example, teaching to all around impressive lessons in these Christian virtues. While at times expecting the final summons, he would smilingly and earnestly assure his visitors and attendants of his perfect faith in God and of his bright hope of heaven. He was happily converted when quite a young man during a revival at the Soule's Chapel Church. Since then he had lived a life of reverential consecration to the Master. Mr. Martin was one of the South's youngest defenders in the great War of the States, being a member of the famous 18th Mississippi Regiment. He was married to Miss Marina C. Smith in 1868, at Forest Home, near Canton, by Rev. Whitfield Harrington. She was his loving, untiring nurse throughout his illness, and is left to mourn the loss of a devoted companion for forty odd years. She has ever with her the comforting assurance given from his own lips of his secure preparation for the life he has entered. Six children, all married, are left to emulate the virtues of their honored father. His remains were carefully and tenderly laid away in the Soule Chapel Cemetery.

A NEIGHBOR AND FRIEND.

NOTICE EXTRAORDINARY.

This year, 1913, being the centennial of organized Methodism in Mississippi, it is becoming that every Methodist, and particularly the preachers in this State, should celebrate the anniversary by informing themselves, or refreshing their memories, on the rise and growth of our great Church in this and surrounding States.

The most thorough source of this information is Jones' "History of Methodism in the Mississippi Conference," in 2 volumes, including the time from the entrance of the first preacher to the year 1845. The regular price for the two volumes, per set, is $2.50 postpaid. But I make the following LIBERAL SPECIAL OFFER: Until October 15, or until the limited supply now on hand is exhausted, I will send the set, two volumes postpaid, for $1.75—cash with the order.

Remember that all of Mississippi and Louisiana belonged to the Mississippi Conference until 1840; therefore the work covers the territory in both States. No preacher or official layman in either State should fail to possess and read these books before his next Conference session. Send us your orders. G. W. BACHMAN.

Winona, Miss., Aug. 22, 1913.

CUT THIS OUT.

If you knew positively that this announcement was worth one hundred dollars to you, I think that you would cut it out and save it. Well, the fact is that it is worth more than one hundred dollars to any reader who is in the market for a good piano or self-player piano, for if you will simply write to the address given below you will learn how the New Orleans Christian Advocate Piano Club will save you that amount. Write to-day. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

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Tidings From the Field

Pollock, La.

Dear Dr. Meek: We have just closed a revival meeting at Eden. There was a fine interest manifested on the part of the people. I did most of the preaching and God seems to have blessed my labors. A great audience was present most of the time. There were 16 additions to the Church, two of these coming from the Baptist Church. A spiritual wave seems to have swept over the entire community and I believe the work done was of a lasting nature.—C. B. Powell, P. C.

Bienville, La.

My trip to the Yellowstone National Park was one that I greatly enjoyed. Since my return I have attended District Conference and run three protracted meetings. I was assisted in these by Revs. J. W. Faulk, L. E. Crooks, and H. J. Boltz, at the following places in their order: Ebenezer, Burk Place, and Bear Creek. We closed last night at the last named place a most gracious meeting, having baptized 22 and having received 21 into the Church. Just before starting on my trip to the Northwest, Brother W. R. Harvell assisted me in a meeting at Bienville. All these brethren preached the old-time gospel and we had good meetings at each place. I have baptized 12 infants and 18 adults, and have received 18 by vows and 22 by letter this year. Praise the Lord! My family have been in Boulder, Colo., for two months, but they will return home next week. The Lord bless you!—W. J. Porter.

Poplar Creek, Miss.

Thus far, we have held four of our revival meetings. Many have been persuaded to lead a new and higher life. We had been praying that many who seemed never to have felt the power of religion might experience the old-fashioned kind of religion, and in this we have not been disappointed. We have had with us Brothers T. J. Halfacre and C. R. A. Brantley, both from the Kilmichael charge. They rendered valuable assistance at Bethel and Senter, where they expounded the Word with power and in demonstration of the Spirit. Their preaching was of the Wesleyan type, and the effects were incalculable. We pray that these results may be permanent. We have had 14 accessions to the Church as a result of these meetings; some joined other Churches. Our membership has also been greatly revived. We feel that our members now have the old-time religion; that they are in love and charity with one another, and are in communion with our dear Lord.—J. L. Oaks, P. C.

Okolona Ct. (North Miss.)

Beginning the first Sunday in August we held our meeting at Thompson's Memorial Church. Rev. J. W. York, the efficient pastor of the Fulton charge, did the preaching, and did it well. Our people at that place are now living on higher ground in the spiritual realm, and are in love with Brother York. Beginning the second Sunday in August we held our meeting at Grady's Chapel Church. Rev. J. D. Boggs, of Dumas, did the preaching. As a result of his coming among our people as the servant of the Most High God, showing unto us the way of salvation, souls were saved and the church greatly revived.

Beginning the third Sunday in August we held our meeting at Tranquill, with Rev. W. V. Shearer, of Cofteeville, as our helper. His preaching was of the highest type. He fought sin and won the affections of our people; and with many, "old things are passed away and, behold, all things are new." Rev. W. V. Shearer is one of the men who can find his way into the hearts of people and serve them to the delight of all. We have received, to date, 18 members on profession of faith, and our church has been greatly revived. God bless these men! We are happy on the way on the Okolona charge.—D. R. McDougal, P. C.

Summerland, Miss.

Dear Dr. Meek: It gives me great pleasure to report on my work on the Summerland Mission. The work has been doing real well all the year, and the prospect is favorable for a good wind-up in the end. We have a real good Sunday school at every appointment. I am making a desperate effort to develop a strong missionary movement by distributing literature and preaching on the work of missions. We have just closed two great revivals on my work. On August 9, Rev. E. L. Whiddon came to me at Hebron and conducted a series of services which lasted until August 18th, and every service was full of the Holy Spirit and there was a great work done there. The whole membership was revived, and there were ten added to the Methodist Church. The people at that place made up money to the amount of $50 for Brother Whiddon. At the close of the meeting he gave his illustrated lecture on the White Slave Traffic which was attended by a full house, and was highly commended. I think that every church and community should have this lecture given. The Baptists of our community rendered valuable assistance, and entertained us royally in their homes. I must say that Brother Whiddon is a man of abilty and usefulness in our Church. His chaste character, sane thoughts and words, and his evangelistic tact unite to make him one of our great revivalists. Though he is never at a loss for words, every word and thought is thoroughly weighed and set in its proper place. I have been in meetings with Brothers D. E. Kelly, Walter G. Harbin, and others, but I must say that Brother Whiddon ranks with any of our men. He is doing a great work in our missionary territory.

On August 17, Brother J. W. Ramsey came to me here at Summerland to hold a meeting. He preached some forceful sermons and accomplished great things for the Master. He exercised tact in managing the people, as there were many more Baptists than Methodists. He soon won the confidence and good will of all, and then made a success of the meeting. There were ten additions to the Church, and the whole membership was revived. We had a real Holy Ghost meeting. Brother Ramsey has been a blessing to our town. May God bless and prosper these men in their work for the Master!—T. A. Ferguson, P. C.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

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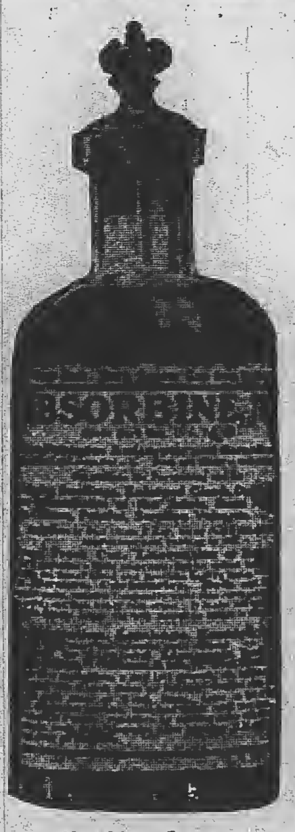

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Write for Free Descriptive Booklet.

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Begin now to prepare for the best Rally Day in all your Sunday school or class history. Have a meeting of the pastor, superintendent, and teachers and make the full arrangements, appoint hustling committees along every branch of activity, and in September or October have the Rally Day service. Our Publishing House gets out very attractive literature, but every school has the opportunity of accenting the personal and local note.

The autumn season furnishes some of the greatest Sunday school and class opportunities of the year. Among these are Rally Day, the beginning of Graded lessons and Teacher-training classes, and the election of class officers. Election time should be an event in the class calendar; for what class has not been hindered by incompetent, unsuitable, and indifferent class officers? Make a specially interesting occasion this year of the election of officers.

The other day a loquacious class member took ten minutes to explain what he had received from the class in the years he had been a member. He said that he had received skilled Bible instruction, fine fellowship, missionary enthusiasm, social pleasure, etc. A thoughtful outsider, after listening intently, asked the following pointed question: "What have you given the class for all that?" And the class member then realized that he had only been present at everything, enjoyed everything, and had contributed nothing more than his presence. May not many of us fall under the same condemnation?

In view of the many "unanswered appeals" that are coming to our General Board of Missions, no Adult or Teen Age Sunday school class should sit idly by and not assume some definite missionary obligation. The fields are white unto the harvest and we are missing the great blessing of assisting in this great work, and the class that assumes such responsibilities will gain 100 per cent in information, inspiration, and uplift. Study the country in question by pictures, travel-talks, and the printed page; get some missionary to send you letters from the very heart of your field, and tie your class firmly and enthusiastically to some one of our many needy mission stations. The class treasury will not suffer, but every line of construction will receive more and better attention.

TREASURER'S REPORT.

Statement of Treasurer of the La. Conf. S. S. Board, to Aug. 20, 1913.

Receipts from all sources:

For Field Secretary—Dr. R. D. Webb, $125; Capt. Mat Cox, $25, Mrs. Anna C. Lyons, $25; H. N. Pharr, $90; Dr. John L. Scales, $15; Van Carter, $10; Lake Charles Sunday school, $30; H. L. Baker, $62.50; total raised on salary, $332.50.

On last year's deficit—Dr. W. D. Haas, $10; J. M. Collins, $5; Charlieville Sunday school, $10; Ponchatoula Sunday school, $10; Oakdale Sunday school, $5; South Mansfield, hat collection, $3.40; Miss Pauline Randle, $5; Baton Rouge District Sunday School Conference, $10; W. A. Davenport, $5; Mrs. C. Keener, $5; C. M. Jordan, $2.50; J. W. Tooke, $2; B. M. Musser, $5; J. W. May, $5; Judge D. N. Thompson, $5; Judge R. J. Wilson, $5; Rev. J. A. Alford, $5; Mrs. A. C. Collins, $5; T. W. Holloman, $5; R. T. Moore, $10; S. A. Kidd, $10; J. M. Miller, $10; J. B. Hutchinson, $5; Prof. J. S. Johnson, $5; H. E. Hardner, $5; Lachute Sunday school, $10; Dr. R. D. Webb, $25; total raised on deficit, $192.80.

Recapitulation:

Amount raised on salary	$332.50
Amount raised on last year's deficit	192.90
Given by Mer Rouge Sunday school for State work	4.00
Received from 97 Children's Day offerings	847.64
From the Auditing Board at Monroe	174.98
Total	$1601.92

(Four members of the Board each gave $9.40 to assist in defraying the expenses of the Field Secretary to the meeting of the Conference of Field Secretaries and Board Chairmen at Washington, D. C.)

Disbursements—P. O. Lowrey, salary January to May and part of June, $700; P. O. Lowrey, expense account, $95.01; Smith & Lamar, Sunday school literature, 1912 bill, $40.14; D. M. Smith, Treasurer (part of 10 per cent of 1912 C. D. collections), $51.48; printing and typewriting $16.25; 500 stamped receipt cards, $6.50; 1600 2c stamped envelopes, $33.97; Mrs. A. F. Jackson, interest on $600 note, $32; Mrs. A. F. Jackson, on note principal, $200; total disbursements to date, $1175.35.

Resources: Pledges on salary—First Methodist Sunday school, Alexandria, $125; First Methodist Sunday school, Monroe, $125; First Methodist Sunday school, Shreveport, $125; Methodist Sunday school, Lake Charles, balance, $32.50; Noel Memorial Sunday school, Shreveport, $62.50; Methodist Sunday school, Homer, $50; H. N. Pharr, balance, $35; H. L. Baker, balance, $62.50; total pledges on salary, $617.50; cash balance on hand, $426.58; total resources, $1044.08.

Liabilities: Balance due on salary, $800; balance due on expenses (estimated), $60; balance due on last year's note, $400; 3 months interest on note, to Dec. 1, $10.76; Smith & Lamar, 1913 account to date, $87.09; General Sunday School Board (40 per cent of C. D. collections), $339.05; stamps and printing (estimated), $10; H. L. Baker, interest paid on note, $24; D. M. Smith, Treasurer, balance on 1912 C. D. collections (40 per cent), $180; T. W. Holloman, telephone and telegraph expenses, $5.93; total liabilities, $1916.74; total balance needed, $872.66. If any pledge is not paid in full, more, of course, will be needed. It will be noted that the Children's Day offerings averaged about $8.74 per Sunday school. If the three hundred and more schools not yet heard from will do half as well in contributions to their own work, far more than enough to go to Conference out of debt will be obtained. But if they do not, our Sunday school friends throughout the State must come to the rescue or else leave the Board in debt and unable to continue its work along present lines.

Respectfully submitted,
T. W. HOLLOMAN,
Treasurer S. S. Board.

WORTH A TRIAL?

If you were kept awake at nights from some tormenting skin disease; if you were suffering agonies from some lacerated, festering wound, with the chances of losing a limb from blood poison, would a preparation with a record of relieving and curing thousands of similar cases be worth a trial? For 92 years (nearly a century) Gray's Ointment has been used with most pleasing results in treatment of ulcers, boils, carbuncles, burns, bruises, old sores, poisonous bites, tumors and other skin troubles. It is absolutely reliable and can be implicitly depended upon to give quick relief in the most aggravated cases. Write Dr W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., for a free sample sent postpaid, or get a 25c box from your druggist, or by mail from the manufacturer.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Fourth Round.

Como	Sept. 13, 14
Oakland	Sept. 20, 21
Charleston	Sept. 21, 22
Batesville	Sept. 22, 23
Pleasant Hill	Oct. 4, 5
Olive Branch	Oct. 5, 6
Longtown	Oct. 11, 12
Crenshaw	Oct. 12, 13
Senatobia	Oct. 18, 19
Coldwater	Oct. 19, 20
Sardis Circuit	Oct. 25, 26
Sardis	Oct. 26, 27
Eureka	Oct. 31,
Courtland	Nov. 1, 2
Arkabutla	Nov. 8, 9
Wall Hill	Nov. 10, 11
Tyro	Nov. 12, 13
Lake Cormorant & Hines	Nov. 22, 23
Hernando	Nov. 23, 24

J. W. DORMAN, P. E.

Aberdeen District—Fourth Round.

Houlka, at Concord	Oct. 4, 5
Houston	Oct. 5, 6
Shannon, at Shannon	Oct. 11, 12
Verona, at Verona	Oct. 12, 13
Prairie, at Strong	Oct. 18, 19
Aberdeen	Oct. 19, 20
Okolona Mission, at Tranquil	Oct. 21,
Montpelier, at Sparta	Oct. 23,
Vardaman, at Vardaman	Oct. 25, 26
Calhoun City	Oct. 27,
Houston Mission, at Tranquil,	Oct. 28,
Nettleton, at Evergreen	Nov. 1, 2
Amory and Nettleton, at Amory,	Nov. 2, 3
Okolona	Nov. 4,
Buena Vista	Nov. 5,
Tremont	Nov. 8, 9
Smithville	Nov. 10,
Greenwood Springs	Nov. 11,
Pontotoc	Nov. 13,
Fulton	Nov. 15, 16
Tupelo	Nov. 22, 23

JNO. W. BELL, P. E.

Winona District—Fourth Round.

(In Part)

Winona Sta.	Sept. 14, 15
Greenwood Sta.	Sept. 21, 22
Itta Bena Sta.	a. m. Sept. 28,
Moorhead Ct., at Moorhead	Sept. 28,
Drew Ct., at Drew	Oct. 4, 5
Indianola Sta.	Oct. 5, 6
Bellfontaine Ct., at South Union	Oct. 11, 12
Belzoni Ct., at Belzoni	Oct. 18, 19
Ruleville Ct., at Doddsville	Oct. 19, 20
Slates Springs Ct., at Spring Hill	Oct. 25, 26
Eupora and Maben Ct., at Maben	Oct. 26, 27
North Carrollton Ct., at Longview	Nov. 1, 2

The Pastors will please see that reports are presented by the Women's Missionary Societies, Trustees, etc.; also have duplicate lists of names of those to be elected Sunday school Superintendents, Stewards, Church Leaders, and all Trustees, with P. O. address of each.

BEN P. JACO, P. E.

MISSISSIPPI CONFERENCE.

Jackson District—Fourth Round.

(In Part)

Jackson, Galloway Memo.,	Sept 28,
Jackson, Rankin Street, 7:30 p .m.	Sept. 28
Camden, at Soule's Chapel,	Oct. 1,
Deasonville, at New Hope	Oct. 4, 5
Sharon, at Lone Pine	Oct. 11, 12
Canton	Oct. 12, 13
Flora	Oct. 19, 20
Brandon, at Forest Hill	Oct. 25, 26
Eden, at Phillips Chapel	Oct. 31,
Benton	Nov. 1, 2

Dear Brethren: God has blessed us with gracious revivals in almost all parts of the district. During the remaining quarter let Pastors and Stewards put forth every effort to collect in full all claims, both for the support of the Ministry and Conference assessments. PAUL D. HARDIN, P. E.

Newton District—Fourth Round.

(In Part)

Laurel, Second Ave.	Sat. Sept. 27,
Laurel, Fifth Ave., Sun. & Mon.	Sept. 28, 29
Laurel, Fourteenth Ave., Sun. p. m.	Sept. 28,
Pachuta, at Adams C.,	Thurs. Oct. 2
Rose Hill, at Hopewell, Sat. & Sun.	Oct. 4, 5
Shiloh, at Shiloh	Thurs. Oct. 9,
Trenton, at T.	Sat. & Sun. Oct. 11, 12
Homewood, at Carr's. Sat. & Sun.,	Oct. 18, 19
Neshoba, at ———	Fri. Oct. 24,
McDonald, at ———	Sat. Oct. 25,
Philadelphia	Sun. Oct. 26,
Pearl, at Liberty	Thurs. Oct. 30,
Carthage, at ———	Fri. Oct. 31,

The Licensing Committee will meet at Newton, in the District Parsonage, on Tuesday, Oct. 14, 7:30 p. m.

H. WALTER FEATHERSTUN, P. C.

Seashore Dist.—Fourth Round.

(In Part)

Howison & Saucier, at Saucier	Sept. 13, 14
Gulfport, 1st Church	Sept. 17,
Lumberton	Sept. 20, 21
McHenry & Wiggins, at Wiggins	Sept. 27, 28
Poplarville	Oct. 4, 5
Biloxi, Main St	Oct. 8,
Moss Point	Oct. 15,
Americus, at Salem	Oct. 16,
Brooklyn & Bond, at Bond	Oct. 18, 19
Columbia	Oct. 22,
Hub & Oakvale	Oct. 23,

W. H. HUNTLEY, P. E.
Gulfport.

To Stop the Cough—Cure the Tickling

Spray or mop the throat with the wonderful antiseptic, DR. PORTER'S ANTISEPTIC HEALING OIL. It cures in One Day. Full directions with each bottle. 25c, 50c, $1.00.

YOU CAN WRITE LETTERS LIKE THESE.

The following will give you a good idea of what kind of a letter you will be able to write after you have secured your piano or self-player piano through the New Orleans Christian Advocate Piano Club:

Charlotte, N. C., Dec. 28, 1912.
"We are all delighted with the piano. It is beautifully finished and has such a sweet tone. All of our friends, including a musician, pronounce it a most splendid piano. I am very much pleased with the Club Plan, because it enables people of moderate means to obtain a fine piano at a small cost each month."
MARY ELLIOTT.

Blythewood, S. C., May 2, 1912.
The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."
MRS. MAY W. FARMER.

Waycross, Georgia.
"The Ludden & Bates Piano that I purchased of you continues to give entire satisfaction. Its tones are exceedingly sweet and do not give way under the changes of season and climate, but preserve the same roundness and fullness as at first" W. E. DEMPSTER.

Leesburg, Fla.
"I am pleased with the Club Plan and more than pleased with my piano. Its tone is the sweetest and construction perfect. I would advise anyone desiring a piano to join the Club and get the best. I cannot say enough in regard to the Club Plan and piano."
MRS. T. F. TODD.

Gaylesville, Alabama.
"Club piano received in good order. We are well pleased with it. Better and nicer than pianos sold here for from three hundred and fifty to five hundred dollars. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town. We thank you for your selection and prompt shipment."
J. R. WILLIAMS.

Vaiden, Mississippi.
"I am perfectly delighted with my piano. I think the Club Plan a capital idea." MRS. RUFUS B. SMITH.

Letters like the above are received by the Club every day. They come from all parts of the South. Everybody is delighted with the Club and not a single complaint has occurred, in fact the Club is so organized that you can not possibly be dissatisfied.

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When **Leonardi's Golden Eye Lotion** is used. Bloodshot, inflammation or soreness is overcome in one day by its cooling, healing and strengthening virtues. It makes eyes strong—Leonardi's does. Satisfaction or money back. At druggists for 25c., or sent postpaid on receipt of 30c. by S. B. Leonardi & Co., Tampa, Fla.

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They are very harmful.

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They do not sicken or gripe.
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Just take one Bond's Pill at bed time for that Headache, biliousness, torpid liver, etc., and wake up well! All druggists, 25 cents. Write Bond's Pharmacy Co., Dept. B., Little Rock, Ark., for free sample.

SUMMERLAND, MISS.

A spiritual and intellectual feast has been enjoyed this week by all denominations at Hebron Church, given by Rev. E. L. Whiddon. The results were several conversions and 10 members added to our Church by profession of faith. Brother Whiddon preaches the doctrines of our Church so that other Churches take no offense. He gave a special lecture on "Danger Signals of Modern Society," which was listened to by 200 or more people. The door receipts were about $30. This lecture is one all girls and young ladies, as well as parents, need to hear. I think any one who has an opportunity of hearing Brother Whiddon, or any community that can secure his services, should do so. Best wishes to the Advocate.—(Miss) Clara Easterling.

HEBRON, MISS.

Dear Editor: Our revival began Sunday, Aug. 3, with our beloved pastor, Rev. Hilary Westbrook, as conductor of the two services that day, and in his usual, earnest way he delivered to a large audience two very fine sermons. On Monday we had with us Rev. J. A. Smith, of Clayton, Ga., who is a post-graduate of Meridian Male College, and a young and enthusiastic worker in seeking to save souls. He took up the good work and conducted it until the meeting came to a close on Friday afternoon. Brother Smith said in the beginning of his work that there was no time to be wasted with sugar-coated sermons, so he went straight to work and preached to the point, proving it to be no easy thing to be religious in this present time. Brother Smith and our beloved pastor are faithful holiness preachers, and our Church (and not only ours but a number of others) is waking up to the realization that there is more in religion than just being church members, going to church, and paying our pastor a little once and awhile. Thank God, when we get all he has for us in this sinful world we can and will do more. During our meeting eight believers accepted God as their sanctifier, and four unregenerate souls sought him earnestly with tears and found him as their Savior. The meeting closed with a number of penitents at the altar. Brother Smith went away Friday evening to continue this good work at his next place of duty. That God may keep him always filled with the Holy Ghost and give him power from on high to go on with the great work which he has before him, is the prayer of our church for him.—Minnie Stanford, Aug. 16, 1913.

FISH Let us tell you how to catch them where you think there are none. We make the famous Double Muzzle Wire Fish Basket. Greatly improved this year. Write EUREKA FISH NET CO., Griffin, Ga.

POTATOES AND PIANOS.

You wouldn't think that there is anything in common between potatoes and pianos, would you? But there is.

For example, the Mayor of Indianapolis, Ind., found that the produce dealers were forcing the people of his city to pay about three times as much for potatoes as they cost on the farm. They were simply fleecing the public. As the poor people of his city almost live on potatoes he decided to stop it. He went to the farmers and bought potatoes in carload lots, shipped them to the city and sold them from wagons on the streets. He saved the citizens thousands of dollars and yet the farmers got just as much for their potatoes as before. The Mayor became very popular with the people, but not with the produce dealers.

It is the same way with pianos, for the New Orleans Christian Advocate Piano Club works on identically the same principle. Instead of going to the farm for carload lots of potatoes we go to the factory for eight carload lots (100) of pianos. If you see the point write for your copy of the Club catalogue, which explains how you can join with ninety-nine other subscribers and benefit by the big wholesale transaction. The Club will save you over one hundred dollars on your piano or self-player piano and give you better quality, stronger guarantees and easier terms. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs J. L. Neill, Hattiesburg, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTES FROM THE MISSISSIPPI CONFERENCE.

Pledges.

Let our auxiliaries keep their pledges constantly before their members. Especially urge the early payment of the pledges to the Home Department, as that is needed to make payments on the property purchased at Biloxi for our Wesley House.

Missionary Society of Central Church, Meridian.

The Missionary Society of Central Church, Meridian, realizes the fact that one must know about a thing to be interested in it. This society keeps in close touch with the Soochow Kindergarten Training School through Miss Nevada Martin, who writes to them once a month giving interesting accounts of the work being done there. Having that faith that knows no denial, she writes, "The political situation in China is an uncertain quantity, yet we know that in time the leaven of truth and righteousness will prevail. * * * I found every theory that the modern world holds represented in the various opinions of these Chinese girls, as to the education of women. * * * The young men and women educated in Christian schools are full of enthusiasm for constructive work in their new country. But the general opinion was that the women's schools should at least include the home training that would elevate China's home life." In Miss Martin's letter she says that the thought of those at home praying for her has been an inspiration to her many times. Let us not disappoint this faithful worker during the next two years before her furlough is due.

Organization and Work.

We are glad to report the organization of a Young People's Society at Centenary, McComb City. May they receive fruit from their labors!

The work of the Juniors and Baby Division of Port Gibson is being carefully looked after.

Mite Box Opening.

McComb City Babies and Juniors had a very delightful and instructive Mite Box opening in the basement of the Centenary Methodist Church at the close of the second quarter. Mrs. Clifford arranged a very instructive program, consisting of songs and recitations by the children and talks by different mothers as to the origin of the Baby and Brigade Roll, and also the work outlined by the Council for the children's work for 1913. Our District Secretary, Mrs. E. W. Reid of Magnolia, was present and gave us an interesting talk. About $10 was realized from the Mite Box opening. Our faithful women of the Missionary Society made this Mite Box opening a success. They not only furnished refreshments for the children, but ice-cream, lemonade, etc., was served to seventy-five people.

MRS. J. L. NEILL.

NORTH MISSISSIPPI NOTES FROM THE PRESIDENT'S DESK.

Mission Books.

According to my request, Mrs. J. W. Conger, our Third-Vice President, has selected the following books from those recommended by the Council for our Mission Study, and fixed the month of October for the time for beginning same: Adults, "The King's Business," by Mrs. Raymond; Young People, "The Conservation of Young Life," by Mrs. Montgomery and Mrs. Peabody; Intermediates, "Livingston, the Pathfinder;" Children, "The Story of Livingston" (The foregoing are for the Foreign Society organization.); Adults and Young People, "The New America," by Rev. and Mrs. L. C. Barnes; Intermediates, "Some Immigrant Neighbors," by John R. Henry; Children, "Comrades of Other Lands," by Mrs. Dimmick. (These last are for Home Mission Societies.)

I quote from Mrs. Conger's review of these books: "'The King's Business' is a study of increased efficiency for missionary societies, and is a splendid presentation of organization. This seems to be a defect among our local auxiliaries, and if they would study this book and apply its principles, it would yield an untold amount of good. I consider this a splendid book. 'The New America' I also consider a strong book. It deals with the study of immigration, and is arranged in such logical sequence. It begins with the immigration received by the original Thirteen Colonies and leads up to the present time. The influence which the foreigners exert over our industries and on our social life is dealt with in one chapter. The closing chapters present the agencies which are at work among the immigrants for their guidance and future development."

Miss Daniel to be at Corinth.

A letter has just reached my desk from Mrs. MacDonnell which tells me that Miss Mary Daniel has been appointed to our deaconess work at Corinth. Miss Daniel has been for two years head president of the Wesley House in Atlanta and will bring to us superior preparation. Mrs. MacDonnell says: "She is a lovely woman and you will see that God is good to Corinth, and that we women who handle these things are making an effort to do the best for Corinth, as well as for every other point that comes to us." Mrs. MacDonnell had feared she would not be able to locate a worker at Corinth till September 1, and it is indeed gratifying to know that she has found us a deaconess for the place so soon. Miss Daniel has had about six weeks rest and is now at Jackson, La., and is ready to come to us at once. We feel sure she will receive the same kindly treatment and co-operation from the pastors and good people at Corinth that they gave to our dear Miss Knapp.

Tupelo Home Mission Society.

The Tupelo Home Mission Society was fortunate indeed in its meetings for the month of June. We had two deaconesses with us: Miss Knapp, of Corinth, and Miss Elliott, formerly at our Deaconess Home at Los Angeles but recently transferred to the Blue Grass State. They each related in a most wonderful manner experiences in their lives as deaconesses. An informal reception was tendered them in the ladies' parlor of our church at the close of the service, and a large number of our women had the opportunity of meeting and greeting them.

A $10,000 Farm Given.

Mr. Enochs, of the Mississippi Conference, gave a $10,000 farm for the establishment of an industrial school for Negro boys at our General Missionary Conference at Waynesville. This was given in answer to an appeal made by Miss Bennett on behalf of the work among the Negroes. It now behooves the North Mississippi Conference to make some kind of a move along this line of work. We cannot afford to allow our sister Conference to excel us in good works.

Auxiliary Institutes.

Auxiliary Institutes are being held right along now in the Corinth, Aberdeen, and Columbus Districts, while Mrs. Binford writes that she is planning for an Institute in the Holly Springs District. What about the other Districts? I would like to hear from the District Secretaries and learn of their work and plans. A Young People's society of twenty-four members was one of the results of Tupelo's Institute.

Good Reports.

Gratifying reports have come to me from each and every one of our vice-presidents and superintendents relative to their plans and work, and I wish to urge the auxiliary societies to co-operate with these officers in their plans for the extension of their work. "With a strong pull and a pull all together" we can make this a red-letter year in the history of our work in the North Mississippi Conference.

MRS. V. THOMPSON HOYLE, Pres.

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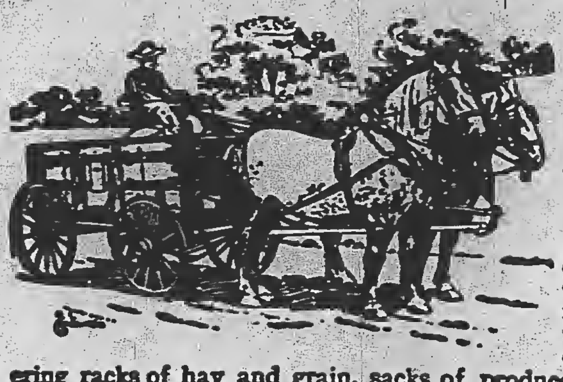

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MISTAKEN CONSECRATION.

It is nothing but proper to be consecrated to God and his work. Not to be so, means that one has not become a Christian at all in the true sense, or if he has become one, he has backslidden, to say the least of it, if he has not actually fallen from grace; provided, of course, that he is not excusably ignorant. It is possible for one to be quite lacking in his consecration because of ignorance and yet be a good Christian. However, it is the duty of each and every one to study and try to know, and, by the grace of God and the light of his Word, to strive to measure up to the degree of consecration commensurate with his possibilites. God does not require a degree that one is unable to meet, but just as great a degree as he is capable of. Let each one remember that Scriptural consecration is the placing of one's self and all that he is, or has, or hopes to be or have, so completely and perfectly into God's hands that all his thoughts, words, and deeds may be wholly directed for God's glory. Christ expressed the full measure of consecration when he said, "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples." (John 16:8.) Paul also expressed it when he said, "For me to live is Christ." (Phil. 1:21.)

By keeping in mind Scriptural consecration, one may easily detect that brand of false consecration in those who neglect home duties to go abroad for the purpose of obtaining high-sounding compliments, newspaper notoriety, or even the almighty dollar. False consecration has caused our Church to lose members. In the absence of appointed pastors, wolves have raided the fold. Does it not argue inexcusable stupidity, folly, or blindness, if not square-cut dishonesty, for any Christian worker, after being assigned a full-salaried field in which he is supposed to give all his labor to become so "consecrated" as to neglect it and spend his precious time elsewhere, and at the same time accept full pay for his neglected and unfinished work? Does it not appear that something is out of harmony somewhere when one neglects his paying charge and allows its members to be neglected and starved for the want of attention while he goes abroad heralding as his excuse that he so loves souls that he must save them at any cost, even the loss of those for whom he is paid to seek to save? Let us stop and meditate, and pray, too, at this point, lest we mistake a vain ambition for novelty, notoriety, and especially the almighty dollar, for real consecration. It will do us no harm to think seriously and to pray over this matter. We shall have to account to Christ in the great Judgment for our way of living. May God help us to be wise!

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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 37.
"Prove All Things: Hold Fast That which is Good."
Whole No. 3003.
ROBERT A. MEEK, Editor.
NEW ORLEANS, LA., THURSDAY, SEPTEMBER 11, 1913.
CHAS. O. CHALMERS, Publisher.

Editorial

WHAT GOD FIRST DEMANDS.

A contemporary says: "Pharmace sent a crown to Caesar at the same time that he rebelled against him, but Caesar returned the crown with this message, 'Let Pharmace return to his obedience first, and then I will accept the crown by way of recognizance.' So God wants nothing else that we can give while the heart is withheld from him.

THE TEACHING THAT IS PRODUCING RESULTS.

We sometimes hear it said that the pulpit does not command the attention that it once did because it does not keep abreast of the times—that its teachings must be modernized, if it is to grip and influence the public mind. It is noticeable, however, that wherever the so-called liberal theologians have sway the Churches are accomplishing little. Take Great Britain, for instance, where higher criticism of late years has been flourishing to a considerable extent. Since 1907, the Baptists in that country have decreased from 434,741 to 416,347; the Congregationalists, from 498,916 to 490,722; the Primitive Methodists, from 211,673 to 210,667; and the Wesleyans, from 568,344 to 540,251. Of course, it cannot be affirmed that the declension in the numerical strength of these denominations has been wholly due to the preaching of a loose theology—other causes have doubtless contributed to this result—but that this dwindling has taken place where the boasted new teaching has been considerably emphasized, is a point which cannot be overlooked.

It is where the unemasculated Gospel is being preached in its purity and simplicity that the largest numbers of converts are being made and that Christianity is winning its noblest triumphs. One of the latest testimonials to this effect has come from Dr. J. Wilbur Chapman, the distinguished American evangelist, who said:

"I am just returned from what, practically, has been a four years' absence from my native land. And out of this unique opportunity for reaching a just estimate I can say truthfully here this evening that all over the world the men who are holding the crowds, the men whose labors are being signally crowned with success, the men who above all others are listened to and followed, are the men who stand foursquare on the Bible as the authoritative Word of the living God, and who are preaching the unimpeachable divinity of Jesus Christ as Son, Saviour and Lord."

"AS MUCH AS IN ME IS."

Such was the measure of service which St. Paul proposed to give to the Christians and to the work at Rome. And such ought to be the measure of every pastor's ministry to his people. He who does not lay himself out fully for the Master's cause in his field falls short of his duty. That was a beautiful eulogium that our Lord pronounced upon Mary of Bethany: "She hath done what she could." And yet if one does less than this, how will one appear in the approaching day of reckoning? Unused talents are buried talents, and for every one of them there will have to be an accounting. The partial worker cannot possibly escape the consequences of his neglect and inactivity.

"As much as in me is." This does not simply include one's natural endowments, but also all that by assiduous industry one may acquire. Our talents are to be traded with, and thus enlarged. The one aim of the Christian minister should be to secure efficiency in his work. Whatever will bring this he should eagerly seek. Intellectual equipment, gifts and graces of speech, information of every helpful kind, a knowledge of human nature, and particularly a thorough understanding of the Scriptures—all these he urgently needs, and for them he should diligently strive. A mentally indolent man is a reproach to the ministerial calling.

But let it not be forgotten that no preacher is capacitated for his duties unless his spiritual furnishment is adequate. He must be taught of the Spirit and filled with the Spirit before he is prepared to be an effective ambassador for Christ. Without this, no matter what may be his learning and accomplishments, a minister is wholly unfitted for the tasks which he is expected to perform. One must himself have life before he can impart it to others. Wesley was eminently right, when he applied, first, a searching spiritual test to those who wished to enter the ministerial ranks: **"Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God?"** Does not this lack of spiritual equipment account for the barrenness of the ministries of not a few well educated men? Alas! we fear that this is so. A preacher must keep his own religious life up to high tide if he would be effective. Nothing is more important than for him steadily to feed and strengthen his own soul. Otherwise, the saving virtue will pass out of him and his efforts to help others will be unavailing.

"As much as in me is." Everything appeals to the Christian minister to stir up the gift that is within him. No toil is so difficult as his. He must battle with a giant Adversary. The unsaved are disinclined to come to Christ. To win them away from the great Deceiver and the attractions of the world is a baffling and stupendous task. The fact that such acheivements challenge him should incite him to do his utmost. From many directions come calls that should tend to enkindle in his bosom a spirit of heroism. And more than any other vocation, the ministry furnishes the inspiration of sublime opportunities. Other men chiefly invest their energies in things that are material and perishable; but in having to do with deathless souls, the preacher has a chance to perform a work that will endure forever, that will stand forth unimpaired and undiminished when—

"The stars grow old,
The sun grows cold,
And the leaves of the judgment book unfold."

And who has promise of such a reward as the faithful minister? "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I. Peter v. 2, 3, 4.) But this splendid recompense in eternity is by no means the true pastor's only reward. The joys which come to him in this present life are deep and rich and full. We often see men in other callings grow weary of their work and become eager to retire, but usually the saddest day in the history of the Christian minister is when he learns that he must put the harness off; and even after that, his happiest hours are when some exigency brings him back into the pulpit to tell again the story of redeeming love. What has taken place in the future beyond the tomb, we may not for the present know, but the Master's words to St. Peter, so far as they relate to earth, have been literally fulfilled throughout the Christian era: "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, * * * and in the world to come eternal life."

The work of human redemption, under the Divine plan, must be co-operative—must be wrought out through the joint agency of God and man. The principle of synergy applies to every part of it—both to the salvation of the individual and the execution of the whole vast scheme. Where human powers are developed to their maximum and God is most fully enlisted, the noblest results are accomplished. No person of meager attainments, however consecrated, could have done the work of Paul, or Luther, or Wesley; yet these men without God would have been impotent to perform any service of lasting consequence. We must develop our powers if we would have the Heavenly Father to use us largely; hence, as we have already suggested, we need to cultivate both the head and heart—to increase our capacity to the utmost limit. Nor should it be forgotten that even after a person has developed the possibility of being a large "vessel," the extent to which the Lord will make use of him is chiefly a matter which he himself must determine. The Master will operate through him according to the measure of his self-surrender. The Captain of our Salvation does not carry on his glorious warfare by means of conscripts—only true volunteers are trusted and clothed with power from above. God calls men, but it is with them as to whether they will answer. The secret of the marvelous career of the great Apostle to the Gentiles was that he was never "disobedient to the heavenly vision;" that 'as much as in him was', he was ready to serve, wherever he was summoned by the beckoning hand of Providence.

WHOSE HOUSE?

G. Campbell Morgan says: "My father came into my house soon after I was married and looked around. We showed him into every room, and then in his rough way he said to me: 'Yes, it is very nice; but nobody will know, walking through here, whether you belong to God or the devil.' I went through and looked at the rooms again, and I thought: 'He is quite right.' So we made np our minds straightway that there should be no room in our house, henceforth, that had not some message, by picture or wall text, for every corner which should tell that we at any rate serve the King."

NOT READY FOR THIS.

Some time ago we had a word of caution concerning the purpose of the Board of Edncation of our Church, as manifested in a resolution adopted at the meeting of the Board in May, committing the Church to a line of procedure that would make it out of the question for an Annual Conference Board of Education to appropriate any money to any institution of its own which had not been approved for such an appropriation by the General Board. Against that we raised our protest, believing that the execution of such a program would be an invasion of the rights of the Annual Conference which the Board of Education has no right to make, and which would not be for the better interests of the General Board of Education. The tendency toward a centralization of authority and power in our Church is increasingly manifest. Enough of the rights of an Annual Conference have already been surrendered. It is time to call a halt and let the Conferences do some things which they might wish to do without the permission of a board or a bureau.

Some weeks ago there was held in the city of Nashville, a meeting of the Presidents of the Women's Colleges of the Methodist Episcopal Church, South. In another column of this number of the Wesleyan Christian Advocate will be found the official report of the proceedings of that meeting; and about one feature of that report we have now a word or two to utter.

The report says: "The general secretary, Dr. Stonewall Anderson, put the following interrogation before the Conference, which was unanimously answered in the affirmative:

"When provisions have been made by the General Conference for the organization of Junior Colleges, according to the plans suggested by you; when the entrance requirements for admission to college have been made flexible to the extent of your recommendations; and the requirements for graduation liberalized according to your suggestions, will you support an educational organization for the entire Church made up of four classes of institutions, excluding unclassified schools?"

It is the evident purpose of the general secretary of the Board of Education and of "The Association of the Presidents of the Women's Colleges of the Methodist Episcopal Church, South," to support before the General Conference the essential features of the resolution of the Board concerning appropriations to Annual Conference schools adopted by the Board of Education at its May meeting.

We are in perfect accord with the desire and effort of the Board of Education to elevate the standard of college education among our people. We have too long endured the humiliation of seeing schools declare that they are doing real college work when they are really only high schools, thereby deceiving the people and placing the educational work of our Church in a discreditable light before the educators of the world. But this can be done without the centralization of power in the hands of the Board of Education. And in this manner it should be done. It is time to stop this desire for a bureaucratic form of government in the Church. Centralization of power, either in Church or State, is not best and is at variance with the traditions and history of the people of this country.

Let not the General Conference trespass one inch further on the rights of the Annnal Conferences. The Conferences can manage their own affairs without the direction of a Board located at Nashville. Our people need to look carefully at the matter we now have under discussion, and see whereunto this thing is leading.—Wesleyan Christian Advocate.

EARLY TIMES OF METHODISM IN NORTH MISSISSIPPI.

VII.

In response to a call made in the church papers for items of historic interest pertaining to Methodism in North Mississippi, the writer receieved in 1896 a communication from Mr. W. C. Culberson, of Elcampo, Texas, containing some interesting facts concerning the early days of the Church in Panola County. Mr. Culberson was one of the early settlers of the County and for several years filled important civil offices, such as justice of the peace. circuit clerk, etc. He was a near relative of Senator Culberson, of Texas. He moved to California in 1850; thence to Texas in 1884, where he was living as above stated, at the age of seventy-nine.

We copy from the letter from Mr. Culberson, above mentioned, almost verbatim, as follows: "In 1840 and the early part of 1841, there was a new Methodist church built in the town of Belmont, Panola County, under the supervision of Rev. Wm. S. Jones, the preacher on the Belmont Circuit, and I believe it was dedicated by the Rev. Mr. Travis, a local (superannuate) preacher, living sixteen miles north of Belmont, and who was the father-in-law of Miles H. McGhee. Rev. O. E. Ragland was preacher on the Belmont Circuit in 1842. In May of that year, I, with many others, joined the Church at Belmont. Brother Ragland was a fine Christian gentleman and a good preacher. Many pleasant and happy hours have we spent together in prayer and Christian fellowship. I was at that time in business in Belmont and acting justice of the peace. In 1843 I was elected clerk of the Circuit Court of Panola County and moved to the town of Panola, the county seat, to reside, and moved my church membership to the same place, where there was a small organization. I do not remember who was the preacher-in-charge.

"In 1844 a Cumberland Presbyterian minister by the name of Guthrie held a protracted meeting in the courthouse. He had preached and sung himself down. There had been a good many conversions, and still there were many penitent mourners at the bench. I was acquainted with a Methodist preacher by the name of Morgan who was on the Hernando Circuit, which embraced part of our county. I knew his regular days for preaching at a school house eighteen miles north of Panola. I dispatched to him a letter by Young Goff. That evening he arrived in good shape and fully imbued with the Spirit. He was a good preacher and was valiant and one of the best singers I ever knew. They continued the meeting ten days which resulted in many more conversions and additions to the Church.

"In 1845 we completed a new church building in Panola at a cost of $1000 or $1200. The trustees appointed by the quarterly conference were Col. Henry Allen, Wm. B. Fizer, and myself. In 1846-47 Rev. S. G. Starks was our presiding elder. He was a very able man. The book, entitled "The Methodist Pulpit, South," (1859) has in it one of his best sermons. When I want to think of old times I read that sermon and imagine myself almost in his presence again. His wife was a daughter of Hugh McGhee.

"I have recollections of the preaching of John M. Holland, Wm. McMahon, A. R. Winfield, and others of precious memory, in those days. In 1844, the people—mostly sinners—built a camp ground 16 miles east of Panola which was known far and near as the 'Sinner's Camp Ground.' Here the Methodists and Cumberland Presbyterians held camp meetings jointly for several years. Among the Methodist preachers who participated in these meetings were Samuel Watson (who afterwards went off with the spiritualists but who came back to our Church, of which he died a member some years ago), S. G. Starks, a man by the name of Lambert, and others. The Presbyterian preachers were Wm. S. and Stanford Burney, uncle and nephew. These meetings usually continued two weeks, and were occasions long to be remembered for the many conversions at every meeting. Among the converts was a man by the name of James Clinton, who afterwards became an eminent Baptist preacher.

At one of these meetings Ephraim H. Beanland wanted to go home on Sunday evening, so as to begin picking cotton early Monday morning, but his wife, a religious woman, and his friends prevailed on him to remain for the night service. He sat in a chair near the altar and near the close of the sermon (which I believe was by Brother Starks) he fell prostrate on the ground, from whence he arose after a little while shouting and praising God. His wife was happy beyond measure.

"Among the veterans of these meetings were 'old Uncles' Joshua Brown and Johnny Harris, who took an active part in them. There was a Miss Cherry, who lived at John S. McGhee's, who attended these camp meetings. She was a fine singer and worker at the altar. Her favorite song was:

'There is union in heaven and there's union in
my soul
Oh, glory hallelujah!
Sweet music in heaven and it now begins to roll.
Don't you love God? Glory hallelujah!'

The singing of this song would at times produce greater effect than the sermon."

We feel sure that these sketches of the beginnings of Methodism in the good old county of Panoia will be read with interest by many, especially by those who are now enjoying the heritage of a vigorous and prosperous Church, planted by the fathers of those former days. Miss Mary Cherry, above mentioned, was long and extensively known in North Mississippi and elsewhere for her church activities and philanthropic deeds. During the Civil War thousands of Confederate soldiers and their families were blessed by her charitable services in hospitals, prisons, and elsewhere, where religious or material aid were needed. This writer first met with her in 1866 in a revival meeting in Sardis, conducted by the pastor, Rev. A. J. See, in which she rendered very effective services by her impressive singing, earnest prayers, and active work with the unsaved. She was a member of the Cherry family of Tennessee, connected with which there are and have been many Methodist preachers. She died a few years ago in Nashville, Tenn., but her memory is cherished, "for the good works and almsdeeds which she did."

G. W. BACHMAN.

Winona, Miss.

A SUCCESSFUL PASTOR'S VIEW.

Dear Doctor Meek: I am sending with this eight more trial subscribers. I know of no place to stop working for the Advocate until it is in every Methodist home in my charge. During a long ministry I have found that the circulation of the Conference organ depends upon the pastors. Where the pastor will take the matter on his heart and give it attention, it will go; and this it will not do elsewhere, to any great extent. And certainly no work outside of the pulpit is more important. Where our people take and read our church papers, they may, as a rule, be depended on in everything. They are not only religious, but in church matters they are intelligent and connectional. Wise is that pastor, as well as faithful, who encourages his people in this regard. The church paper is his best helper. By diligence and patience, he can usually increase its circulation, and he ought to do so.

M. B. SHARBROUGH.

Columbia, Miss.

SOME WORDS IN REPLY.

Mr. Editor:

In the Advocate of the 14th inst. is a letter signed "Methodist Preacher" challenging some statements of mine in an article on the preacher-teacher. It is not my desire to enter into any controversy, but being challenged I must reply. In regard to the thinness of the rolls of our church schools, I will only refer the dear brother to the annual catalogs of the schools. They will answer his question better than I possibly could.

In another place, he states that the past history of Methodism is full of the names of great teachers among her ministers. Correct he is, and that was entirely excusable at the time referred to. It was not easy to get college men in the early days, and as the Church needed teachers she was forced to use a few of her ministers. If my reading of the lives of these truly great men is correct, and I think that it is, they were also frequent and gifted preachers, ready at all times to preach and pray. Some of them had regular appointments. Now it is different. The pew of today is more intelligent than the pulpit of yesterday. All over the land there are gifted, loyal laymen who would gladly go to church schools at a less salary than they receive where they now work. It is not so with the pulpit. Everywhere there is a call for gifted, consecrated preachers—men who love the work, and who have all upon the altar. While the market is over-supplied with teachers, it is under-supplied with able preachers.

The good brother is evidently young, and either connected with a school, or hopes to be. If he will accept a little advice, I should like to suggest that he become a constant reader of the Advocate. If so, he will see some well deserved reproofs administered to preachers who are so disloyal that they are anxious to flaunt it in print. We rarely see a layman flaunting his disloyalty publicly. There are disloyal laymen, and also disloyal preachers. In one of our church schools at whose head is a man who adds "D.D." to his name, Darwinism is openly taught. Yet science is about ready to cast this foolish and outworn doctrine to the scrapheap! Some of the most eminent men in Germany and Austria, and not a few in this country, have abandoned it—not from religious impulse, but because it is unscientific, and absolutely unprovable. Is this loyalty?

He also says, if my contention were "carried to a logical conclusion," the presiding elders would all be laymen. What curious logic? Brother, if you were acquainted with some of the elders that I know, and have known, you would feel ashamed of such a remark. Last year one elder who knows the author of this, said he preached over 300 times! Rarely does an elder preach less than four times a week and upward. They love the work, and the better preachers they are, the better off is the district. Through my grandfather—himself an elder many years—our family has been connected with the Mississippi Conference since 1826. My father and uncles were all Centenary men. In the thirty-three years of my membership in the Methodist Church, I have met many elders, as our home has always been a place that they seemed to love. I know them as few laymen do, and understand the many difficulties that beset them. They frequently confide in me, and let me see their real selves. I have met only one that did not love to break the bread of life. My present elder is an "ex-College President," and a most excellent one he was, too. He endorses my position entirely, though at the time he read the article he was not aware of the authorship. He realizes that there is great prejudice in many minds against preacher-teachers.

In regard to the call to teach, my brother is correct. God does call men to the classroom, and when a teacher feels that he is called, no one objects to his obeying the divine injunction. Only let him surrender his credentials and be what he is—a teacher.

In conclusion, let me say that the name of that splendid layman, L. C. Garland, heads my diploma. No one ever questioned his loyalty to the tenets of our holy religion, and his work among the youth of Methodism will live on and on, long after his name has been apparently forgotten.

Being a graduated and trained teacher myself, I recognize the wonderful seduction of the class room, though it has been years since I have taught. No employment for a layman is half so delightful. But if God called me to his holy ministry, gladly would I go, and no thought of the lost delights would ever arise in my mind.

Reduced to its last analysis, the recent proposal of the Carnegie corporation to have the Church surrender all claim to the Medical Department of the only university that we possess (or do we possess it?) is but a protest against the preacher-teacher. They insultingly flaunt their dollars in our faces, and ask for our school, so that they can free it from the control of the Church. The only apologists I have seen for Kirkland have been preachers—never a layman. Yet our brother thinks that we are inferior in our loyalty. We had best recognize the facts as they are, and quit theorizing. Our schools are not doing what we laymen and the church at large expect of them, and they will not do so until a great change is made in our system. The sooner we make it the better for all concerned.

A METHODIST LAYMAN.

THE VANDERBILT CONTROVERSY.

If the Board of Trust of Vanderbilt University should gain the suit pending before the Supreme Court of Tennessee, and if my fellow sufferers will join with me, we will bring suit against the University for having obtained our money under false pretenses and for misappropriation of funds.

No matter what the wording of the charter is, no matter what the custom of the Board of Trust has been, for our contract in subscribing at the solicitation of the general agent, Dr. R. A. Young, for funds to help in building and establishing said University, was made with the distinct understanding that the institution was to belong to and be under the control and management of the M. E. Church, South; that it was a move of the church, which had been long waiting such an institution. If the general agent had explained to us that the University was to be managed according to the claims of the present Board of Trust I do not think he would have secured enough funds to pay half his expenses.

There is a clause in the Federal Constitution which forbids the passage of any law, Federal or State, "impairing the obligation of contracts." We, the subscribers to the funds of the University, made a plain contract, announced by the agent and agreed to by the subscribers—not merely before one audience, but before hundreds of audiences scattered over the South. Our names are signed to that contract. No charter or legislative act can violate this contract.

The history of Dartmouth College furnishes a case in point. A Mr. Wheelock was the founder. He reserved certain rights. But in the days of the bitter political strife between the Federalists and Republicans (Democrats), the trouble for party control found its way into the legislature of the State and certain laws were passed impairing the rights of Mr. Wheelock granted him in the original founding of the college. The great Webster figured in the case when brought before the Supreme Court, and in his speech he brought tears to the eyes of that dignified body of which John Marshall was Chief Justice. The court nullified the act of the legislature because it impaired the obligation of the original contract with Mr. Wheelock.

This applies to the present suit of the Board of Trust; it impairs the original contract with the subscribers to the Vanderbilt fund.

The theological department and all the other departments and schools, agencies, and the Board of Trust were under the same conditions. The Board can not yield to the Church the control of the theological department without yielding all, can not retain some without retaining that.

Now, if the Board of Trust gains its suit, then a multitude of us will have been swindled out of our money.

This article has been submitted to high legal authority and pronounced O. K.

Hernando, Miss. E. H. RANDLE.

THE LOUISIANA ANTI-SALOON LEAGUE HAS REACHED THE PARTING OF THE WAYS.

Those who profess to love the cause the League represents must come to its rescue at once with funds for the support and enlargement of its work, or be a party to its failure to accomplish its purpose in this State.

It would be useless and well-nigh criminal to conceal the League's condition from its friends. For several years the League has received a very meagre and unsatisfactory support. But it was hoped, after the Alexandria Convention held last March, the work would start out, not only with a new lease on life, but that it would enjoy an era of prosperity. And to this end, the Headquarters Committee and the Superintendent, with his assistant, Mr. Christian, have labored unceasingly. Many miles have been traveled and hundreds of letters have been sent out, but the response from the people has been entirely inadequate to meet the needs of the cause. Receipts from all sources have amounted to only about one-half of the actual expense of carrying on the work. Notwithstanding, the League's opportunity to fulfill its mission in the State was never better than at the present time. This is evident when you consider that several Parishes are ready to vote dry as soon as an opportunity is given them. A few weeks' campaigning would result in elections being ordered in three or four different Parishes. Again, our prohibition laws are better enforced than ever before, and the unprecedented growth of Shreveport and Lake Charles, as well as other smaller towns under prohibition, has forever refuted the argument that prohibition kills the town. We have reason to believe the next session of the Legislature will give us additional law-enforcement measures, one of which will be to prevent shipment of liquor into dry territory. A bill to prevent the manufacture and sale of intoxicating liquors is now pending in Congress. This Constitutional Amendment will likely be submitted to the States soon, and it is important that the League forces in every State should be in working order, that this amendment may be carried.

To keep the League in fighting shape, the sinews of war must be forthcoming. We have in our office in Shreveport subscriptions amounting to several thousand dollars. Most of this amount has been subscribed by members of the Churches in Louisiana during the past three or four years. If your subscription is partially or wholly unpaid and past due, please remit at once. If your subscription was given during the past twelve months, it is not past due. Our subscriptions run twelve months, and are due quarterly in advance. If you have never subscribed, and are at all interested in our cause, send us a contribution at ence. If you have subscribed and paid, and feel able to do so, help us again. A few dollars from all who are interested will put us in good shape.

The prohibition question is not primarily a political one, but is a great moral issue, and we appeal to all ministers of the gospel to come to our help. Brother Pastor, please read this article to your congregation, or congregations, if you have more than one, at your next regular appointment with them. If we can get the situation clearly before the people, they will come to our rescue. At this time we have no other method of doing this, except through the religious press and the pastors. Some brother may answer: "I don't think this question ought to be brought into the churches." If this is your position, console yourself with the fact that every saloonkeeper in the State agrees with you.

Respectfully,

A. W. TURNER, State Supt.
CLAUDE L. JONES,
Chairman Headquarters Committee.

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Church News

The place of meeting of the Pacific Conference has been changed from Hollister to Sacramento, Cal. The date, October 15, remains as it was in the original schedule.

* * *

The fund being raised on Children's Day by the Sunday schools of Southern Methodism to endow a Chair of Religious Pedagogy in Vanderbilt University has reached the sum of $38,547. The amount desired is $50,000.

* * *

Prof. A. N. Eshman has announced that, on account of pressing business engagements which will require all his time, Radnor College, of Nashville, Tenn., will be closed for the next two years.

* * *

Zion's Herald has a new home in the magnificent new Wesley Building, which is in Copely Square, Boston. This superb structure, which is eight stories high, is to be made the headquarters of New England Methodism.

* * *

Dr. E. G. B. Mann, the editor of the Central Methodist Advocate, in a recent editorial, said: "The writer believes implicitly in the itinerant system and the whole Methodist economy." Verily, he is a "man" after our own heart. May his tribe increase!

* * *

Rev. Walt Holcomb, of Nashville, Tenn., recently completed a preaching and lecturing tour in the Far West. He is now holding a tabernacle meeting at Henryetta, Okla., and is booked for a union meeting at Jennings, Ky., which is due to begin on Sept. 20.

* * *

The Pacific Methodist Advocate announces that the Montana Conference, which met on August 13, voted unanimously in favor of changing the name of our Church. But our contemporary diplomatically refrains from giving the figures. We dare say that it did not take the Secretary long to make the count.

* * *

Dr. J. C. C. Newton, who is an authority concerning religious matters in Japan, says that it took fourteen years—from 1858 to 1872—to win 12 converts to Christianity in that country. Since that time—approxomately forty years—the number of Christians in the Mikado's dominions has increased to 85,000.

* * *

The Publishing Agents of the Methodist Episcopal Church will present every Annual Conference with a copy of the General Minutes of that denomination. The Secretaries are expected to keep them on hand, and it is suggested that they will be valuable to the District Superintendents (presiding elders) in looking up the records of proposed transfers.

* * *

Bishop J. C. Kilgo is doing some fine writing for the church press these days. We knew that our North Carolina Chief Pastor had distinguished himself as an administrator and pulpit man, but we did not know before that he was so gifted with his pen. Manifestly, in point of versatility he is scarcely second to any man in Southern Methodism. By the way, we notice that Bishop Kilgo has called the presiding elders of the Arkansas, Little Rock, and White River Conferences to meet him for a two days' conference at Little Rock on September 17.

* * *

There is soon to be a change in the editorial management of the Western Methodist, Dr. J. A. Anderson having sold his interest in that paper to Rev. W. B. Hays, presiding elder of the Charleston District of the St. Louis Conference (formerly an Arkansas man), Rev. Frank Barrett, and Mr. L. F. Blankenship, a practical newspaper man of Pocahontas. It is understood that Brothers Hays and Barrett will do the editorial work, and that Brother Blakenship will be the business manager. Dr. A. C. Millar will retain his interest in the paper. Dr. Anderson will hold on to the tripod until the brethren who are to succeed him can adjust their affairs and get ready for their new work.

* * *

The Wesleyan Christian Advocate says: "Our Georgia Methodists should know that in the library of the Wesley Memorial Church of Atlanta there is to be found about the finest collection of Wesleyana on this side of the big water. There are more than 5000 volumes, and they have not been gathered without reference to their value to the student of Methodism. And here are some things pertaining to John and Charles Wesley and their coadjutors that are not to be found anywhere else on the globe." Our esteemed contemporary further adds, that to Bishop Candler is due the chief credit for bringing together these things which are of interest to the sons of Wesley everywhere.

MISSISSIPPI'S OPPORTUNITY.

Upon the campus of the Mississippi A. and M. College can be found every kind of building imaginable for such an institution, except one devoted to the moral and spiritual uplift of the young manhood of Mississippi.

An opportunity is now before the fathers and mothers of the State, and all interested in the deepest welfare of her sons, to meet this greatest need of a thousand of her young men each year by the erection at the A. and M. College of a Y. M. C. A. Building, adequate, well equipped, and standing for Christian manhood and character, and charging the atmosphere of the institution with uplifting influences.

Every dollar contributed by a Mississippian means three dollars toward the erection of the building; for Mr. Rockefeller, appreciating the need, has generously offered $40,000, if friends of the cause will contribute the additional $20,000 required to erect a $60,000 building, in keeping with the size and needs of the institution. This building will be much more than an assembly room for religious services once or twice a week. It will be a three-story, fire-proof modern structure of gray pressed brick, and in it will be located the college post-office and barber shop—sources of revenue to maintain the building—and game rooms, reading rooms, a gymnasium, baths, Bible and mission study class rooms, and a large assembly room for religious services; also a few guest rooms for the entertainment of visiting speakers, alumni and others.

Already about $10,000 of the $20,000 to be secured is either in hand or in good subscriptions; but the remaining $10,000 **must be had by the first of January next, or the offer is withdrawn,** and an opportunity to meet a long felt want and fulfill a most sacred obligation to the young men of our State is lost forever.

So the friends of Mississippi's young manhood who are acquainted with the opportunity and the need send forth a most urgent call to all other friends of so worthy a cause to come forward, and by liberal contributions help to make possible the erection of a first class Y. M. C. A. Building (we have not even a second or a third class building now,—none at all, in fact) at an institution appraised at over a million dollars and where over a thousand young men, in the formative period of their lives, assemble annually for study and the development of body, mind, and soul. Surely, the soul should not be put in the basement, where the Y. M. C. A. meetings are now held, or left to sit around on trunks or any old thing, if the Bible is the book to be studied, when such ample facilities are provided for all else.

And surely men of all creeds and no creed recognize that the mind and body, however developed, without character constitute no sure foundation upon which either the home or the State can build, or even commerce thrive. So let every man and woman who reads these lines and who would make a permanent investment in the conservation of character in the young men of our State send contributions large or small, or notes payable this fall or by January 1, to the Treasurer Y. M. C. A. Building Fund, Agricultural College, Miss.; or if further information is desired, write to Dr. W. N. Logan, Chairman, at the same address.

Prof. H. W. Nelson, a man of mature Christian character, who is deeply interested in student welfare, will have charge of the Y. M. C. A. as General Secretary for the coming year, during which time the new building will be erected, unless Mississippi proves sadly indifferent to that which should be nearest to her heart. With a prompt, hearty and generous response let us carry forward this worthy enterprise. As pastor of the Methodist Church at Starkville, I would especially urge Methodists everywhere to respond to this call. Hundreds of Methodist boys annually attend this institution.

Starkville, Miss. T. H. LIPSCOMB.

REV. K. M. HARRISON DEAD.

Rev. K. M. Harrison died on Tuesday, September 2, at 2 p. m., after a severe illness of ten days. He had been quite feeble since last December, but of late had seemed to be better. It had been his habit for years to preach on fifth Sundays, and he said the day that he was taken sick, "If I continue to improve, I shall preach next Sunday." He had not been able to occupy the pulpit since the first of the year.

He leaves his good wife, three sons, and four daughters, who were all with him in his last hours, save one daughter who is in Texas. The funeral services were held in the Methodist Church. All the places of business in the town were closed up, and a host of people gathered to show him respect and honor. We were assisted in the obsequies by Rev. John W. Bell, the presiding elder, and Revs. R. O. and S. A. Brown. The interment was made in the Amory Cemetery, with Masonic honors. W. M. YOUNG.

Amory, Miss.

WANTED.

A house-keeper wanted at Minden, La. A middle-aged lady to have charge of house and children and help with the house work; no outdoor work. Address P. O. Box 54, Minden, La.

CASH PAID FOR OLD POSTAGE STAMPS

Certain old postage stamps and revenue stamps are worth $1 to $10 and more each! It will pay you well to look among any old correspondence you may have access to, stored away in old trunks, attics, etc., as there are still large quantities of valuable old stamps to be found in such places. Try taking a look and send me a sample of each kind you find, enclosing 2c. for return postage, and I will quote you my best cash price on same at once. Leave them on the entire envelope or cover, just as you find them.

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WILL OPEN SEPT. 17

R. H. WYNN, President

Secular News and Comment

Ex-President Taft was chosen President of the American Bar Association, at Montreal, Canada, on September 3.

* * *

Senator Charles A. Culberson, of Texas, is reported to be a seriously sick man, some even going so far as to suggest that the days of his active public service are at an end. He is 58 years of age.

* * *

President Wilson has issued an executive order prohibiting any aeronaut from flying over the Panama Canal Zone without written authority from Washington, under penalty of a $1000 fine and a year's imprisonment for each offense.

* * *

"The Conservationists" is the new name of the anti-woman suffragists of the United States. We like the title. If they can conserve the American home and the Scriptural ideals of womanhood, these ladies will prove themselves to be world benefactors.

* * *

The Jefferson Davis Memorial Association of New Orleans recently presented to the Louisiana Parish that bears his name a fine oil painting of the illustrious Chieftain of the Lost Cause. The South honors herself in paying respect to the memory of this great and good man.

* * *

In some sections of Louisiana a war of extermination is being waged against the buzzard, which is now declared to be a conveyor of deadly diseases among the various kinds of stock. Yet we have on our statute books a law making it a crime to kill one of these carrion crows. Verily, with all his boasted learning, how little man knows. The theories he glories in to-day are sneered at and cast aside to-morrow.

* * *

If the cable reports from China can be trusted, that country is yet far from being in a state of good order. Twice, recently, statements have been sent out from Peking that members of Parliament from the southern part of China had been arrested and given a farcical trial and executed. Martial law prevails in Peking, and the President of the Republic, Yuan Shi Kai, says that these arrests and executions have been effected by rioters without his sanction or knowledge. He has promised repeatedly to make an investigation concerning these outrages, but in spite of his promises nine lawmakers were killed on Aug. 27.

* * *

A certain Mrs. Sewall recently delivered an address before The Hague in which she said that 2,000,000 women in the United States oppose the fortifying of the Panama Canal. It is not an infrequent thing for public speakers to represent themselves as voicing the views of a large number of people. That two million women have such an opinion as this, is at least questionable, and that they have not expressed themselves in such a manner, is positively certain. For the United States to build the Panama Canal and then leave it defenseless would, in our opinion, be an act of about as rank folly as a nation could commit.

* * *

Dr. E. H. Galloway, Secretary of the Mississippi State Board of Health, states that for the six months ending with June 30 incomplete statistics showed 1253 cases of pellagra in that commonwealth, and 267 deaths from that disease. There is no doubt that this dread malady is increasing in the South at a rapid rate. Nearly 200 physicians, who are engaged in studying the origin and treatment of pellagra, met in a conference at Spartanburg, S. C. on Sept. 3, among them being the noted London specialist, Dr. Louis W. Samson, who is considered the chief exponent of the theory that insects are responsible for the spread of this plague.

* * *

The New York Independent says: "We know of no objection to the appointment of Francis Burton Harrison as Governor of the Philippine Islands. He is a man of Southern birth and Northern education. We trust that he will follow the example of Mr. Taft when Governor, and treat native men of culture as gentlemen, not inferiors, and the ladies as fit partners to dance with." To be sure! It is an unnecessary waste of words for The Independent to declare in favor of race equality and intermingling. This is well understood to be the darling scheme of this sprightly but most unsound of American periodicals.

* * *

The September issue of The Review of Reviews is exceedingly friendly to Governor Sulzer, of New York, in the comment made upon the struggle between him and Tammany. What it has to say in his behalf is quite impressive and is well worth a careful reading. It also holds that the preponderance of argument is clearly in favor of his keeping the Governorship until it is seen whether the impeachment charges made against him are sustained. Our opinion is that, while Mr. Sulzer has probably been guilty of things that are culpable, Tammany, in seeking to have him displaced, is undertaking to control the affairs of the State of New York for its own profit in the boldest and most high-handed manner known even in its shameful history.

* * *

The United States has issued a health bulletin giving the history of the discovery of the cause of yellow fever and the most successful way of combating it. The bulletin, of course, gives due credit to the discovery by Dr. Finlay, that the disease is carried by a certain kind of mosquito, and also to Dr. Walter Reed for his demonstrations bearing out Dr. Finlay's claims. With improved drainage conditions, the abolishing of cisterns, and the screening of residences, New Orleans, Havana, Cuba, and the Canal Zone have been entirely freed of the yellow fever pest. The Government's idea in giving circulation at this time to the above mentioned bulletin is to encourage people residing in the semi-tropical sections of our country to take proper measures to protect themselves from such a contagion.

RIPLEY AND BLUE MOUNTAIN.

Dear Brother Meek: I have just finished our protracted meetings and feel that the Church has received an impetus that will result in greater fruitfulness in our Lord's vineyard. Brother E. S. Lewis, of West Point, rendered me valuable service at Ripley. He won all hearts by his gentleness, earnestness, and eloquence, both in the social circle and pulpit. One good result from the meeting was a trip furnished me by the people of Ripley to the General Missionary Conference at Waynesville, N. C.

Brother J. S. Duke, of South Side, Corinth, was my evangelistic helper at Falkner, and the manner in which he performed his work was eminently satisfactory. His sermons were clear, pointed, and convincing, each hearer being made to make a personal application of the message. Sinners were convicted, backsliders were reclaimed, and the Church was stimulated to increased activity. Any one would do well to secure Brother Duke's services for evangelistic work.

Brother T. H. Dorsey, of Water Valley, preached for us at Blue Mountain, and he reached the high water mark in his gospel ministrations. The truth he proclaimed was often clothed in different garb, sarcasm, wit, pathos and logic, yet it always reached its mark, and accomplished that which it was designed to do. All were delighted with his sermons and received a great spiritual uplift from them. The harmony and brotherly love that prevail in the churches at Blue Mountain cannot be excelled.

This will complete my third year on the Ripley and Blue Mountain charge, and should I be returned no preacher will receive his appointment more joyously than the writer.

EUGENE JOHNSON.

Ripley, Miss., Sept. 3, 1913.

IN MEMORY OF JULIA DRAUGHAN BALDRIDGE.

By Rev. J. Ivey Hoffpauir.

"Forget them not; though now their name
Be but a mournful sound,
Though by the hearth its utterance claim
A stillness round."

And who, once knowing Julia Draughan Baldridge, could ever forget her? I am mindful of Elizabeth Barrett Browning's caution, "Be abstinent in praise and blame," but I think I can safely venture a few words in memory of this good woman.

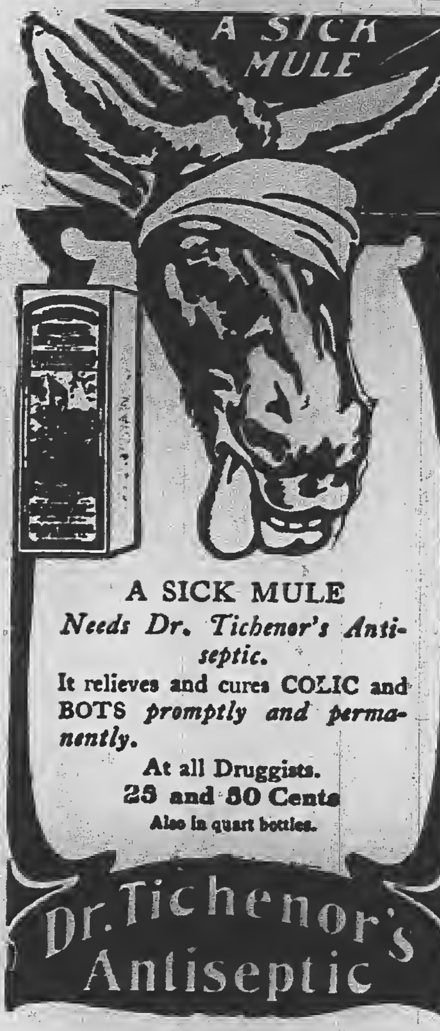
She was born on December 1, 1854, at a beautiful Southern plantation home near Woodville, Miss. She was converted and joined the M. E. Church, South, at about the age of seventeen, living ever after a consistent, active Christian life. She was married to Dr. J. W. Baldridge on Dec. 1, 1878. She fell on sleep in Avoyelles Parish, La., on April 2, 1913.

Thus with a few strokes of the pen, we seem to have summed up a life that extended over nearly three-score years. It is not so. A life such as that lived by the subject of this sketch cannot be told in dates or names of places. A peep into the home, and you see in her the wife and mother, refined, gentle, painstaking, directing with thoughtful love and care all the affairs of that humble and happy home. Glimpse her church life, and you have to pen one sentence only, "Faithful in all things." She taught in the public schools of the State of Louisiana for nearly forty years, and few have surpassed her in the art of imparting instruction, of governing and directing aright the child life.

Her husband, Dr. J. W. Baldridge, and eight children live to mourn their loss. The husband, three sons and two daughters live in Louisiana, one daughter in Mississippi, one son in Alabama, and one belongs to the U. S. Navy, and is now somewhere near China. To all of them we offer the consolation of the Gospel of Life, and pray that they may live so as to meet that dear one in the larger life.

"For loved ones in the Homeland
Are waiting us to come,
Where neither death nor sorrow
Invade their holy home:
O dear, dear native country!
O rest and peace above!
Christ, bring us all to the Homeland
Of his eternal love."

Indian Bayou, La.



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AN EXCELLENT RECORD

LOUISIANA METHODIST ORPHANAGE

To the many good friends of our Orphanage, through whose liberality our work has been made possible, I feel quite sure this statement concerning the excellent work being done by the children in the Orphanage and the fine reputation they are making will be a source of gratification.

"OUR PRIZE WINNERS."

No. 1. Birdie May Greer, who made the highest average, winning the first prize.
No. 2. Leola Greer, winner of the second prize.
No. 3. Lois Hammett, winner of the third prize.
No. 4. Allen Bennett, a cripple and having only one eye, averaged 97 6-10.
No. 5. Fannie Darden, who scored a very high average.

The accompanying picture presents five of our children, whom we style "Our Prize Winners." The records made by these five children in their school work are of the very highest order, and were the five highest ones made in the public schools at Ruston. Out of four prizes offered in the school for the best records made, three of the prizes were won by these children. This appears all the more commendable when it is remembered that there were over 600 children in attendance—children from the best private homes in the town, and that is saying from among the best homes in our land. We are very much gratified at the progress and development made by all our children and the promise which they give for the future. Out of about sixty children attendng the public schools from the Orphanage, only three among the smaller children failed to be promoted to higher classes, and nearly all of them made exceptional records in their class work.

We are glad to print the following statement from Prof. J. G. Ray, Principal of the Ruston High Schools for the past three years:

"This is to certify that I have been closely connected with the work of the Methodist Orphanage, located at Ruston, La., for the past three years, and that I honestly believe that it is one of the best organized institutions in the State. The children are well trained physically, morally, intellectually, socially, and religiously. I believe it is the best disciplined home in our country. During the three years that I was principal of the Ruston High School we had from 44 to 56 of the Orphanage children in attendance, and they were most obedient and faithful in the performance of their duties. They obtained the highest marks last year in deportment and literrary achievement. They won three prizes out of four that were offered. I most heartily endorse the high character of work that is being done by the good people in our Orphans' Home, and I believe that these boys and girls will be developed into the highest type of manhood and womanhood—fitted to solve life's problems in a way that will prove a blessing to God and humanity. Yours fraternally, J. G. RAY,

Principal Ruston High School."

With this kind of work being done by our children, and the possibility of their development thus indicated, I believe our great cause deserves, and will receive, the most liberal support of all our people. I feel that in this connection it should be stated that the privileges given us by the Board of Trustees of the Ruston High School have been most helpful in every way. They do not even charge our children the usual incidental fees, and have been most generous in the help they have rendered the Orphange.

ROBT. W. VAUGHAN, Superintendent.

A LOYAL LAYMAN'S VIEW.

Editor Advocate: During my twenty-three years' experience as a layman of the Methodist Episcopal Church, South, I cannot recall any issue that has so vitally affected our great Church in its efforts to elevate and train men for usefulness as that pertaining to the Vanderbilt University, now pending in the Supreme Court of Tennessee on an appeal by the majority of the Board of Trustees of that institution. The affirming of the decree of the Chancery Court, where the decision was in favor of the Church, will mean a great deal in the training of our membership to support loyally and liberally our educational interests; for our people are more interested in having our preachers finish their course of study and complete their education at Vanderbilt after passing through our colleges than ever before, because there is a corresponding desire on the part of the laity to educate our boys and girls, and we feel that they should be led along spiritual and moral lines by an educated ministry, and that Vanderbilt should be under the direction of the M. E. Church, South, as we think the charter of said institution plainly indicates.

If our Chief Pastors, led by Bishops Hoss and Candler, have intimated that the conditions of the Carnegie offer were formulated to influence improperly the pending litigation above referred to, I am free to say that this is generally believed, and it is thought that the letter addressed to Mr. Carnegie by Chancellor Kirkland was so worded that he, Mr. Carnegie, very largely embraced the Chancellor's suggestions in tendering his gift in a way that would take the Medical Department of Vanderbilt University from the control of our Church, and also in going further and making a very unkind thrust in saying that our Church was not capacitated to control and direct such an institution of learning. Whether he said so in such language, this was implied in his letter to the Chancellor. To the contrary, we believe that not only has the Methodist Church, South, made successful efforts along this line of work among men, but that other denominations have succeeded in such endeavors, and will continue to do so. Therefore, the minority of the Board of Trustees were right in refusing to accept Mr. Carnegie's gift, conditioned as it was, since it would mean that our Church was to surrender a part of this great institution of learning together with all that this branch had cost us. And our Bishops could not have said less than they did in their address pertaining to this matter. No part of the gift should have been accepted by the majority of the Board of Trustees unless the offer could have been made to the institution without any "strings being tied to it." Of course, if it had been tendered without the imposition of such conditions, it might have been accepted and made the means of great usefulness to men. PARHAM WILLIAMS.

Lexington, Miss., Sept. 1, 1913.

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The Home Circle

THE RACE.

Adelbert F. Caldwell, in Zion's Herald.

Slow and Sure once ran a race,
(Often I've been at the place),
With Hurry and Worry, by no means kin,
To see which one the prize would win!
After a little, 'twas plain to see
Who in the end the victor'd be.
Though Hurry and Worry had a swifter pace—
'Twas Slow and Sure that won the race!

WHAT A LITTLE CLOCK DID.

A little clock in a jeweler's window in a certain Western town stopped one day for half an hour at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train, after a look at the clock, stopped to chat a minute with one another. And all were half an hour late, because one small clock stopped. Never had these people known how much they depended on that clock until it had led the astray.

You may think you have no influence, but you cannot go wrong in one little act without leading others astray.—Baltimore and Richmond Christian Advocate.

DIPLOMACY OF TOMMY.

Tommy had been invited to dinner at the house of some particular people, and his mother, who was not to accompany him, was anxious about his table behavior. She gave him elaborate instructions before leaving home, and on his return made special inquiries.

"Oh, I got on all right," Tommy assured her, "at least I—I only did one thing wrong, and I couldn't help it, and I got out of that fine."

"What did you do, Tommy?"

"Oh, I was cutting my meat and it slipped off the plate on to the floor."

"Oh, dear boy!" cried his mother in distress. "What on earth did you do then?"

"Oh, I just said sort o' careless, 'That's always the way with tough meat,' and went on with my dinner."—Continent.

BERTIE'S PATIENT.

In his little brass bed, among the downiest pillows, lay Bertie Stuart. He was getting over the measles, and was, as nurse said, "as cross as a little bear."

Nurse suggested reading "Swiss Family Robinson," but Bertie "didn't care to hear about that family a hundred thousand times," so it ended in her telling him of another little boy in the same city, who had to lie all day long in a tiny cheerless room. He had no pretty flowers to look at, not even a nurse to amuse and care for him, and yet he was such a bright, patient little chap.

That evening when mother came in to kiss Bertie good-night, his eyes were fixed on the roses on the table.

"I want those roses taken to a sick boy tomorrow, mother," he said.

"All right," said the mother, "and we will see that he gets some chicken broth, and a little jelly also."

And so day after day, a basket of good things went to the other sick boy. Bertie's mind was kept so busy planning new pleasures for the "other one" that he quite forgot his own troubles.

One morning, some weeks after, the postman brought a letter addressed to "Mister Bertie Stuart," which read:

"Dere Bertie: I kin sit up. Kin you? The flowers is prime an' the jelly an' stuff's just elegant. Much obliged. Yours truly,

TOMMY GRAY."

"Oh, mother," cried Bertie, "I never in all my life was so happy!"

"I think," said mother, "that my little boy is just beginning to learn the secret of happiness."—Sunbeam.

THE POWER OF POLITENESS.

A delightful little story was once told in the Irish Times about a monkey and a dog:

A brave, active, intelligent terrier, belonging to a friend, one day discovered a monkey owned by an itinerant organ grinder seated upon the bank within the grounds and at once made a dash for him. The monkey, who was attired in jacket and hat, awaited the onset in such undisturbed tranquility that the dog halted within a few feet of him. Both animals took a long, steady stare at each other; but the dog evidently was recovering from his surprise, and about to make a spring for the intruder. At this critical moment, the monkey, who had remained perfectly quiet hitherto, raised his paw, and graciously saluted by raising his hat. The effect was magical. The dog's head and tail dropped; he sneaked off and entered the house, refusing to leave it till he was satisfied that his polite but mysterious guest had departed.

IN THE DELTA.

Through the kindness of the good people of the Port Gibson Charge I am permitted to spend a few days in the wonderful Yazoo Delta. About 10 or 12 years ago I made my first visit of any length into the very heart of this region. Having been reared in Yazoo County, contiguous to the Yazoo River, and having served, in my earlier ministry, appointments within this territory, I was not altogether ignorant of the general character of the country; but such have been been the developments within the past two decades that one can scarcely realize the wonderful changes that have been made. Where, even ten years ago were miles upon miles of unbroken canebrakes, undisturbed by the adventurous huntsman, and which were the home of the bear and the deer, are now wide-spreading fields, looking like veritable flower gardens, of white and pink cotton blossoms, and rich with the golden, ripening Indian corn. Comfortably built and screened houses, located as much as possible upon the front, give the appearance of an almost unbroken village. Artesian wells to the depth of 800 to 1000 feet produce a supply of water unsurpassed by any section of the State for excellence and healthfulness. In the matter of handling the water problem, this section has already met the suggestions of Brother Joe Cook in a large measure. When the hole in the ground has once been made, the matter of piping it into houses is of small moment. By the way, I have always resented the idea that our women should be the burden bearers, as described by Mr. Cook, and have never held the man in much esteem who would sit behind a cob pipe and allow his wife to do such drudgery. It is more a question of consideration on the part of husbands and sons than of time and opportunity to lighten the burdens of mothers and daughters.

But I've switched (not side-tracked) for a little. I recall a trip from Mayersville, via Rolling Fork to Yazoo City, in the month of July, which because of roads through forests and quagmires, took two days for its making. Now, over this same section, one sees the automobile flying with its speed of 20 and more miles an hour. Smoother, better kept roads are nowhere to be found, much to the praise of the automobilists.

The steam horse has played a great part in the development of the conditions so apparent, making it possible for the interior to have easy ingress and egress and vastly improving commercial facilities. Towns ranging in population from a few hundred to several thousands dot the country, and the tourist in his car finds no difficulty in making it from town to town with comfort. One does not ride far in any direction without meeting the ubiquitous automobile. Yes, believe it or not, I have met the Methodist pastor out in his car, fairly splitting the wind (shades of Asbury!); and certainly if he had taken more time than was necessary in making the last call, he was not slow in getting to the next. Truly, the days of our fathers were not like these, at least for luxury and speed. It is well that we have Brothers Lewis and Bachman to tell us whence we sprang,

"Lest we forget, lest we forget."

The horse and saddle, with saddle-bags, gave place to the buggy and grip; the buggy, in turn, to the steam car, and now the automobile bids fair to supplant them all. Somehow, just here, I recall the prophecies of Isaiah in the opening of the 40th Chapter—physically, at least, there is food for thought.

Better towns, better churches, and better school facilities are not within our borders, and the appointing powers have never acted more wisely than in sending our strongest preachers to this section. I am reminded of a conversation, reported from Oklahoma, when two parties were discussing the wonderfully rapid development of that State, and one remarked, "What marvelous civilizers the railroads are." An Indian overhearing the remark, added, "And the missionaries." So it would be the grossest injustice to rob the Methodist itinerant of his share in these marvelous changes for good which have taken place in the Delta. By the way, Doctor, I want to record in this connection that some years ago I was told that too much praise could not be given your veteran, Dr. J. W. Price, now at Tutwiler, for his work toward the accomplishment of these gratifying results.

Crops were never better in this section, and the cotton has rarely been equaled; in some fields it is literally breaking down with fruit. And isn't this the time to strike for that $50,000 dormitory? Just turn President Watkins loose in this Delta for two or three months, and by a cyclonic movement, he ought to sweep that cause to victory. Loose him and let him go from the first of November until March.

Your issue of the Advocate of Aug. 28 is at hand, and I have enjoyed every word of it, especially the articles of Brothers Bachman and Lewis. That Palmetto letter from Sam Steel was good reading; but, to save me, I couldn't see much suggestion of recreation for a disordered liver in that great list of books that he smuggled into his grip. The Doctor had better watch lest some thing worse than a torpid liver should grip him while trying to digest such food on mountain air and water.

Having perfect confidence in the wisdom of our Bishops and the justness of our cause, none of the voluminous contributions concerning Vanderbilt have moved me for a minute. With Hoss and Candler to lead, we need fear no danger. By the way, Bishop Candler's latest book is a feast of good things. I am ready to read it the second time.

But Doctor, I must stop; and yet the pen would go on. How does that old Latin phrase put it: "Cacoethes Scribendi"?

I'll call again much later. T. B. HOLLOMAN.

Itta Bena, Miss.

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Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

NOT STANDING WITH McTYEIRE.

Every now and then some Vanderbilt Trustee who is acting with the majority of the Board proclaims that his position concerning the control of Vanderbilt University is identical with that of Bishop McTyeire; but such a declaration can deceive only such persons as are very poorly informed concerning the history of that institution. It is true that Bishop McTyeire affirmed that the Board of Trust was a self-perpetuating body, but this question at that time was considered of comparatively little importance. The occasion of its coming up was merely the question as to which body should take the initiative in selecting the Trustees, the Bishop preferring for the Board to designate the men and the Conferences to confirm the nominations made. No evidence that the Bishop ever consulted any legal authorities on the subject has ever been adduced. Bishop Hoss has suggested that Bishop McTyeire, not being a lawyer, was misled by that clause of the Charter which declared that the Board should have "perpetual succession." Certain it is that that expression has impressed many who know little of the forms of such instruments with the view that the Board is independent, whereas it is common in chartering such corporations to fix the time of their continuance by stating that their trustees shall have succession for fifty, or a hundred years, or perpetually, as may be desired. This clause in the Vanderbilt Charter has to do wholly with the matter of the Board's perpetuity, and not with the question of how it was to be constituted. Such was the finding of the five able and impartial lawyers who composed the Vanderbilt Commission and of Judge Allison in his cogent and illuminating opinion. Nowhere in the Charter is it stated the Board of Trust is a self-perpetuating body; nor did the original patronizing Conferences ever concede it to be such.

But, as we have said, we grant that Bishop McTyeire held the view that the Board was vested with the power to elect its members; but it by no means follows from this that his position concerning the University was in accord with that of the majority of the Trustees. Far from it. Let us look somewhat more fully into the matter and see.

The original Charter of Vanderbilt University contained the following provision: "That the Bishops of the Methodist Episcopal Church, South, be and are hereby requested to act as a Board of Supervision of the University, or any of its departments, and jointly with the Board of Trust to elect officers and professors, and to prescribe the courses of study and plan of government." Bishop McTyeire believed with all his heart that this was an integral part of the Charter of the University, and in his last will and testament, he made the urgent request, "That all the **Bishops** exercise steadily and constantly their charter rights as members of the Board of Trust, **directing and controlling.**" Do the majority of the Trustees stand with Bishop McTyeire on this proposition? Nay, not so. On the contrary, they have declared that this part of the Charter is mere "surplusage" and utterly illegal, and they have ejected the College of Bishops, as an official body, from any participation in the management of the affairs of the institution.

Nor is this by any means all. Bishop McTyeire also held that the Church owned the University. But the majority of the Vanderbilt Board of Trust at its meeting in June, 1910, voted down the following resolution, which was introduced by Bishop Key, Dr. W. D. Bradfield, and Dr. John H. Dye: "The right of the General Conference of the Methodist Episcopal Church, South, to appoint the Trustees of this University being denied by this Board of Trustees, great unrest is likely to follow to the damage of the University and the Church. To allay as much as possible this unrest and to guard as far as possible—the interests of the University, this Board hereby declares that the trust it holds is a trust for the Methodist Episcopal Church, South, and that Vanderbilt University belongs to said Church."

But, worse if possible even than this, the majority of the Trustees have come into Court with a formal and lengthy bill in which it is denied that the Church founded the University, or has maintained and patronized it in the legal sense, and which from beginning to end, by logical implication, clearly and emphatically repudiates its ownership. Is not this standing with Bishop McTyeire with a vengeance? **The truth is, the majority of the Vanderbilt Trustees agree with Bishop McTyeire only as to the one point which would assist them in eliminating the Church from any legal participation in the government of the University, and that they utterly repudiate his views as to everything else.**

In fact, though we thoroughly believe in the right of the Church to elect the Trustees, if Bishop McTyeire's convictions as to the ownership of the Church and legality of the full charter rights of the Bishops were admitted and put into force, the right of choosing the Board of Trust might be surrendered, and yet the Southern Methodist Church would have grip enough on the University to hold and largely control it. But let it be remembered that the rights of the Episcopal College have been challenged and trampled underfoot; that the ownership of the Church has been denied; and that the question as to who may elect the Trustees is only one phase of this great legal battle. And, furthermore, let it be clearly understood that if the majority of the Board are upheld in the contentions which they have set up, **the Church will not have left the slightest vestige of authority in the Institution.**

Let not these men undertake to shelter under the great name of McTyeire. When they do so they are either self-deceived, or they are putting forward a defense which is specious and which will not bear even the most superficial analysis.

STILL A TERRIBLE THING.

We sometimes hear it said that Christianity has greatly mitigated the horrors of war, and so perhaps it has; but its effects are still inexpressibly awful. The fact that combatants practice less barbarity in fighting than in former times and that the banner of the Red Cross now waves wherever battle flags are unfurled indicates, to some extent, the progress of civilization; but soldiers, as a rule, are still more or less cruel, and the use of deadly weapons and the hardships of campaigning yet necessarily result in the shedding of blood, a considerable loss of life, and a vast amount of suffering. There may be occasions where war is a necessity—when an appeal to the sword is better than dishonor and an ignominious peace; but certainly there can never be any justification for a resort to arms until every possibility of a satisfactory settlement by amicable means has been exhausted.

The Balkan States and Turkey have recently terminated one of the bloodiest and most costly conflicts of modern times. We do not say that the Allies were not warranted in undertaking to drive the "unspeakable Turk" from Europe, and but for their own disagreements and the fighting among themselves, the great price they paid for their triumphs might have been set down by the historian as creditable sacrifices upon their part. As it was, however, the luster of their glory has been dimmed and well-nigh obscured by their divisions and unseemly strife in the hour of victory.

The New York Independent in its issue of August 21 made the following interesting comment upon the outcome of these two fierce and expensive struggles:

"Bulgaria gains according to the Treaty of Bucharest a territory approximately two hundred miles long by sixty broad—that is, about the size of the State of Maryland. She has paid for it over a billion dollars, if we count the lives of her soldiers worth anything. But the other States have suffered as horribly. Their losses are estimated by the correspondent of the Corriere della Sera of Rome thus:

A Balkan Trial Balance.

	Soldiers	Killed	Expenditures
First War.			
Bulgaria	350,000	80,000	$ 300,000,000
Servia	250,000	30,000	160,000,000
Greece	150,000	10,000	70,000,000
Montenegro	30,000	8,000	4,000,000
Turkey	450,000	100,000	400,000,000
Second War.			
Bulgaria..		60,000	180,000,000
Servia		40,000	100,000,000
Greece		30,000	50,000,000
Totals	1,230,000	358,000	$1,264,000,000

"The total would be vastly increased if one could include the lives lost by the massacres and epidemics, the value of private property destroyed and of the farming and other industries suspended, the bankruptcy of commercial houses, and all the incidental misery and ruin caused by the war. It is to be expected that what was European Turkey will now increase rapidly in wealth and population. That has been the experience of other provinces when freed from Turkish rule. But it will be many years before the monetary loss can be recovered, while the vital loss is irreparable."

CALLED TO HIS REWARD.

It is with sincere regret that we chronicle the death of Rev. K. M. Harrison, of Amory, Miss., an account of which is given elsewhere in this issue of the Advocate. Brother Harrison became a member of the North Mississippi Conference in 1883, and the record which he made in the itinerancy was in every respect highly creditable. He was a man of deep piety, of studious habits, and a forceful and effective expounder of the Holy Scriptures. He left a lasting impress upon every charge that he served, and his name is as ointment poured in many parts of North Mississippi. He had been on the list of superannuates for several years, and since his retirement from active service he had resided at Amory, where he was universally esteemed and loved. He has triumphantly finished his course, and has, we doubt not, joined the innumerable company of the redeemed on high. We extend sympathy to the bereaved, and pray that God may have them in his gracious keeping in this trying hour. We trust that a memoir of the deceased will be furnished the Advocate at an early date.

A MATTER OF IMPORTANCE.

The statement concerning the work and condition of the Louisiana Anti-Saloon League which appears in this issue of the Advocate deals with matters of much importance. No State in the South needs such an organization more than Louisiana, and our moral and religious citizens should hearken to this earnest call and promptly give the financial assistance that is so urgently required. We have no more appealing duty to perform than of ridding our commonwealth of the curse of the licensed dramshop, and it behooves every friend of temperance to lend at once a helping hand to our leaders in this noble fight. Lay this cause on the hearts of your people, brethren, and send your remittances to Brother Turner as soon as possible.

PERSONAL AND OTHER NOTES.

Rev. J. E. McCoy, the pastor, is planning to begin a revival at Queensboro Church in Shreveport on the second Sunday of this month. Rev. E. K. Means will assist in the preaching.

Rev. B. T. Crews, though superannuated last winter, is making full proof of his ministry on the Coushatta (La.) charge. He is now in the midst of a meeting at Coushatta, assisted by Brother Howse, a former comrade from Arkansas.

Rev. W. F. Roberts, who has served the South Mansfield charge, and at the same time attended Centenary College, has, since vacation opened, built largely with his own hands a parsonage at South Mansfield, which he now occupies.

Revs. G. E. Cameron, pastor of the First Methodist Church of Shreveport, and W. W. Armstrong, who has charge of the Noel Memorial Church in the same city, have been enjoying a well-earned rest among friends in the Lone Star State.

Rev. J. W. Faulk, pastor of the Sibley (La.) charge, closed a revival meeting at the Pine Grove Church on the third Sunday in August. He was ably assisted in the services by Rev. L. E. Crooks. There were 8 accessions to the Church.

Rev. R. W. Tucker is delighting the congregation at Leesville, La., with his preaching. Though many years a presiding elder, he seems not to have waned as a preacher. This, in spite of the fact that many charge that office with spoiling men as preachers.

Rev. A. I. Townsley keeps everything on the go at Rayville and Delhi (La.). Rumors are in the air of a handsome new church at Rayville. This charge confidently expects to report "everything in full" when the clans gather in their annual meeting at Crowley.

Rev. W. T. Bazzei, our pastor on the Iuka Circuit, favored us with a nice club of six months' subscribers a few days since. We assure him of our hearty appreciation of this helpful service, and we pray that the Advocate may prove a blessing to the homes into which he has introduced it.

Rev. R. H. B. Gladney, of Sardis, Miss., recently conducted a great revival at Cold Springs, Miss. There were 80 or more professions of religion, and 40 accessions to our Church.

We are indebted to Rev. H. L. Norton, our pastor at Purvis, Miss., for several subscriptions to the Advocate and a kindly invitation to visit his charge. His work is progressing smoothly.

Georgetown, Miss., has lately had a season of spiritual refreshing, the services being conducted by Rev. T. J. Norsworthy. Rev. J. V. Bennett, the pastor, will tell our readers of this good meeting in the next issue of the Advocate.

Rev. H. T. Young, of the Shreveport City Mission, is now engaged in an open air revival meeting at Cedar Grove, La., a new factory site located in Caddo Parish. Large congregations are waiting upon his ministry, and he is planning to organize a church there in the near future.

After a stay of several weeks in the West, Rev. L. I. McCain has returned to Louisiana. He was in New Orleans the first part of this week, and favored our office with a call. Though still not strong, he is looking well and was in fine spirits. He left for his home at Bogalusa on Wednesday.

Rev. J. C. Ellis, our stirring pastor at South McComb, Miss., has recently brought us under obligations to him for some effective work done for the Conference organ among his people. We highly appreciate this good service, and we trust that Brother Ellis will find the Advocate a valuable co-worker in his field.

We are indebted to the following brethren, to whom acknowledgment has not been made elsewhere, for subscriptions to the Advocate sent in within the past few days: Rev. T. G. Adair, Marietta, Miss., 2; Rev. D. H. Crowson, Paris, Miss., 12; Rev. J. W. Price, Oak Ridge, Miss., 6; Rev. B. L. Sutherland, Wesson, Miss., 5.

Rev. T. H. Lipscomb, of Starkville, Miss., contributed a brilliant article to the last number of the Nashville Christian Advocate, entitled "Progress and Progressives." Brother Lipscomb is one of the best equipped young ministers in the Southern Methodist Church, and best of all, he has not been spoiled by his accomplishments.

Rev. C. H. Herring, of the Amite (Miss.) charge, writing under date of Sept. 2, reported a fine meeting in progress, in which the preaching was being ably done by Rev. G. C. Yeager, of Hamburg, Miss. The congregations attending were stated to be large, and the outlook was thought to be propitious for a gracious spiritual awakening.

The work of the Church is progressing favorably in West Monroe, La., where Rev. H. W. Ledbetter is in charge. A cozy parsonage has been built at a cost of about $2000, and will likely be paid for this year. Three churches have been repaired, and a piano purchased for one. Two good meetings have been held, resulting in about ten accessions.

The beautiful new First Methodist Church of Shreveport awaits the finishing touch of the furnisher and decorator, after which it will be ready for the opening, which has been announced for Sept. 21st, with Bishop H. C. Morrison as the preacher. This structure is the most conspicuous building in Shreveport, and is admired by all visitors to the city.

Rev. R. H. Wynn, D. D., has up to the present been actively campaigning in the interest of Centenary College. He is now preparing for the opening on Sept. 17th. The friends of the college are jubilent over the prospect of a record-breaking attendance. They are more than ever convinced that no mistake has been made in the choice of Dr. Wynn as the head of this noted institution.

A correspondent writes as follows: "Rev. C. C. Miller, pastor of the First M. E. Church, South, of Monroe, La., is making good headway in his work. Both his faithful pastoral visiting and practical preaching are much appreciated. He has sent 59 new subscribers to the New Orleans Christian Advocate. Monroe is expected to come up with a creditable report at the Annual Conference."

We acknowledge ourselves indebted to Rev. W. B. Aisworth, of New Hebron, Miss., for a list of subscribers sent in on Sept. 2. In his note, Brother Aisworth said: "Brother Kelley has just closed a great revival at the Bethel Church on this charge. He is now with us at New Hebron. The Spirit's power has been present in every service, and we are expecting a great victory for our Master."

A night telegraphic letter from Ruston, La., received last Tuesday morning reads as follows: "Greatest fall opening in the history of the Ruston Sunday school last Sabbath. There were 477 in attendance. Mr. W. A. McKennon delivered a fine address on "The Church of To-morrow" to a congregation that taxed the seating capacity of the church. A great Sunday school rally was held at night, with speeches by Brothers McKennon, Lowrey, and others."

The Methodist people at Vivian, Louisiana, under the aggressive leadership of Rev. C. M. Morris, expect to break ground for their new church on Oct. 1. The Mooringsport charge, to which Vivian belongs, is in the heart of the great Caddo Oil Field. It is a hard field, but our two pastors, Morris and Holliday, are wide awake, and under them our Church is more than holding its own.

From Corinth, Miss., on Sept. 2, Miss Elizabeth Kilpatrick wrote as follows: "I have just returned from the International Training School for Sunday School Workers, where I assisted Mr. W. C. Pearce, the International Superintendent of Adult Work. We had a great school—a fine season of spiritual, intellectual, and technical study; and I am hoping to give it all out to the workers in our Conference as the days go by."

We are indebted to Rev. Paul M. Brown, the capable presiding elder of the Shreveport District, for the following note: "The Board of Stewards of the Mansfield charge granted the beloved pastor, Rev. T. H. Morris, a vacation during the month of August, but instead of betaking himself to mountain or seaside, he spent the month in assisting his brethren in meetings in the country. The revival tidings in the Advocate will echo the result of this vacation labor."

In a letter to this office, bringing a list of trial subscriptions, Rev. C. E. Fike, of Patterson, La., says: "Our work here is showing up well. We have a good Sunday school and the prayer meeting and preaching services are well attended. We will have our protracted meeting the week following the third Sunday in September. I spent four days recently with Rev. J. H. Brooks in a meeting at Prudhomme, where we had several conversions and 6 accessions to the Church. Brother Brooks is making good headway in his charge."

Rev. H. P. Lewis, Jr., passed through New Orleans last Monday and paid our office an appreciated call. He was en route to McComb City, Miss., to assist his brother, Rev. B. W. Lewis, in a meeting at East McComb. Rev. J. M. Lewis, of Vancleave, and Rev. O. S. Lewis, of Brandon, were also due to be present, thus bringing together to take part in the meeting the famous Lewis quartette. The services were announced to begin last Tuesday evening, and it was expected that they would continue about ten days.

Rev. O. S. Lewis, under date of Sept. 1, sends us the following note: "I have just finished my revival campaign at my country churches. We had a good meeting at every point, and the spiritual life of the whole charge has been greatly quickened. My father was with me in the last two series of services. We had a mighty outpouring of the Holy Spirit on our congregation on the fifth Sunday in August. I do not think I ever heard father preach with more power and freedom than he did on that occasion. I am to be with Brother Terry at Pocahontas this week."

Mrs. Rebecca Ellison Johnston, the accomplished wife of Prof. J. S. Johnston, has returned to her college home at Centenary, after several weeks spent at the Cincinnati Conservatory of Music, where she chaperoned a number of Louisiana girls and incidentally did some advanced work in her favorite art. She and her husband are both children of men who were much loved and prominent during their lifetime as members of the Mississippi Conference. This son and daughter of the parsonage are giving a good account of themselves.

During his eight and a half months' incumbency as pastor of the Mer Rouge and Oak Ridge charge, Rev. R. W. Vaughan made a most excellent record. He spent $475.25 in remodeling the parsonage, and was instrumental in securing $4335.27 for a superintendent's home at the Ruston Orphanage. The preacher and presiding elder were paid $977.50, and the total amount raised for all purposes was $6,240. Besides this, two successful revival meetings were held. Rev. P. H. Fontaine has succeeded Brother Vaughan in this pleasant pastorate.

Rev. H. W. May, the energetic presiding elder of the Alexandria District, in sending in his appointments for the fourth round, says: "We are having a good year in this district, both in material and spiritual things. I am pushing the collections for missions and other benevolent causes, and saying a word for the Advocate as opportunity offers." We are grateful to Brother May for being mindful of the Conference organ in his rounds. A presiding elder can greatly help the church paper by showing that he considers its circulation a thing of importance.

In a note written on Sept. 2, Rev. W. H. Saunders, of Vicksburg, Miss., says: "Rev. T. W. Adams was with me in my meeting at Redbone last week, and did some excellent preaching for us. He is a busy man and keeps things on the move. He preached a fine sermon at Crawford Street last Sunday morning, and dispensed the Word helpfully at Washington Street at the evening hour. He held two quarterly conferences yesterday afternoon, and will be at Porter's Chapel to-day and to-morrow." This is pretty good hustling for the hot season.

Brother N. C. Norsworthy, of Petal, Miss., states that the Methodist congregation at that place gave up Rev. J. L. Neill, who recently was transferred to our First Church at Laurel, with not a little reluctance, but that Brother Harrison, his successor, is making a fine impression in every respect. He also reports a good meeting at his church, in which the preaching was done by Rev. I. L. Peebles, of Meridian, who made a great impression upon the community. As a result of these services 16 names were added to the membership roll, and 17 infants were baptized.

A letter, written by Sister W. W. Wooliard on September 7, stated that Brother Wooliard, pastor of the First Methodist Church of Columbus, Miss., had had fever for twelve days. His temperature had not been very high, but up to that time his physician had found it impossible to reduce it to normal. It was hoped, however, that the fever would soon cease, and that recuperation would quickly follow. When Sister Woollard wrote their little son, William, had also been indisposed for some days, but was not thought to be seriously ill. Let this stricken household be remembered at the throne of grace.

On a beautiful picture card Mrs. Vic T. Hoyle, of Tupelo, Miss., sends us from Bruin Inn, North Cheyenne Canyon, Colorado, the following message: "Only a word of greeting to you from this point in the Rockies, where one's thoughts are lifted from nature to nature's God." It almost makes us feel envious to think of mountain breezes as we sit sweltering at our desk this hot September evening. But this thought lingers but for a moment—we are glad for our friends to have the pleasure of such air and scenery, even if we may not. Mrs. Hoyle is a great worker in many good causes, and well deserves a season of rest and recreation.

Rev. J. J. Brooks sends us the following sad message from Boyle, Miss.: "It is with sorrow that I inform you of the death of Sister Shivers. A mother in Israel has gone. She died last night at her home here. She leaves five children: Dr. M. O. and Dr. E. E. Shivers, Mrs. Armstrong, Mrs. Stallings and Mrs. J. W. Rogers." It is with no small measure of regret that we chronicle the decease of this worthy woman, who had been an active worker in the Church for many years, and whose home in Bolivar County, near New Salem, was for a long time a center of Christian influence. She wrought well, and has doubtless passed to a rich reward. We extend to the bereaved our deepest sympathy.

In asking that the subscription of his father be shifted to another, Mr. W. A. Price, of Carpenter, Miss., says: "I dislike very much to have to request that this change be made, as I am sure he is one of your oldest subscribers. He has been taking the paper constantly since Bishop Keener was the editor, and has always enjoyed reading it very much. But since the death of my sister, Jennie, ten days ago, his home has been broken up, and he will hereafter reside with me and will have the benefit of my paper." We regret to hear of the sorrow which has crossed the threshold of this long-time friend of the Advocate, and we pray that heaven's richest benedictions may rest upon him in his declining days.

The marriage of Mr. Oliver Sidney Hopkins, of Hickory, Miss., and Miss Bessie Chichester Cooper, of Brookhaven, Miss., which took place in the Mary Lampton Auditorium of Whitworth College on Wednesday evening, Sept. 3, with Rev. Robert Selby and Rev. W. H. Lewis jointly officiating, was a notably brilliant event. The decorations were elaborate and beautiful, the bridal gifts were numerous, and many telegrams of congratulation, from far and near, were received. After the ceremony was performed, Dr. and Mrs. Cooper gave a delightful reception at their residence. Mr. and Mrs. Hopkins are now enjoying a bridal trip in the East, and will return to Hickory, where they will reside, about the middle of October.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1913. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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God employs no hired men; His work is done by His sons.—Old Proverb.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

JAMES KIZER, of Red Banks, Miss., died in a hospital at Memphis on Aug. 27, 1913, after an operation. Brother Kizer's community will feel heavily the loss of such a character. He had been a steward in the Church for many years, and a truer, more faithful friend to the pastor would be hard to find. He was every inch a man—noble, free from littleness, true to his friends, not seeking notice or praise, and faithful and steadfast to duty. He has gone to the reward of the faithful.—J. M. Carpenter, Pastor.

Mrs. E. F. KELSEY, wife of Dr. Frank Kelsey, died on August 16, 1913. Sister Kelsey was a member of the M. E. Church, South, at Wesley Chapel. Her's was a long life, well spent in service to God and man. She was ever the faithful friend of the Church and her preachers, and there are many of our older men who will recall with pleasure the friendship of Dr. and Mrs. Frank Kelsey. She was a noble character, who had strong convictions and moral courage, and who was warm-hearted and faithful to her friends. Her church, and friends, and loved ones will long feel her loss and bless her memory.—J. M. Carpenter, Pastor.

JAMES WESLEY NEEL, SR., was born in Madison County, Miss., June 21, 1830, and on Tuesday morning at 3:25 a. m., Aug. 26, 1913, the death angel appeared unto him and bade him give up his life to enter into the life beyond; so he closed his eyes in peaceful sleep and his sweet spirit winged its course through the dawn of the early morning to the Master who summoned it from this world. Eighty-three bright and useful years were granted him in this life—a beautiful and happy one. His large, kind heart, lovable disposition, and many deeds of kindness won for him friends everywhere. As a friend, soldier, and Christian, he was the same true man, always at the post of duty. He was the oldest member of the Cayuga Methodist Church, in which he was an active worker until the past year or so, when he commenced to be in failing health, suffering from a stroke of paralysis which confined him to his home, and from which he never recovered. Among friends and loved ones, his body was laid away in the family cemetery at Bethesda.

Lone are the paths and sad the bowers,
Whence thy meek smile is gone;
But Oh, a brighter home than ours,
In heaven is now thine own.

A FRIEND.

RESOLUTIONS OF RESPECT.

Whereas, God in his all-wise providence has taken from our midst our beloved sister, Mrs. E. J. Eubanks, of Hammond, La., therefore be it resolved:

1. That our Woman's Missionary Society has lost one of its most faithful and earnest members—one who was a true example of Christian character, always ready and willing to do whatever she could for her Master.

2. That we extend to the family our heartfelt sympathy in the death of this loved one, and while not being able always to understand God's dealings with us, we can be assured by his promise that he doeth all things well.

3. That a copy of these resolutions be sent to the family, a copy published in the New Orleans Christian Advocate, and a copy spread upon the minutes of this meeting.

Signed by: Mrs. Clarence Crook, Mrs. Lula Boos, and Mrs. Chas. Struck.

BENTON, MISS.

We have recently closed a great revival meeting at Benton. We began on Sunday, Aug. 3, and closed on Aug. 10 at 3 p. m., with a special service for the men. The meeting was begun by the pastor and Rev. T. J. Norsworthy came to us Monday night. His preaching was strong and logical. He calls a spade a spade, and condemns sin in all alike. He really believes that the great fish swallowed Jonah. Brother Norsworthy is a strong evangelist—one who helps the pastor. There were quite a number of conversions and six were added to the Church on profession of faith. By way of preparation for the meeting the good people at Benton painted the church on the inside and put down a nice new floor. We made the church building clean and white on the inside and we believe the good Lord honored us and gave us hearts white and clean. We began our meeting at Midway Church on Sunday, Aug. 10, with Brother Norsworthy in charge. He was to have come back to Benton Monday evening, Aug. 11, and preach to the ladies only, but illness prevented him and the pastor had this pleasure. And now, what do you think? While we were at the church worshiping God, the men took possession of the parsonage and left many nice tokens of appreciation, such as meal, flour, lard, sugar, coffee, tea, rice, etc. The table would not contain it all, so some things were put on the floor by the table—for all of which we are very thankful.

The good people all over the work have been very kind and nice to us. Several times this year the different churches have showered us with good things to eat. We have, to date, spent $150 on the parsonage. We have put waterworks in the house and yard, painted two rooms, and ceiled and papered one room and put a twin window in it. Two nice new iron beds, one mattress, and three sets of springs, and other things, have been purchased; and we are not through yet. All the churches joined in repairing and furnishing the parsonage, but I felt that it would not be fair not to make mention of our Woman's Home Mission Society which has made most of these things possible in both the church and parsonage. They are only about twelve or fifteen strong, but how they do work! They pay to both Foreign and Domestic Missions. Our good people at Midway have put in their church a nice new Epworth organ and a lot of our Little Hymnals. The pastor and his wife are happy.—J. O. Ware.

The man who absents himself from the regular services of the church for reasons which are trivial, injures his own soul and robs the church of his influence and helpfulness.

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MARRIED.

At the residence of the bride's parents, at Silver Creek, Miss., on Aug. 24, 1913, Mr. ROBERT L. WILKINS, of Anniston, Ala., and Miss ESPIE LITTLE, Rev. Jas. V. Bennett officiating.

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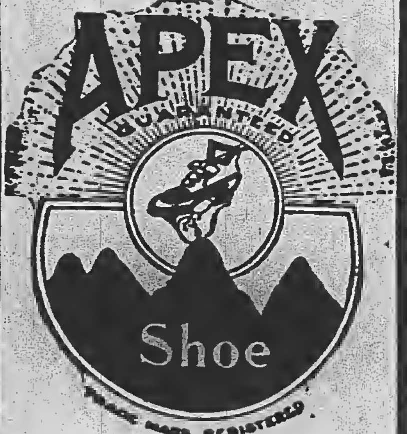

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Tidings From the Field

Porterville, Miss.

I write you a few lines to let you know how things are progressing in the Porterville charge. With the help of Rev. W. F. Baggett of DeKalb, R. E. Rutledge of Florence, A. J. Davis of DeSoto, and A. S. Oliver, from Matherville, we have had splendid meetings. My people say they were the best that they have had in several years. The congregations were large and much good was accomplished. We have about 62 conversions and 31 have been received into the Church and we are expecting others to join. God is with us in power in this field. Pary for us that we may continue to grow and be successful in the Lord's work.—H. R. McKee, P. C.

Mechanicsburg, Miss.

We are glad to give you a report of our revival services held in Mt. Olivet Church, on the Satartia Charge, beginning on July 25 and closing on July 31. Rev. G. S. Harmon, of Meridian, was engaged to help our pastor, Rev. H. J. Maddox, but at the eleventh hour wired, "Unavoidably detained." Our pastor was very much disappointed, but his disappointment proved to be God's appointment for him. He preached in the power and demonstration of the Spirit. He is an able expositor of the Scriptures and one of our most eloquent, earnest, consecrated preachers, and an ideal pastor. The Lord honored his word and gave us a great revival. Praise his holy name! Many souls were blessed and brought closer to God. The church was greatly revived; the visible results were 40 accessions, 2 or 3 sanctifications, and 10 additions to the Church on profession of faith. There have been two applications for membership since the meeting closed.

Signed: Mrs. W. T. Stevens, Mrs. J. R. Melton.

Longtown, Miss.

We have recently had some good revivals on our charge. On Sunday, July 13, we began at McGee's Chapel. Brother Dorman came to us Sunday night and did the preaching, and did it well. The Church was revived and is in a better condition than it has been for several years. We received 6 new members......The following Sunday we began at Longtown, the writer doing the preaching. We had no additions, but the Church was greatly revived......The Fourth Sunday we began the battle at Pleasant Grove. Rev. W. N. Duncan reached us on Monday morning and gave us a series of strong gospel sermons that went to the hearts of the hearers. Backsliders were reclaimed, several were converted, and 4 were added to the Church. Saturday evening, Aug. 9, Rev. W. D. Bass began preaching at Beech Springs under a bush arbor prepared for the occasion. We had planned to hold a ten days' meeting at this place, having united three churches in these services, and it proved to be a success. There were about 200 conversions and reclamations. There were 91 accessions on profession of faith. There will be two prayer meetings and one Sunday school organized as a result of this meeting. Ten persons testified that it was their purpose to have prayer in their homes once a day, at least. Brother Bass preaches the gospel in the good old-fashioned way. It was the greatest meeting ever held in this part of the country. People came ten miles to attend. Praise the Lord!—J. A. Biffie, P. C.

Greensburg, La.

I have just closed my meeting at Day's Church on the St. Helena charge. My brother, W. B. Perritt, from Marksville, La., did most of the preaching, and I held the altar services. My brother is a plain, practical gospel preacher; he seemed at his best, and did good, effective preaching. We had been praying and planning for a revival from the beginning of the year and the Lord did not disappoint us, but came in great power and blessed us, one and all. The congregations were very large from the beginning to the end. The interest was good from the first service and increased from day to day. The judgment alone can tell the good work that was done. The Church was revived and gotten on higher ground and can testify for the Lord again; backsliders were reclaimed and sinners were converted. We had 23 accessions on profession of faith and 1 by certificate. We baptized 31 infants; this makes 48 infants baptized on the charge this year. In the beginning of the year we began to pray to God to give us souls for our hire, and then that he might give us a definite number, that number being 25, and as he always does, he has given us more than we asked for—we have received 32. I am sure that we will baptize more than 50 infants before Conference. To the good and merciful God, we give all the praise for what has been done through my brother and myself at Day's Church.—H. Brooks Perritt, P. C.

Sallis Ct. (North Miss.)

I am at home this week enjoying a rest after being out six weeks in protracted meetings. We have three meetings to hold yet. Our first protracted meeting was at Spring Grove. Rev. W. J. O'Bryant, of Water Valley, came on Monday to help us in the meeting, but on account of sickness had to leave that afternoon. His sermon Monday morning was very much enjoyed by those who heard it, and we were very sorry that he was not able to stay through the meeting. After Brother O'Bryant left the preaching fell upon the pastor. The Lord was with us and we had a good meeting; 15 were added to the Church. Since the meeting they have torn down the old church and are building a new one. The Ladies' Aid Society at Spring Grove is doing well; it has raised something over $50 for the new church. We had a fine meeting at Salem; Rev. J. L. Simpson, of Pickens helped us there. Brother Simpson did the preaching after Sunday and he did it well. We had 18 accessions to the church. The people at this place are replacing the foundation and putting on a new roof and new sides; so they will have comparatively a new church. ......Our meeting at Shrock was a success. Rev. V. C. Curtis, of Kosciusko, was with us there, and did us good service. His preaching was of a high type. The meeting resulted in the church being much revived, and in 14 accessions. The Ladies' Aid at Shrock is very active; it has recently painted the church, inside and outside.......We had a very profitable meeting at Bethel. We were ably assisted by Rev. R. A. Ellis, who preached the old-time gospel. Our meeting at Pleasant Hill was very helpful. We had two accessions to the Church by letter. Rev. E. C. Sullivan of Kosciusko did most of the preaching and he gave forth in no uncertain sound.—W. F. Rogers, P. C.

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BELLEFONTAINE, MISS.

The church at this place is rejoicing because of the glorious revival we have just experienced, the deep and abiding work which we believe was accomplished for so many, the members that were added, and the extent to which the kingdom of God in this section was advanced.

Brothers J. A. Stone and A. H. Mitchell began the meeting, doing timely and faithful work until Monday evening, when Brother T. J. Halfacre, of Kilmichael, came to us and took charge. The attendance and interest increased at every service, until on Friday morning not less than half a hundred people were shouting the praises of God. Brother Halfacre is a strong gospel preacher; he has great tact in reaching the people in his pulpit ministrations, and understands how to draw them to him in their homes. He appeals to the reason, the heart and the conscience of the people; and hence we believe the work here is deep and that it will prove abiding. The sermon on Thursday night was on "Why I am a Methodist." The result was that on Friday eight joined our Church, three of them coming from the Baptist Church. We received 12 members. A few more will perhaps follow. I find that the people are not generally informed as to what we believe, and that there is a crying need for Methodists to stress their doctrines. We have been too silent, too tender-toed, too mnch afraid we would wound some one's feelings. We ought now to wake up, and have a strong presentation of our doctrines during every protracted meeting.

We have had a hard struggle here. There are only a few Methodists, badly scattered, and the Baptists have here a strong church with 280 members. But we are on the up-grade; we began with less than 25, and now have 97 good, earnest, faithful members. Pray for ns that the good work may go on, and that we may be a force for righteousness in this community.—E. F. Arnold.

CRAWFORD STREET, VICKSBURG.

Dear Brother Meek: Onr third qnarterly was held last night, Sept. 2. The reports showed the finances considerably in advance of the same period last year and the attendance on public worship better than it has been for several years, especially during the hot weather. Brother Adams last Sunday morning took occasion to commend the congregation for their reputation, which had gone abroad, for attending public worship so well during the warm weather. Our attendance at prayer meeting last Wednesday night was the largest this year. Extra chairs were brought and the entire space was occupied. Everything has moved along delightfully with this pastor, and our peope are loyal. We have one of the best Epworth Leagues in the Mississippi Conference.

Brother T. W. Adams preached a strong, practical sermon Sunday morning. His words addressed to the official members of the Church were stimulating and encouraging. It has been said of Brother Adams that "there is not a lazy bone in him." I was associated with him when he was on the Brookhaven District. It can be truly said of him, that our Church has no son more loyal or more untiring in his zealous devotion to dnty. He has the courage of his convictions and does not hesitate to "speak out in meeting," as occasion requires.

I prsented the claims of the Advocate last Snnday and have an agent actively at work. I enclose the list so far secured, and will send others in a few days with check to cover the subscriptions. Yonrs fraternally,

C. F. EMERY.

Sept. 3, 1913.

THE REVIVAL AT TIOGA, AND ELSE.

Dear Doctor. We closed a meeting at Liberty Church, on the Pollock charge Sunday night, August 31. We had an old time Methodist revival." The Rev. C. B. Powell is pastor, and a more consecrated man I have never met. I must also say something about the good people he has to preach to. After spending ten days in their nomes, I conld not think of a single time I heard a man speak evil of his neighbor. They love one another, and they love the truth and the Method'st Church. We conld not tell how many were saved; bnt the people claim it was the best meeting they have had for years. Several were reclaimed, and 13 were added to the Church. Christians came to the altar and consecrated their all to God, and we trust that the work will stand. This is the first time that I have had the pleasure of working with Brother Powell, but I hope it will not be the last.

A personal word: I was a pastor evangelist in the M. E. Church for the past four years, but seeing things as I do, I am now knocking at the door of the M. E. Chnrch, South. I will be in the evangelistic work, and would be glad to correspond with the Methodist pastors who are looking for help in their meetings. I will give as references, Rev. H. W. May, presiding elder of the Alexandria District; Rev. E. J. Vallery, Pineville, La.; Rev. C. B. Powell, Pollock, La., and Rev. W. C. Mann, D. S., DeRidder, La I have three open dates for fall meetings and would be glad to have them taken. My address for 1913 will be Tioga, La. I am also making engagements for 1914.

I preach the Methodist doctrine, which appeals to the hearts of men—justification, through repentance by faith, and that the blood of Jesus cleanseth from all sin. May the Lord bless the Christian Advocate and its many readers.

E. C. WOOD, Evangelist.

BAKER, LA.

I desire to say that I am still alive, and on praying ground with our Heavenly Father. Embracing the fifth Sunday in June I assisted Rev. H. C. Murphy in a revival meeting at Varnado. We had splendid congregations and I believe that much good was accomplished. Brother Murphy is getting along finely.......On July 14 I began with Brother S. D. Roberts, at Antioch Church, and continued with him until Saturday morning. We had a good meeting and it was a pleasure to me to be there, having been pastor there some years before. While there I was entertained in the home of Bro. D. H. Dyer, one of my best and truest friends. I also dined with other friends whom I highly esteem. On the third Snnday in July I opened our protracted meeting at Blackwater Church. On the following Monday my beloved and efficient presiding elder joined me and preached day and night nntil the close of the meeting (which was Friday night), save one day that it rained so much that we were nnable to have service at 11 a.m. Brother Coleman did fine preaching from every standpoint, and his sermons were highly appreciated by all. The rain interfered considerably; nevertheless, we had a good meeting, and time alone can reveal the vast amount of good that was done....... On August 10 I opened onr protracted meeting at Deerford, and on the following Monday, Rev. H. N. Harrison, from Lafayette, joined me and did the preaching until the close of the meeting. Brother Harrison did fine pulpit work. His sermons were Scriptural and logical, and everybody that heard him was delighted. The church was somewhat revived and much good was accomplished......... On August 21 Rev. C. A. Battle, of New Orleans, opened fire in Baker, and for one week he continued to fire day and night. He did excellent preaching and I feel that much good resnlted. We had the pleasure of entertaining Brother Battle in our home during the entire meeting, and we certainly enjoyed his fellowship and association. Both the Protestants and Roman Catholics enjoyed his eloquent sermons. . . . One more item that slipped my mind, I now mention: On the last day of our protracted meeting at Blackwater, Brother Coleman held my third quarterly conference and presided with grace and ability. Reports were made from three churches, which were very good. There was no report from Bethel. The good women at Blackwater had prepared a magnificent dinner, which they served at the church to the delight of all present. May the Lord bless the Advocate and all concerned. Should any brother desire my assistance in a revival meeting, I could perhaps serve him.—S. D. Howard, P. C.

LET THE BRETHREN HELP.

Dear Editor: In your issue of July 24 there was an appeal from the presiding elder of the Port Gibson District for funds to assist in rebuilding the M. E. Church at Fitler's, Miss. To this appeal I responded with a small contribution and wrote our beloved Brother Adams that I praised God that Jesus Christ is alive in the hearts and minds of that people

In your issue of the 28th of August I note a report from the pastor, written from Mayersville, that only two contrbutions (one of which was mine) had been sent to the presiding elder in response to this appeal. I hope that the readers of the Advocate will look up the two issues above mentioned and send in a contribution to Brother Adams. God will bless yon for it.

The trouble with the Church to-day is that we have too many Sunday Christians. I would not give a fig for a religion that will not make me a better man from Monday morning to Saturday night. I have consecrated my life to the service of the Master and I am happy in doing his work. And glory be to God I find opportunities to work every day in the year.

This is not written to give offense. It is my prayer that not a single reader of the Advocate will hear the Master say, "Depart from me, ye cursed into everlasting fire;" yet, if we do not heed the warning now, after awhile it may prove everlastingly too late. Yours in the service,

L. C. MARSH.

A SPLENDID TONIC.

Cora, Ky.—Mrs. Iva Moore, of this place, says, "I was so weak, I could hardly walk. I tried Cardui, and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild, bnt reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains, and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

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The alarming stories which had been circulated relative to the alleged injurious ingredients of coca-cola received their death knell when the U. S. Government made its searching investigation of the popular soda fountain drink. At a cost estimated in the neighborhood of $100,000.00 the Government brought together the most distinguished array of medical, scientific and legal experts that ever investigated a food product. Professors of chemistry from the big universities, lecturers from the leading medical colleges of America, experts in analytical chemistry and pharmacology, scientists of national and international reputation and Government experts from the Bureau of Chemistry in the Department of Agriculture, labored with the brightest legal minds of America to find something wrong with Coca-Cola.

After years of investigation and nearly four weeks of joint discussion the court found that Coca-Cola was neither misbranded nor adulterated. The manufacturers' statement of the ingredients of the beverages was correct. No alcohol, cocaine or other narcotic drug could be found. Sugar, caramel, fruit flavors and caffeine (the active principle of tea and coffee) were found to be the essential ingredients. Even the caffeine was found to be present in only about one-half the quantity found in tea and coffee. The mountain turned out to be a mole hill.—Advertisement.

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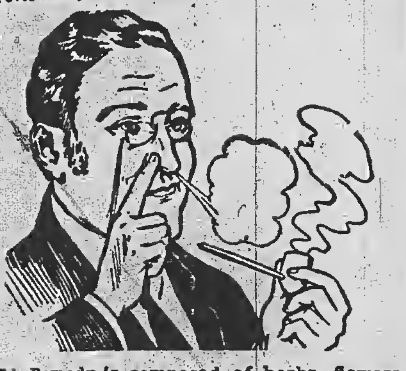

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Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

COULD NOT WRITE.

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Crdui is a specific, pain-relieving, tonic remedy, for women, the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

A GREAT MEETING.

The Rev. R. H. B. Gladney, of Sardis, has just held for Rev. J. B. Connor, at Cold Springs, Miss., one of the greatest revivals ever konwn in the history of the church there. There were 80 professions of religion, and if the writer mistakes not, 40 have united with our Church on professlon of faith; others have come in by letter, and some will unite with other Churches. Brother Gladney came to us with the peace of Christ in his face and praising God with all his soul. He preached the gospel of Christ in such a clear, logical and forcible manner that it fell with weight upon the hearts and minds of all who heard him. Truly, this messenger's great faith was shown by his work at this place. What says James?—"What doth it profit my brethren, if a man say he hath faith but hath not works? Can that faith save him ? * * * Yea, a man will say, Thou has faith and I have works; show me thy faith apart from thy works and I by my work will show thee my faith,"

BUENA KEYS.

A CORRECTION.

In the memoir of Rev. J. B. Stone, published in a late issue of the New Orleans Advocate, the types make me say "seven grandchildren," and "the four following named children, survive him." Not knowing definitely the number, I wrote: "Some grand children," etc. The printer, it seems mistook the word some, perhaps not distinctly written, for seven; hence the error.

Brother J. B. Small, a son-in-law of Brother Stone, writes me that he left fourteen grandchildren. The corrected sentence should read: "Fourteen grandchildren and the four following named children survive him."

Starkville, Miss. T. C. WIER.

MISSISSIPPI CONFERENCE.

Port Gibson District—Fourth Round.

(In part.)

Woodville	October 5, 6
Woodville Ct., at Mars Hill	Oct. 12, 13
Natchez, Pearl Street, at Kingston	Oct. 14, 15
Centreville	Oct. 19, 20
Wilkinson, at Macedonia	Oct. 22,
Gloster	Oct. 25, 26
Amite, at Mount Olive	Oct. 29.

Special attention will be given to questions 8, 9 and 31. Pastors, Stewards and Trustees are urged to be ready with full reports. We shall have ginger injected into these questions. Let all earnestly pray and work for a great forward movement during this quarter. We can, if we will, make this the greatest year in the history of the Port Gibson District. "So mote it be."

T. W. ADAMS, P. E.

NORTH MISSISSIPPI CONFERENCE

Greenville District—Fourth Round.

Cleveland	Sept. 14, 15
Benoit and Beulah, at Benoit,	Sept. 21, 22
Glen Allan	Sept. 28, 29
Greenville	Oct. 1, 2
Boyle and Arcola, at Arcola	Oct. 4, 5
Leland and Hollandale, at H.	Oct. 5, 6
Shelby and Alligator, at S.	Oct. 12, 13
Clarksdale	Oct. 19, 20
Friar's Point	Oct. 25, 26
Tunica	Oct. 26, 27
Lula and Dubbs, at Lula	Nov. 1, 2
Jonestown and Belen, at J.	Nov. 2, 3
Gunnison	Nov. 8, 9
Rosedale and Hillhouse, at Hillhouse	Nov. 9, 10
Shaw and Merigold, at M.	Nov. 16, 17
Coahoma and Lyon, at L.	Nov. 23, 24

HAL S. SPRAGINS, P. E.

Holly Springs Dist.—Fourth Round.

Red Banks, at Wesley	Sept. 6, 7
Holly Springs	Sept. 14, 15
Water Valley, First Church	Sept. 21, 22
Water Valley, Main St.	Sept. 21, 22
Potts Camp, at Bethlehem	Sept. 27, 28
Grenada Ct., at Spring Hill	Oct. 3,
Duck Hill, at Duck Hill	Oct. 4, 5
Grenada	Oct. 5, 6
Pine Valley, at Banner	Oct. 11, 12
Coffeeville, at Coffeeville	Oct. 12, 13
Cambridge, at Kingdom	Oct. 17,
Paris, at Shady Grove	Oct. 18, 19
Waterford, at Asbury	Oct. 25, 26
Byhalia, at Byhalia	Oct. 26, 27
Ashland, at Ashland	Nov. 1, 2
Abbeville, at Mt. Zion	Nov. 7,
Taylor, at Burgess	Nov. 8, 9
Oxford	Nov. 9, 10
Mt. Pleasant, at New Salem	Nov. 12,
Randolph, at Hunter's Chap.	Nov. 14,
Toccapola, at Lafayette Springs	Nov. 15, 16
Lamar, at Rice Chapel	Nov. 18,

R. A. TUCKER, P. E.

Holly Springs, Miss., Sept. 2, 1913.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Benton and P. D., at Walker's Chapel	Oct. 1,
Ashland, at Sander's Chapel	Oct. 3,
Elmore, at Long Straw	Oct. 4, 5
Ringgold, at Rocky	Oct. 7,
Gibsland, at Mount Moriah	Oct. 8,
Lisbon, at Arizona	Oct. 10,
Homer	Oct. 11, 12
Bienville, at Ebenezer	Oct. 25, 26
Ruston	Oct. 27,
Haynesville, at Colquit	Nov. 1, 2
Bernice, at Bernice	Nov. 7,
Jonesboro, at Jonesboro	Nov. 8, 9
Winnfield	Nov. 9,
Sibley, at Sibley	Nov. 11,
Haughton, at Doyline	Nov. 12,
Minden	Nov. 16, 17
Cotton Valley	Nov. 18,
Arcadia	Nov. 19,
Simsboro, at Pine Grove	Nov. 22, 23

BRISCOE CARTER, P. E.

Alexandria District—Fourth Round.

Selma	Sept. 18,
Simmsport and Evergreen, at Marksville	Sept. 20, 21
Jena	Sept. 24,
Trout	Sept. 25,
Natchitoches	Sept. 27, 28
Campti, 8 p. m.	Sept. 28,
Boyce and Lecompte, at L.	Oct. 12,
Standard	Oct. 19,
Pollock	Oct. 20, 21
Alexandria, 8 p. m.	Oct. 22,
Melville, at Melville	Oct. 25, 26
Bunkie, 8 p. m.	Oct. 26,
Provincal 8 p. m.	Oct. 29,
Columbia	Nov. 1, 2
Opelousas	Nov. 5, 6
Glenmora	Nov. 8, 9
Oakdale	Nov. 10, 11
Bon Ami and Carson, at Bon Ami	Nov. 15, 16
DeRidder	Nov. 17,
Merryville	Nov. 18, 19
Harrisonburg	Nov. 22, 23
Colfax	Nov. 29, 30
Pineville, at Pineville	Dec. 6, 7

The Trustees will please be ready to answer question 32. The pastors are respectfully requested to give diligent and prayerful attention to the missionary and benevolent collections.

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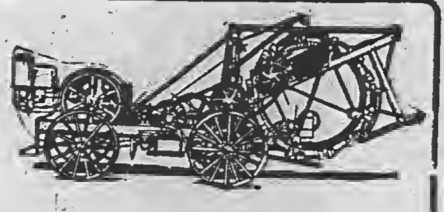

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Trade THE TEXAS CURE Mark

JOIN THE ADVOCATE PIANO CLUB See Announcement on Page 16

Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A MESSAGE FROM THE MISSISSIPPI CONFERENCE PRESIDENT.

Dear Sisters: As the quarter draws to a close, a review of our work may inspire deeper consecration and more zealous efforts for the next quarter, coming upon us with such speed that we cannot realize it is the last one of this year. Let us turn the search-light on our own lives. Have we prayed and worked? Have we felt the presence of the Holy Spirit leading us on to higher and nobler deeds for the glory of our Lord? Have we discharged our duty as His stewards, gaurding His vineyard and tending His sheep? Our promise to give $3500 to the Foreign and $2000 to the Home Department must not be broken when so much is depending upon these pledges. When we think of our missionaries laboring so far from home, some of them exposed to the dangers of war, risking their lives for the sake of saving souls, we surely will lend our financial aid, as well as our prayers, to the cause.

Our government demands a great many people and millions of dollars to carry on its work. Why should our Father's kingdom receive the attention of only a few people and be financed on such small capital, when the whole world is His? Only a tenth of the women of Southern Methodism belong to the Missionary Society. In October we want to have a membership campaign to increase this number. A plan which has worked very successfully is as follows: Select two captains and let them choose sides, competing for the largest number of new members; also for new subscribers to "The Voice." At the end of a given time, let the side defeated give a jubilee reception to the winners and new members. Try this plan and see if our women will not become more interested, and if it will not also double your numbers. Then a mission study class will hold the interest and increase the strength of our Societies, Districts, and Conference.

Sisters, I beg of you to put aside all material duties and let us be a united Conference in observing the Week of Prayer, praising our Lord for the inexpressible love and goodness he has bestowed upon us in the past, and asking for a clearer vision of the Christ and a deeper interest in our King's business. The last eight months we have planted; what will be the harvest during the next four months? Very sincerely,

MRS. R. E. JOHNSON.

NORTH MISSISSIPPI CONFERENCE NOTES.

Two new Societies have been organized in the Corinth District. In other districts three Societies are reported as having been added to the Foreign Department, making five Adult Societies added in that department during the second quarter. Four new Young People's Societies were added, and three Children's Societies have reported to the Treasurer that never did so before—a good record for one of the hot weather quarters and an encouraging indication for what may be accomplished by a united force!

There were good Institutes at Tupelo and Verona. At the last place we had with us the Conference President and the Second Vice-President, and a goodly congregation of all denominations. The Corinth District reports most enthusiastic meetings. —From North Mississippi Conference Bulletin.

PARLIAMENTARY RULES.

The Council has adopted "Mrs. Longan's Parliamentary Rules Made Easy" as the rules to be followed in the Council and Conference missionary organizations. Much confusion in Auxiliary, District, and Conference Society gatherings may be avoided if our officers have some general guide in conducting these meetings. This book makes parliamentary usages simple.

NEWS FROM MEXICO.

Telegrams have been sent to all of our missionaires in Mexico authorizing them to leave whenever they think best, but they seem loath to leave their posts of duty. Miss Moling wrties from San Luis: "If I could see any immediate danger I would be glad to get out of the way of it. What is it that has alarmed you? The Consul advises the missionaries to be ready to go if necessary, but does not see that there is any need to be alarmed at present." From Chihuahua comes the information that school opened in August with 300 in attendance. In Mexico City there were 100 present at the opening of school on August 1st.

CAPITOL STREET AUXILIARY, JACKSON, MISS.

The Woman's Missionary Society of the Capitol Street Church is doing splendid work this year. The membership was increased to 115, and each one has a work to do in the Society. The reports of the treasurers have so far been very good. The Home Department's report for the first and second quarters is $429.44; that of the Foreign Department, $59.35. The fourth Monday afternoon of each month is "Social Afternoon," and we have from fifty to one hundred ladies present. This means a great deal to our Society. The second Sunday of last March the Society gave a public meeting which was very successful and helpful in many ways. Special mention should be made of the "Junior Division." They are doing excellent work, as is also the Young Woman's Missionary Society. The latter is planning for a public meeting soon. Capitol Street Church is very much alive. Every department is well organized and working hard. MRS. NEILL.

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Prescription No. 666 is prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

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The Celebrated Effectual Remedy
Without Internal Medicine.
OR CROUP
ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM
Copy of an order received.—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzing, Vienna, 24th March, 1899." **This order was repeated in 1894, 1899, 1903 and 1905.** W. Edwards & Son, 157 Queen Victoria St., London, Eng. *All druggists, or* E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

In writing from Gold Dust on Aug. 8, Rev. Louis Hoffpauir says: "We had a very fine rally at Bayou Chicot yesterday—a very large crowd and fine interest manifested. We organized a Teacher-training Class of eight members, and also organized the Cradle Roll Depratment. There was dinner on the ground and a good old-fashioned service."

Miss Pauline Randle, the daughter of Rev. Robt. Randle and the Superintendent of the Wesley Senior-Intermediate department of the Monroe District Sunday School Conference, has read the Bible through twelve times already (in how many years she does not say), having started reading it every day the day she started to school. Who among our young people has such a Bible reading record? Miss Randle has taken hold of her official work in the Sunday school Conference with zeal and is proving herself to be a capable worker in her department.

Rev. A. I. Townsley, our Rayville pastor and a member of our Sunday School Board, suggests that each officer and teacher in our Sunday schools give us $1 to liquidate our last year's deficit, and he is raising this amount from his schools. Does not this seem to be a practical way to raise this money? So while we hope to have those who will continue to take the $10 shares with the seventy-five club to raise the original debt of $750, and others of large or smaller amounts, let our officers and teachers either collectively in the several schools or as individuals send to Mr. T. W. Holloman, Alexandria, a $1.00 contribution on this fund. As insignificant as this may seem, it is of vital importance to the future of our work.

Under our present plan of institutes for smaller groups of schools, we have without exception had good programs and at some have had good attendance. To those who have expressed themselves in the matter these institutes are meeting a real need in our Sunday school work. The two nights and a day seem to consume about all the time the workers are able to stay, and allow time for a pretty good survey of the field of present-day Sunday school needs. The following institutes are already planned with programs made or in the process of making: Selma, Sept. 9-10; Bernice, Sept. 16-17; Kentwood, Oct. 9-10; Lake Charles, Oct. 14-15 (or thereabout); Sibley, Oct. 20-21. All schools in reach of these places are expected to be represented in the attendance and to have some part in the program.

Rev. W. H. Coleman, himself once a teacher and a capable judge of educational values, says in a recent note: "We are constantly organizing new schools and building up old ones" in the Baton Rouge District. Such work of a Presiding Elder may not show up much in the Annual Conference Minutes, and some who depend on the annual summer revival and the once-a-month "appointment" in the rural church as a sole means of building up the kingdom may not consider the slow process of teaching of any very great value, but wait until the "nurtured" child has become a man, and the Church that has given due attention to teaching has reared another generation, then the wisdom of such a building process will be evident. Blessed is that District that has a presiding elder and pastors that know how to find the surest foundation and the most rational process for developing strong Christians and a conquering church!

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Any girl who wishes to earn a fine Helen Gould Shepherd Bible can do so by learning 500 verses of Scripture and reciting these to some Y. W. C. A. representative or Adult Bible Class director, who will make proper arrangements for the recitation of the verses and the receipt of the Bible.

The desire is intense in the hearts of Sunday school workers to devise some plan by which Sunday school pupils may become effective Bible students and build the fine moral principles set forth in that great book into their lives and our present civilization. This needs to be begun now. There is no time for delay.

Smith & Lamar have most appropriate Rally Day literature and will send samples for the asking. Let every school emphasize this great autumn home-coming. One fine school has a home-coming month and uses the last Sunday for Rally Day, thus getting the cumulative effect of the work and enthusiasm. Marvin Church, Corinth District, under the splendid leadership of Miss Laura Stout, observed this day on Aug. 27 with a fine program, a large crowd, and much uplift and broadening of interest.

In arranging for the introduction of Graded Lessons, in October, it is often wise to introduce them only in the Elementary Department; and when these classes are ready to be promoted, to introduce the Junior and Intermediate lessons. It is rarely wise to do it all at once, unless the teachers have had previous experience and are well prepared to do the work. Let the Senior classes study the International Lessons until the other graded departments are ready to be promoted. A gradual introduction of these lessons in a small school will not raise the protest, often arising from strong lines of study and the consequent demands, where a very lax system of instruction has heretofore been observed.

The W. S. Harrison Wesley Adult Class, at Starkville, Miss., has lately enrolled with Dr. Bulla. This class has an enrollment of 55 married people. Rev. W. S. Harrison has been the efficient and earnest teacher of this fine class for ten years and it bears his name in recognition of his service. The class was reorganized after the Wesley plan in 1911. Rev. T. C. Wier, a greatly beloved member of our North Mississippi Conference, is president, and Mrs. S. J. Wallace is secretary. It has a busy recruiting committee, as well as a lively attendance committee, and punctuality, loyalty and prepared lessons are the rule in this substantial class. The school, the town, and every home represented by the class members will receive lasting benefit from it.

THE GREENDALE, MISSISSIPPI CHURCH.

Our new church, which is known as Greendale, will be ready for dedication now within a few more weeks. This building is valued by the mechanics at $1500. It was started last year, while Rev. W. H. Young was our pastor, as is shown by the minutes of 1912. We spent about $400 on the house last year, but we made a bad mistake in our workmanship, which made inevitable the overhauling of our last year's work on the building.

When our present pastor, Rev. G. G. Yeager, came on this circuit he found the structure in the above mentioned condition. We have raised this year $700. We got from the Church Extension Board $160, and it will require about $200 more to complete the building, painting, pews, etc., part of which we have on hand. The balance we will raise in a few days. We are determined, as is also our efficient pastor, to complete this house this year, and have it free from debt and dedicated to the service of God.

Rev. E. C. Gunn, of Gloster, and Brother Yeager have just closed a good meeting at the new church, and organized a church there with a small membership. Pray for us.

T. M. GUICE,
R. J. ALLEN, SR.,
CARL A. LEHMANN,
Building Committee.
Greendale, Miss., Aug. 30, 1913.

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2. Nothing to pay unless, after a thorough trial of the instrument in your own home, you find it perfectly satisfactory and decide to keep it.

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4. Freight prepaid, safe delivery guaranteed.

5. Easy and convenient terms of payment and a clear receipt to your family in the event of your death before the instrument is fully paid for, provided, of course, you have complied with the printed regulations of the Club.

6. Every instrument is fully guaranteed against all imperfections of workmanship and materials.

7. Liberal allowances for old pianos and organs in exchange for new pianos and new player-pianos.

8. Each purchaser is responsible only for his own order and yet benefits by the combined action of the one hundred buyers.

9. You have a complete line of the best pianos and player-pianos to select from and will find no difficulty in getting an instrument that suits you exactly.

10. Even a child who knows nothing about business is perfectly safe in purchasing through the Club, for there are no tricks, no misrepresentations, no exaggerations, no falsifying, no special prices to special buyers, no imposition, no annoyance by insulting letters, no begging to keep the instrument, etc., etc.

11. You get an instrument of the highest quality, of the sweetest tone, of rare artistic beauty, of the greatest durability, of the strongest endorsement, and of the most approved reputation and standing.

12. You deal with people of the highest standing, of unquestioned reliability, of greatest experience and efficiency, of clean and honorable reputation, people who would not cheat you if they had the opportunity.

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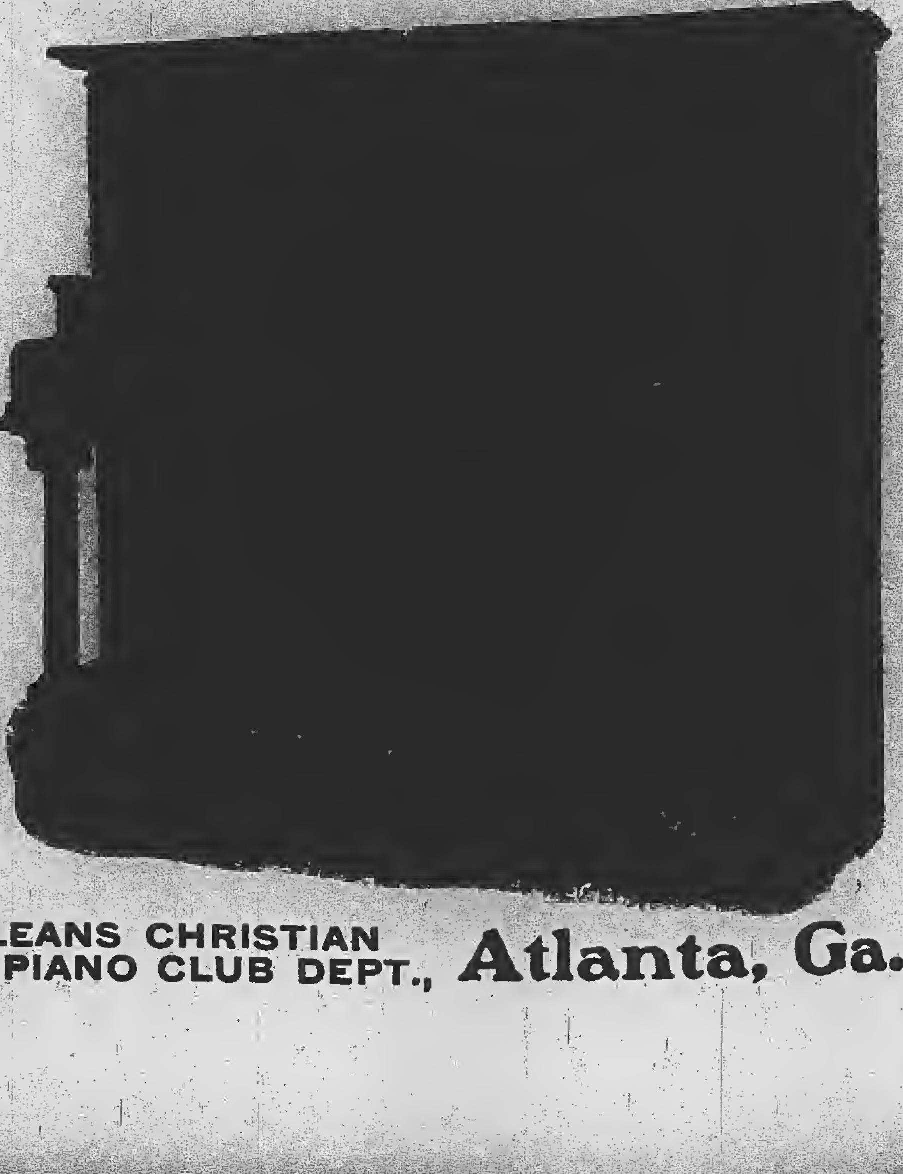
If you would like to save a hundred dollars or more on your instrument and be absolutely sure of perfect and lasting satisfaction, write for your copy of the Club catalogue today.



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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 60—No. 38. "Prove All Things: Hold Fast That which is Good." Whole No. 3004.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 18, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

To start thee on thy outrunning race,
Christ shows the splendor of his face;
What shall that face of splendor be
When at the goal he welcomes thee?
—Rossetti.

* * *

God does not call men into the ministry to discuss science or philosophy, or to indulge in oratorical displays; but to preach the GOSPEL. We wonder sometimes if those whom we call great preachers will be so adjudged by the Master in the day of final reckoning.

* * *

Do you go to prayer meeting? If not, you ought to—both because you need the inspiration of the service, and that your presence there will help others. This mid-week gathering, as insignificant as it may appear, means much to the spiritual life of your church and community.

* * *

It always sounds to us out of place when a pastor in reporting a revival states that among the converts were some of the **most prominent men of the community.** Doubtless this is done thoughtlessly, but it is not in harmony with the spirit of Christ. Every lost soul is precious in the sight of the Savior, and with him there is no respect of persons.

* * *

This is the time of the year to quicken the step and work with increasing vigor. The merchant, the farmer, the banker, and the men engaged in nearly all the other secular occupations are beginning to bestir themeselves, that they make the most of the opportunities of the opening autumn. Should not every laborer for the Master do likewise? Much depends upon our faithfulness during the next few weeks.

* * *

Hall Caine is represented as having said, "I verily believe that if strong drink could be wiped out of the earth to-night, humanity would wake in the morning with more than half its sins and sorrows gone." We do not think that this very striking utterance is an overstatement. The blighting curse of intemperance is as old as the race and extends to all lands. And that any State or municipality should foster and encourage it, is one of the most amazing things in the history of human affairs.

* * *

There seems to be an almost inevitable drift toward formalism in religious work and worship. The singing is made artistic rather than fervent and helpful; the preaching becomes scholarly and stately rather than practical and spiritually quickening, and even the prayers are permitted to assume a cold and stereotyped form. There must be a special day for everything, and there is an almost constant extension of the organization and machinery of the Church. Apparently the leadership of the Holy Ghost is little sought. Do we not need to meditate upon St. Paul's declaration, "Where the Spirit of the Lord is, there is liberty?" One of the most striking features of a genuine revival is the extent to which formality disappears.

SENTIMENT COUNTS FOR MUCH.

Sidney Smith has said that there were some men so "utilitarian in spirit that they would make soap out of the bones of their grandmothers." Such men call themselves practical. They are always talking of "business principles" and the "necessity of ridding ourselves of sentiment." Judas belonged to this class and objected to Mary's sentimental course in breaking the alabaster box and pouring the ointment on the feet of the Master. Judas before a Board of Trade would have had the better of the argument. Those "practical business men" would have unanimously voted that Mary was a sentimentalist and that her act was foolish. The best in man appeals for its sanctions to something higher than reason or utility. The aroma of a single impulsive act of love fills the whole world with its fragrance.

A NEW WORD COINED.

A Northern Presbyterian has coined a new word which he thinks is needed in ecclesiastical nomenclature—"Uniontarian." It is stated that this new term, though it sounds very much like the word Unitarian, is quite different from that word in its meaning. A Unitarian is said to ally himself openly with his kind and to draw his salary from them; while a "Uniontarian" remains in a denomination with which he is not theologically in accord and antagonizes its teachings, because he does not wish to give up the loaves and fishes. The latter is somewhat of a cosmopolite and may be found in all the Churches and in all lands; especially in places where the pay for ministerial service is good. It is not so affirmed, but we take it that what has led to the coining of this new word is the ministerial output that the Union Theological Seminary has been pouring into the Northern Presbyterian Church.

THE NEED OF A LARGER LIBERALITY.

In a little more than two months the Annual Conferences will be at hand, and another year's record will have been irrevocably made. These will be busy weeks for our pastors, and much will depend upon the outcome of their efforts. After the slackening of the work during the summer, there comes the task of getting all the forces actively lined up again. The minister's first and highest duty in all seasons is the spiritual shepherding of his flock and the seeking and saving of the lost. But in the present condition of the Church there are many other heavy burdens that he has to carry; not the least of these is looking after the collection of the various benevolent claims. Much depends upon getting these assessments in full; if they come up short, there are sacred interests of the Kingdom that will seriously suffer.

Never were the opportunities of Christianity so splendid and inspiring as they are to-day. Never was money so urgently needed to give the gospel to the perishing millions, both at home and abroad, as it is at this hour. It, therefore, behooves every clerical representative of Southern Methodism to do his best to see that his people measure fully up to what is expected of them. The preacher can do much toward expanding the ideals of his congregation as to giving if he will only faithfully try. The truth is, we are making a pitifully poor showing in so-called Christian America in what we are contributing for the maintenance and spread of religion. Last year only about $250,000,000 was expended to keep going the 142,000 churches of the nation. Over against this, $320,000,000 was spent for confectioneries and soft drinks; the automobile bill of our people was double what it cost to run the churches; the jewelry bill exceeded it more than three times, and the theater and moving picture bill by equally as much, while we sent up five times that much in tobacco smoke, and paid ten times that amount for intoxicating beverages.

In the face of these figures, let no preacher present the connectional claims of the Church in an apologetic tone. Not one person in ten in our congregations is paying what he ought. Giving is still the neglected grace. It is both an imperative duty and a helpful privilege. If we could awaken our members to a full realization of this fact the day of petty begging for the Church would be a thing of the past, and there would be no halting of the advancing forces of Christendom for the lack of adequate finances.

The wise pastor will seek to open the eyes of his flock as to this important obligation and enriching opportunity. A tactful distribution of the right kind of literature bearing on the subject, an occasional judicious public reference to the matter, and a loving personal talk concerning it as opportunity offers, will soon accomplish much in this direction. But in doing this the utmost care and good judgment need to be exercised at all times. Men are more suspicious about money matters than almost anything else, and never should a minister let them get the idea that he has any selfish motive in seeking to induce them to give more liberally. He should let them see in this, as well as in all other things, that he does not fail to practice what he preaches.

A CASE OF PESSIMISM.

A contemporary says: "Rev. S. A. Nettles, of the Southern Christian Advocate, is quoted as saying that the absolute nudity of women would be preferable to the present style of dress." We can scarcely believe that Brother Nettles said this; but if he did, he must have done so when afflicted with a downright case of pessimism. The carrying on of some of the sisters is quite enough to envelop one in the somber shades of melancholia. But there are yet millions of good women in the world, and we cannot but hope that things will take a turn for the better in the near future. If our feminine reformers really desire a field in which they may achieve something worth while, we respectfully suggest that here is one that furnishes an opportunity for the exercise of their best powers.

THE LOVE OF GOD.

Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade—
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.

—Unknown.

THE VALUE OF THE CHURCH PAPER.

It is impossible to overstate the value of the church paper to the work of Methodism.

It is an assistant to the pastor, an agent for the schools of the Church, a solicitor for the orphanage, and a general helper to all our enterprises.

It carries religious news to our people, stated correctly, as is seldom the case with the secular press.

It bears into the homes of the people instructive and inspiring editorials and edifying articles on the various phases of the Christian life, fulfilling all the offices of an instructive and comforting visitor to the family every week.

When a pastor succeeds in extending the circulation of the church paper among his people he has brought to bear a stimulating influence upon every department of his work.

These things being true, I entreat the brethren of the patronizing Conferences served by the New Orleans Christian Advocate to do all in their power to increase the number of its subscribers. Help the paper, brethren, that it may help you.

It has served well our cause in Mississippi and Louisiana, and it was never more faithful and effective than now. It richly deserves the support which it asks.

WARREN A. CANDLER.

THE CHAINED GOD.

A teacher of a bright class of young people, in teaching the recent lesson about crossing the Red Sea, announced to his pupils that God never did anything in contravention of the laws of nature. He then proceeded to explain the division of the Red Sea and the crossing of the Israelites, and the failure of the Egytians on a mere naturalistic basis. Some of the pupils asked about the giving of the manna and the quails, and these were also explained in a naturalistic way. A further inquiry was raised about the dividing and crossing of the Jordan. The teacher replied that the dividing of the Jordan was doubtless due to a landslide up the river, which caused the cessation of the stream and the appearance of the dry ground. The breaking forth of the water over the dam caused by the landslide explained the return of the river.

The bright pupils pushed on, and inquired about the standing still of the sun and moon in the days of Joshua. The answer came quick and fast, that was only a figure of speech. Thus aroused, the pupils inquired about Jonah, and were told that that was a fable, with a moral purpose.

Then they jumped to the New Testament, and asked about the raising of Lazarus, and the statement about Christ being God, and in the beginning with God, and they were informed that the whole book of John's Gospel was in question, and it probably contained not a record of facts, but of the feelings and ideas which some later First or early Second Century disciples entertained and wished to give out about Jesus.

All this stirred the pupils, who had been taught the contents of the Scriptures by their parents, and who had been taught to believe they were indeed the Word of God, given by inspiration. They pressed on with some eagerness, and inquired about the walking on the sea and the stilling of the waves by a command. In reply, they were told that this was but a fable to represent the forces of good overcoming the forces of evil in the course of life.

At last they turned to the resurrection of Christ, and they were told that the appearances recorded in the Gospel were but hallucinations in the minds of the disciples. These had been so excited over the crucifixion of Jesus, that they were worn and wearied, and in their physical exhaustion they imagined that they saw him at different times, but these appearances were not facts. Thus starting with the hypothesis that God never does anything in contravention of nature, the teacher ended with having swept away the entire supernatural element, and with it everything which was constructive of Christianity. All he had left for himself and his pupils was a mere skeleton of goodism common to the religions of cultured heathenism. It is no wonder that Christian parents should withdraw their children from such Sabbath schools when once they discern such things.

This teacher may believe in a personal God; but he is a chained God. He is able to act within and under the laws of nature, but no further. The laws of nature say to such a God, Hitherto shalt thou go, and no further. Such a God is not the Creator of heaven and earth, with all their laws and forces, or else if he be the Creator, he is subject to and limited by his own creation, which is impossible of belief, as much as the statement that a stream can rise higher than the fountain, or that the effect is greater than the cause.

Men make laws, and consider that they have the right and power to amend or abrogate them, but the supreme intelligent and perfectly holy Ruler is subject to the laws which he has made, and can never go above or beneath them, but must be subject to them! This modern naturalism not only robs the world of Christianity, with all its faith, hope and love, but it manufactures a God in which it is impossible morally or rationally to believe, and so, like many of the heathen speculations, it sinks to the miserable state of being without God and without hope in the world.

The parents, pastors and church officers who subject children and young people to such teachings are unfaithful to a considerable degree. Better have no Sabbath schools, than have such teachings propagated.

Nebuchadnezzar, the heathen of centuries since, gave a better idea of God when he said: "I blessed the Most High God, and I praised and honored him that liveth forever. His dominion is an everlasting dominion, and his kingdom is from generation to generation, and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—The Presbyterian.

A LETTER FROM TEXAS.

My Dear Doctor Meek: While associated with Dr. Jas. Campbell some years ago upon the editorial staff of the Texas Christian Advocate, I read the New Orleans Christian Advocate, as they would say down in Eastern Texas, "a right smart." Several of the church papers have been coming to my desk since my return to the pastorate, their only "hope of fee or reward" being an occasional scribble from my pencil which, I am ashamed to say, has been "more often observed in the breach than in the performance."

But the New Orleans Christian Advocate has not been coming to me until recently, when two or three copies have found their way on regular schedule time. These copies I have read—especially the editorials—with a great deal of interest and pleasure. I do not claim myself "to have apprehended," nor am I in anywise near perfection as a connoisseur in newspaper criticism; but in my humble judgment, the present output of that paper compares favorably with that sent forth under any former administration.

And there have been some mighty men on that tripod down there. And some, as you know, have been from that place "kicked up into the episcopacy." The Methodist boot may get into action again and the New Orleans Advocate constituency may be put on the hunt for a new editor. In case of a calamity, there are several of us who perhaps might be pursuaded to immolate ourselves in that way upon the altars of the church.

I am glad, but not surprised to see the New Orleans Christian Advocate in line with our other church papers, and with all religious papers—Catholic and Protestant, as far as I know—anent the Kirkland-Carnegie conspiracy. I have delivered myself on this question in the Texas Christian Advocate and have paid what I believe to be a merited tribute to the alertness and loyalty of Bishop Hoss in this connection. One of our connectional officers, however, chides me for taking the position I did and affirms that what I said concerning Bishop Hoss' "eagle eye," was the merest "flub-dub"; and that Bishop Hoss was doing the church a great deal of harm, etc. Of course this brother is on "the other side," and his position in regard to the Bishop is perfectly natural. I have for him personally a very high regard, but unless I am absolutely in the dark, the time is not far distant when he will hear from the church in thunder tones, and that hearing will vindicate the action of Bishop Hoss.

You may or may not have heard about it, but the way was open for me to come to New Orleans two or three years ago, and Bishop Murrah was very anxious that I should do so. I appreciated the Bishop's interest and confidence in me, but felt very sensibly then, as I still feel, that when a man has passed his fiftieth mile post, to transfer is exceedingly risky. I would not object so much to being appointed to a place within the bounds of another Texas conference, (since I am about as well known in one part of the State as another); but to leave the State in which I was reared—to pull myself up after having been rooted so long—and undertake to plant myself out in another climate and in another soil, I thought, as Bishop Hoss would say, "was the supremest folly." Then, I don't like this giraffe business anyway. To get into a Bishop's pocket and be carried from Conference to Conference, forming no stable fraternal relations with any, and conscious all the while that I am an object of suspicion—this thing don't suit me a little bit. I am a sentimental old codger. I love men better than I do money and far prefer to bear the ills I have than "to fly to those I know not of." I am connectional to the core. I question neither the right nor the expediency of the transfer power of our episcopacy. But it is liable to abuse, and more than once we have had experience of this abuse over here in Texas.

The Southern Methodist University at Dallas is rapidly taking on shape. The administration building and the men's dormitory are nearing completion. These buildings are marvels of architectural beauty, commodiousness and strength. When the equipment is complete it will be unfellowed in all this Southland. And it will be a Methodist concern. We don't propose to compromise with anything for any cause. If we can't fill the several chairs with Methodist teachers and professors, we'll drape the vacant ones in mourning and pray the Lord to send more laborers into the harvest. We are tightening up our belt just now for a new race after some more dollars with which to equip our medical and theological departments. We must and we will have a Sanitarium at Dallas worthy of Texas Methodism; and the theological department ought to open synchronously with the opening of the other departments of the university. We need more money and our Methodist people have it in their pockets. Less than twenty-five per cent of Texas Methodists have contributed to the $500,000 we have just raised. The field is white unto the harvest and we mean to thrust in the sickle. Please be kind enough to watch the Southern Methodist University grow.

In the meantime, accept an invitation to visit our Conferences. We will board you, bed you, and preach you. Fraternally yours,

J. W. HILL.

Wichita Falls, Texas, Sept. 1, 1913.

SHALL WE MEET OUR OBLIGATIONS?

In the Advocate of September 4 appeared earnest exhortations from two of the presiding elders of the Louisiana Conference, urging a diligent effort to secure the missionary and benevolent assessments in full. I wish to second most heartily these timely suggestions. The fact that the Louisiana Conference last year paid barely half of its assessment for foreign missions, less than half for home and Conference missions, and a somewhat similar proportion on the other regular assessments, by no means reflects credit on the Conference, and would seem to indicate a lack of earnest and intelligent effort on the part of those charged with the duty of raising these assessments. This failure is so nearly general that one can scarcely criticise another. In fact less than one charge in six reported all the assessment in full, and one out of every sixteen reported absolutely nothing for missions, either home or foreign. If this unsavory record is to be wiped out, as we all devoutly hope it shall be, a general and determined effort must be made without further delay to secure the assessments for this year. There is evidence that some effort has already been made. In the direction of education, one presiding elder began the year by presenting to each pastor a live missionary book and a set of educative charts. Another elder is reported to have sowed down his district in missionary literature. A third reached practically every charge in his district by means of carefully arranged series of missionary institutes in different parts of the territory. A number of pastors have secured from the Conference Board supplies of literature for distribution among their people. Such work, judiciously done, is bound to produce fruit in increased collections, if followed up with a definite effort to secure contributions from all other members.

As to systematic efforts toward collecting assessments, it is difficult to get exact information as to what has already been done this year. Probably some half dozen charges, perhaps more, have adopted the duplex system, and have been getting good results in the collection of all assessments throughout the year. One live pastor has recently reported an every-member canvass in progress in his charge which will doubtless increase contributions. Some doubtless secured their collections in subscriptions early in the year. But in a majority of the charges, no definite provision has yet been made for meeting these sacred claims on the loyalty of our churches. Where this is the case, it would seem to be the clear and imperative duty of the pastor to arrange without further delay for securing his assessments in full. The cause ought, by sermon or otherwise, to be laid emphatically upon the consciences of the people. A liberal use of literature on missions and on the duty of giving—literature which can be secured free or almost so from the Board of Missions—will help in this presentation of the cause. And then every member, either by public collection or private solicitation, should be brought face to face with the duty of contributing. In this effort to reach every member, the live pastor will find that a missionary committee will not only help in the collection, but that the service rendered will be a means of grace to the members who serve on the committee.

By every token, these obligations ought to be raised in full. There has never been a time in the history of the Church when the demand for enlargement in our mission work at home and abroad was more imperative. The church extension work, though separate in our machinery, is in reality a part of our missionary effort, and makes the same demand for enlargement. Our educational work is missionary in spirit and purpose, and calls for great enlargement in the interest of self-preservation. The care of our veterans is a sacred debt of honor.

With these sacred obligations staring us in the face, it will be a shame if we do not meet our assessments in full. And the demand is emphasized by the fact that our State is enjoying a year of prosperitiy. Our 34,000 members are abundantly able to pay the total amount of all these claims, amounting to less than $60,000, or a total per capita of about $1.75. The question before us—a question that we must begin to answer now—is, shall Louisiana Methodism meet her obligations, or shall we go into bankruptcy and settle at less than 50 cents on the dollar, as we did last year? The answer to the question lies largely (though of course not altogether) in the hands of the pastors and presiding elders. Let us answer the question on our knees.

In conclusion, allow me to emphasize Brother Hoffpauir's earnest appeal for the work of our French Mission. It will be remembered by many that at our last Conference, on account of the lack of funds, it would have been impossible to provide for the work that seemed necessary there this year, but for the fact that the Conference Secretary was authorized to raise a special of $500 for this field. This special has not yet been raised in full, and I would like to suggest that any Sunday school, League, church, or individual who can do so without detriment to regular assessments, make a contribution to this special. There are numbers of charges in the Conference which ought to go beyond their assessments, and this is a profitable place to put the surplus.

W. WINANS DRAKE,
La. Conf. Missionary Secretary.
Baton Rouge, La., Sept. 9, 1913.

"THE MISSION OF WOMAN."

By Mr. J. D. Barbee.

Mr. Editor:

It is presumed that you little dreamed of the sensation it would produce when you reproduced in your columns the brilliant essay of Dr. Albert Taylor Bledsoe on this subject and subsequently issued it in pamphlet form for general distribution. Nevertheless, it has had just that effect, and you are to be strongly commended for this fine piece of journalism, as, indeed, you are generally endorsed for your brilliant and courageous editorial career throughout the Connection.

Thinking it might interest your readers to know something of what has happened, I will undertake to give some account of the effect of this republication of Dr. Bledsoe's great paper.

In the course of events the late Senator Johnston of Alabama obtained a copy of the pamphlet, and it impressed him so strongly that he requested Senator Tillman of South Carolina to have it inserted in the Congressional Record and also printed as a Senate document. Complying with this request, Senator Tillman offered it for publication in the Senate, and it was printed in the Record of July 28. On the day following a number of senators, led by Senator Gallinger of New Hampshire, protested that the paper contained offensive references to the women of the North, and finally secured its expunction from the Record. But, fortunately, the Record containing the publication had already been mailed to its readers all over the world.

On Aug. 18 Senator Tillman, having given previous notice, made an elaborate address in the Senate on the subject of woman suffrage, in which he strongly defended Dr. Bledsoe, and he again requested the publication of the paper, with the "offensive" parts omitted, and its publication as a Senate document. This was agreed to, and it was again published in the Record of Aug. 26, thus giving it an additional circulation, and the document can now be had by application to any Senator.

On July 31 Senator Poindexter of Washington, D. C., born in Memphis, made some brief remarks in the Senate on woman suffrage and took occasion to speak offensively of Dr. Bledsoe. One could wish that L. Q. C. Lamar and J. Z. George, both ardent admirers of Bledsoe, might have got up out of their graves and appeared in the Senate for a brief hour on that occasion; the result would not be hard to guess could they have done so.

The Independent (New York) of Aug. 7 reprinted the "offensive" paragraphs, accompanied by brief editorial comment of a thoroughly characteristic sort, but it is strikingly noteworthy that no attempt is made to answer the argument of the great Southerner, and for the very simple reason, it is believed, that none is possible.

Now, the weekly journals, such as Harper's Weekly, have taken the matter up, but it is amusing to note that they devote their attention to Senator Tillman's address and undertake no answer to "The Mission of Woman."

So, my dear Doctor, if you had deliberately set about giving "The Mission of Woman" the widest circulation of which you were capable you could not have given it a tithe of the publicity which it has obtained from the hostility of the suffrsgists in the manner above indicated.

Greenville, Miss.

THINKS MORE DOCTRINAL TEACHING IS NEEDED.

Dear Dr. Meek: Many of our Methodist people seem to know very little about the doctrines of our great Church! I often hear members of the Methodist Church say, "One church is as good as another." I don't think so. For many substantial reasons I am a Methodist. In the first place, I am of a Methodist family. I trusted the members of that family for the doctrines so early taught me, and I believed in the Methodist preachers under whose tutorage I have been all my life, and now that I have studied the doctrines of our Church I am happy that I have always been a Methodist. I believe the doctrines of our Church and have faith in its government, and I want to see these principles embodied in the lives of all our people.

Other Churches preach and teach their doctrines, and we ought to preach and teach ours if we believe them. If ours are right, some of the teachings of the others are wrong. We should hasten to root up error and establish truth. Let us have a more sensitive doctrinal conscience and fight righteous doctrinal battles. Let us teach our people what the Bible says concerning our great and distinctive Church doctrines. I urge this in the face of the namby-pambyism that is afraid of committing some offense. My brother, human souls are at stake and the policy that brings about a visible prosperity is not always the best policy; nor is such prosperity always true prosperity. We don't mind if we offend the devil, and we should countenance no quarter for error.

I am persuaded that a doctrinal lesson should be introduced into each of our Sunday school quarterlies. Let us teach our Methodist children the wonderful doctrines of the great Methodist Church in order that the generation to come may be sound, loyal, and militant.

My dear Doctor, my experience is limited. I should like to read an editorial from your pen on this subject.

E. NASH BROYLES.
Shaw, Miss.

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Church News

After a pleasant vacation spent in Virginia, Dr. H. M. DuBose has returned to his large pastorate in Atlanta. He is one of the hardest workers in the Church.

* * *

The Orlando (Fla.) Citizen states that Dr. J. E. Wray is doing some brilliant pulpit work in that city and pronounces him "one of the most remarkable preachers in the South."

* * *

Gipsy Smith will begin a union meeting at Birmingham, Ala., on October 4. A tabernacle with capacity to seat five or six thousand people will be erected for the occasion.

* * *

The name of the chair that Dr. John C. Cranbery will fill in the Southwestern University, at Georgetown, Texas, is "Sociology and Economics." He has connected himself with the Central Texas Conference.

* * *

The Florence (South Carolina) District, of which Rev. W. A. Massabeau is presiding elder, reported up to August 26 1233 conversions and 618 accessions to the Church on profession of faith. There were still 30 meetings to be held in the district.

* * *

Bishop Lambuth and Dr. Ed. F. Cook report that they have safely reached Brazil, where they have gone to look after the interests of our Church in that country. Miss Belle Bennett and Miss Maria Gibson have also gone to Brazil to inspect the field and give encouragement to our woman's work there.

* * *

Some of the Presbyterian papers have been defending Secretary W. J. Bryan from criticism brought about by his delivery of lectures on the ground that he is a large giver to benevolent and Christian enterprises. It is claimed that Mr. Bryan has assumed responsibilty for the support of several foreign missionaries.

* * *

Dr. R. H. Crozier, a well known minister of the Prsebyterian Church and an author of distinction, died on July 16 at the advanced age of 71 years. He was a native of Mississippi and was graduated from the University of that State in 1857. His last pastorate was in Palestine, Tex., where he served for about twenty years. The following are the best known of his books: "A Confederate Spy," "Fiery Trials," "Araphel," "Cave of Hegobar," and "Deep Waters."

* * *

Rev. Paul H. Linn, D. D., for the past three years the pastor of the Scruggs Memorial Church of St. Louis, has been chosen to the presidency of Central College, at Fayette, Mo., to succeed Dr. W. A. Webb, who has accepted the presidency of the Randolph-Macon Woman's College. Dr. Linn is 42 years of age, and is a brilliant preacher and a man of scholarly acquirements. Central College is his Alma Mater.

* * *

We take from the Memphis Commercial Appeal the following dispatch from Nashville, Tenn., bearing date of Sept. 8: "At a meeting of the Methodist ministers of this city to-day the action of the Bishops of the Methodist Episcopal Church, South, and the minority of the Board of Trust of Vanderbilt University in protesting against the acceptance of the $1,000,000 Carnegie offer to the University, was endorsed." This shows how erroneous the impression that the Methodists of Nashville are all in sympathy with the Trustees is. Unfortunately, the utterances of some who are loyal to the Church have given color to this mistaken view. And let it be carefully noted that this action of the Nashville preachers took place while Bishop Hoss, the great agitator and troubler of Israel, was in Missouri.

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Secular News and Comment

The late Henry M. Flagler is said to have expended $40,000,000 in developing and improving Florida.

* * *

The New York State Building at the Panama-Pacific Exposition will be three stories high and will cost $200,000.

* * *

The Government estimates indicate that all the leading crops in the United States, except that of wheat, will be smaller this year than last.

* * *

Col. Theodore Roosevelt is reported to be planning a lecture tour through South America this fall. His subject will be, "The Progress of the United States."

* * *

The University of Chicago on August 29 conferred 264 degrees, titles, and certificates. Forty-one of these went to make Doctors of Philosophy. Among the candidates for graduation was a Japanese woman.

* * *

Dr. C. L. Andrews, the new Professor of Anatomy in the Medical Department of the University of Mississippi, graduated in the Department of Arts and Sciences of the University of Louisiana in 1908. He took his medical course at Johns Hopkins, from which institution he was graduated in 1912.

* * *

The Australian Government, through its Children's Council, secures suitable homes in families for all the needy orphan children in that country. We prefer the American plan of letting the Churches look after this work. The religious motive needs to be strongly emphasized in all forms of benevolent service.

* * *

The United States Government will hereafter issue a monthly magazine for the benefit of American farmers. It will be under the direction of the Department of Agriculture, and will be eighteen or twenty pages in size. It will be called "The Agricultural Outlook." The first number will make its appearance this month.

* * *

Harper's Weekly says: "Those who believe that 13 is an unlucky number should beware of the quarter dollar, for it has 13 stars, 13 letters in the scroll held in the eagle's beak, 13 marginal feathers on each wing, 13 lines in the shield, 13 horizontal bars, 13 arrow heads and 13 letters in the name 'Quarter Dollar.' Who would have a quarter?"

* * *

The Department of Agriculture of the United States Government estimates the mortality among swine in this country during the year 1912 as 110 per thouand, and the total money loss from this source as $66,417,000. Nine-tenths of this loss was due to hog cholera. From this it is manifest that the boll weevil is not the only enemy of consequence that the American farmer has to reckon with.

* * *

According to a Government report published about a year ago, the cost of a year's supply of food for an average workingman's family was at that time 62 per cent higher than it was in 1896. This advance in the expense of living is not confined to the United States, but has been world-wide. It is admitted by the Democratic leaders in Congress that, in spite of the redcction of the tariff, the price of many food products may continue to increase.

PERSONAL.

Mr. W. A. McKennon, the superintendent of the Sunday school of the First Methodist Church of Shreveport, is in great demand as speaker for special Sunday school occasions. He made a fine address at Ruston on Sunday, Sept. 7, on the "Church of the Future."

Rev. R. P. Goar, of Toccapola, Miss., sends us some subscriptions from his work, and adds, "I am having a good time for a boy." From the echoes that have reached our office concerning this youthful itinerant, we infer that he has indeed been giving a pretty good account of himself in his field. May the Heavenly Father continue to bless him and prosper the labor of his hands!

Mrs. Callie Allen, of Plantersville, Miss., in renewing her subscription for the tenth year, takes time to express her appreciation of our paper. We are grateful both for her patronage and generous words of commendation. The Advocate has not a few such loyal friends. Without them, we should find the work of our office monotonous and dreary, indeed.

Rev. A. W. Turner occupies the recently installed offices of the Anti-Saloon League in the First National Bank Building of Shreveport, from which place, with the co-operation of a strong central committee, he wages war upon the greatest foe of God and home and native land. The League, if only given the proper assistance, may be counted upon to wage an aggressive campaign in the future.

The Ida charge has had over 50 accessions to the Church during the recent revival season. The pastor, Rev. C. F. Staples, was assisted in these meetings by Rev. D. A. Morris and Rev. O. L. Posey, of Shreveport. Brother Staples is one of the best pastors in the Louisiana Conference, and his diligent pastoral work has had much to do with this ingathering of members. Sister Staples, whose health has not been good during the year, is reported as much improved, after a stay in the Shreveport Sanitarium.

While Shreveport Methodism will sorely miss Brother S. B. McCutchon, who recently was translated, it is comforting to know that Mr. M. A. McCutchon, his son, is prominently connected with our Church as superintendent of the Sunday school of the J. S. Noel, Jr., Memorial Church, while another son, S. B., Jr., and two daughters, Mrs. J. C. Foster and Miss Bessie, are active in the work of First Church. What a beautiful testimonial to the Christian character of the father and mother is the fact that all the Children are interested in the work of the Church that was so dear to the hearts of their parents!

We are in receipt of the following invitation sent from San Francisco, Cal.: "Colonel Hayden O. Grubbs Camp No. 55, Department California, Spanish War Veterans, invites you to be present at the Post Chapel, Sunday, Sept 7, at 7:30 p.m., at the celebration complimentary to Chaplain J. A. Randolph, Sixth Infantry, on the completion of his fifteenth year in the military service." Brother Randolph's many friends in Mississippi will be pleased to note that he was thus complimented by his associates in the Army and friends in the Far West. He has acquitted himself splendidly in his present important position, and well deserves all the honors which have been conferred upon him.

Rev. O. L. Savage continues to make an enviable record on the Belzoni (Miss.) charge. The assessment for the pastor was increased last year from $800 to $1160, and he was paid $1200. He built last year a beautiful church at Swiftown, which has been paid for, and has seated it with handsome pews on which he has paid $202, leaving a balance of $200 to be provided for later. He has not been content, however, to rest on his past laurels, and is now erecting on Four Mile Lake, in Sunflower County, another new house of worship which will be 30 by 50 feet in size, and which will cost approximately $1500. During his less than two years on his present work, Brother Savage has received 93 members into the Church. If there is any other pastor in the North Mississippi Conference who can make a better showing than this, we should be most happy to chronicle his achievements.

A MATTER OF PRESSING IMPORTANCE.

To the Preachers and Members of the Mississippi Conference.

Will you please AT ONCE raise the money for our worthy superannuates? The winter is coming on, and many of them will be in want unless we raise what is due them. We can, and I believe that we will. The third quarterly payment will be due them on October 1.

J. M. MORSE,
President Joint Board of Finance.

CASH PAID FOR OLD POSTAGE STAMPS

Certain old postage stamps and revenue stamps are worth $1 to $10 and more each! It will pay you well to look among any old correspondence you may have access to, stored away in old trunks, attics, etc., as there are still large quantities of valuable old stamps to be found in such places. Try taking a look and send me a sample of each kind you find, enclosing 2c. for return postage, and I will quote you my best cash price on same at once. Leave them on the entire envelope or cover, just as you find them.

L. B. DOVER, Box 924 St. Louis, Mo.

CALHOUN, LA.

I have just finished my revival meetings on the Calhoun Circuit. Brother W. L. Hunter was with me at Downsville, and did some good preaching. His preaching was practical and logical; and his pulpit work was above the average.

Rev. V. D. Skipper was with me at Douglass, Calhoun, and Beulah. Brother Skipper is one of the best speakers in the State of Louisiana. His preaching is strong, logical, and sublime. By his practical, effective preaching and amiable disposition he won the confidence of all who heard him.

The results in members received were as follows: Douglass, 2; Calhoun, 8; Beulah, 4; total, 24. All the churches were somewhat revived. Therefore, the outlook for the remainder of the year is good.—E. C. Grice, P. C.

LISBON, LA.

Dear Advocate: I began my revival meetings on the 26th of July at Arizona, assisted by Rev. J. C. Rousseaux, of Zwolle, La. The meeting was a grand success. There were a number of conversions and reclamations and the Church was wonderfully strengthened. The number of family altars was increased from one to eight. Brother Rousseaux came up to the full expectation of the people, and will be long remembered by them. Our Lisbon meeting began on August 2. It was by no means what it should have been, but we hope that some good was done......On Aug. 10 we started our meeting at Tulip, when Rev. W. W. Nicholson preached the first sermon. It continued until Aug. 14. It was a splendid meeting. There were some very bright conversions......On Aug. 14 we began an arbor meeting at what is known as the Atkins' place, and ran for ten days. The preaching was done by Rev. Briscoe Carter, Rev. T. J. Warlick, and the pastor. It was said to be the greatest meeting ever held in that section. In some respects it was one of the greatest revivals I ever witnessed. Our grove meetings were wonderful. The services were conducted in the grove in almost the usual manner. It was one of the best attended meetings I ever saw in a section like that......At the time of this meeting Rev. Thomas Morris, of Mansfield, was holding at Harmony Chapel what proved to be one of the best meetings that community ever had. Brother Morris came up to the full expectation of the people, and is kindly remembered by them all. Brother Morris concluded his work on Friday night, and Dr. R. H. Wynn came in and closed out the meeting, which he did most admirably. My people were delighted with Brother Wynn. The result of my revival campaign was 53 accessions to the Church: 23 by baptism, and 13 otherwise. Souls were made to rejoice in a deeper experience of salvation.—J. C. Price, P. C.

FOXWORTH, MISS.

On Aug. 8, at Hopewell we began, with the assistance of Brother H. J. Maddox, our annual revival. Brother Robert Selby was present on the 9th and 10th, preaching at 11 a. m. each day and presiding over our third quarterly conference on the afternoon of the 9th, which proved to be exceedingly interesting and instructive to those in attendance. We all regretted that he could not remain during the meeting. The Lord's Spirit was graciously poured out upon the people under the excellent preaching of Brother Maddox. We found it wise to have night services, in addition to those held in the day. Eleven persons presented themselves for membership on profession of faith; the Sunday school was revived, and quite a number were reclaimed and gave expression to their intention of living closer to God in the future......With the assistance of Brother W. W. Hopper, we began on Aug. 15 our meeting at Jamestown. The presence and power of the Holy Spirit was with the preacher and people, resulting in one accession to the church by certificate and the membership being greatly awakened to their duty and several conversions. The Sunday school was also stimulated to greater activity. Prospects point to substantial growth in the Church at this place, notwithstanding the difficulties......The writer held a successful meeting at Cheraw, a missionary point, embracing the fifth Sunday in August. Through the power of God and His Spirit, 8 professed conversion, and 4 joined the Hopewell Church by prefession of faith. The Sunday school there was re-organized with a firm resolution to continue in the name of the Lord. Mother J. H. Downer and her twin sister, Mrs. A. E. Barnes, attended each of our meetings, contributing greatly to the success of the services. ....Our meeting here will embrace the 3d Sunday in October. The work on our new church is progressing finely, and unless something prevents, we expect to worship and occupy it at the time mentioned. Pray for me, brethren, that God may use me to do his holy will.—Chas. E. Downer, P. C.

REVIVAL AT GEORGETOWN, MISS.

On August 3, we closed a great meeting at Georgetown, conducted by Evangelist Thos. J. Norsworthy. I must say that I have never had more efficient help in a revival. Brother Norsworthy is not only a strong, forceful preacher, but his preaching is effective. The Lord is blessing and using him. Never will the great themes that he discussed be forgotten. Especially will we always remember his sermon to men. He did not employ an expression that could not have been used in any parlor in the most refined home, but my, my, what a message he gave from the Lord, to fathers, husbands, and sons, and with what power and demonstration of the Spirit it was delivered! I'm sure everyone left determined to do better. I heard twenty or more men say, it was the greatest sermon they ever heard. May the Lord bless Brother Norsworthy! We are not able to estimate the good done; several were received into the Church on profession of faith and several by certificate. Any preacher needing help in his meetings will do well to secure the help of this man of God.

JAS. V. BENNETT, P. C.

Monticello, Miss.

A REMARKABLE ANSWER TO PRAYER.

Dear Doctor Meek: It is my desire to give God the glory and ascribe praises unto his name for answered prayer. "The Lord hath done great things for us whereof we are glad." (Psalms 126:3.) On the eleventh day of June our little four-year old daughter, Louise, was taken suddenly and violently ill. For nearly a week the physicians labored faithfully, but said there was little chance for her recovery. Indeed, they said the case was hopeless; that they never knew one like it to recover, and had never seen one reported as having gotten well. She was paralyzed from the waist up and seemed to have the death rattle in her throat, and was apparently beyond human aid. A friend then remarked that, "man's extremity is God's opportunity."

Believing the Bible promise, that the effectual fervent prayer of a righteous man availeth much, "and that the prayer of faith shall save the sick," my wife and I laid the case before our pastor, Brother W. H. Lewis, and he, Dr. J. W. Cooper, and Brother Robert Selby entered the pastor's study, stood upon the promise, and asked God to restore the child. While these godly men were thus engaged in faithful prayer, my wife and I, with several Christian friends, pleaded with our Heavenly Father for the child's life. While these earnest prayers were going up, we received assurance that God would raise her up. All glory and praise unto him, she was healed and restored to health! Her restoration was a great means of grace and strengthened the faith of many in this community. With the utmost simplicity, I wish to give public testimony to God's wonderful grace and saving power.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end." (Eph. iii, 21,22.)

W. W. ELLIS.

DREAD OF AN OPERATION.

N Manchester, Ind.—Mrs. Eva Bashore, of this place, says: "I suffered female misery of every description. Two doctors attended me and advised an operation. I lost weight until I weighed only ninety pounds. I dreaded an operation, and, instead, began to take Cardui. In a short time I gained 25 pounds and feel as well as I ever did. Cardui, I am sure, saved my life." Cardui is to-day used in thousands of homes, where it relieves pain and brings back strength and ambition. It is a woman's medicine, for women's ailments, and you are urged to try it for your troubles. Ask your druggist. He will tell you about Cardui.

FINANCIAL REPORT.

(The following are the amounts received on the special subscription to maintain the Sunday school work of the North Mississippi Conference which was asked for by the Conference Board, under the leadership of Mr. R. M. Weaver of Corinth, Miss.)

Aberdeen District—Geo. J. Leftwich, Aberdeen, $5; J. W. Waddy, Tupelo, $5; T. F. Elkin, Tupelo, $5; S. J. High, Tupelo, $5; R. O. Perkins, Tupelo, $5; Geo. Maynard, Tupelo, $2.50; W. T. Reeves, Tupelo, $5; T. J. Campbell, Okolona, $2; J. H. Ledyard, Tupelo, $5; C. L. Tubb, Aberdeen, $2.

Corinth District—E. L. Selby, Rienzi, $5; D. H. Hale, New Albany, Sheba, $2; W. L. Elkin, Sheba, $5.

Durant District—W. H. Elroy, High Point, $5; R. P. Johnson, Acona Sunday school, $10; J. R. Watson, Lexington, $2; C. A. Pitchford, Cruger, $1.

Greenville District—R. P. Dunn, Greenville, $5; H. D. Chaney, Rosedale, $5; J. D. Barbee, Greenville, $5; Rev. H. S. Spraggins, Greenville, $5; Dr. R. A. Meek, New Orleans, $5.

Holly Springs District—W. R. Montgomery, Potts Camp, $1; M. G. Dubard, Bew Springs, $1; Mrs. B. H. Terrell, Abbeville, $5; Dr. R. K. Luckie, Holly Springs, $5.

Sardis District—J. C. Price, Batesville, $2; F. C. Holmes, Hernando, $5; Mr. and Mrs J. E. Logue, Pope, $5; A. W. Wray, Pope, $5; M. E. Morehead, Courtland, $5; C. H. Flint, Batesville, $1; R. P. Houston, Batesville, $5; E. C. Wall, Sardis, $5; Miss Nina Pollard, Batesville, $1; W. M. Wesson, Como, $5; R. F. Sledge, Como, $5; R. M. Short, Como, $2; J. B. Eckles, Sardis, $5; Travis H. Taylor, Como, $5; R. H. B. Gladney, Sardis, $5; T. T. O'Bryant, Batesville, $5; Dr. W. S. Weissinger, Hernando, $5.

Winona District—R. P. Turner, Tutwiler, $1; S. F. Jones, Greenwood, $5; Mrs. M. V. Jones, Highlandale, $5; E. C. Stancel, Ruleville, $5; Dr. J. E. Coleman, Doddsville, $5; Mrs. A. M. Pond, Moorehead, $5; M. C. Smith, Moorhead, $5; G. B. Clower, Itta Bena, $5; J. F. Jones, Inverness, $5; Mrs. B. A. Wright, Isola, $5; O. J. Turner, Belzoni, $5; W. P. Weaver, Greenwood, $5; R. T. Jones, Greenwood, $5; Dr Thos. F. Clay, Tutwiler, $5; R. J. Moore, Greenwood, $5; O. N. McDonald, Greenwood, $5; J. Gearhiser, Greenwood, $5; E. V. Houghston, Greenwood, $5; J. R. Bingham, Carrollton, $5; J. D. McGruder, Tunica, $5; Dr. W. T. Johnson, Greenwood, $5; Rev. T. M. Brownlee, Indianola, $1; Miss Margaret Wyse, Schlater, $5; Dr. W. O. Harris, Rome, $5.

Sept. 4, 1913. R. M. WEAVER.

$5; J. B. Sanders, Booneville, $5; M. C. Kimmons, Kossuth, $5; Dr. J. Y. Murry, Ripley, $5; J. W. Rankin, Corinth, $5; Levi Phillips, Booneville, $5; R. M. Weaver, Corinth, $5; G. A. Hazard, Corinth, $5; Hall Adams, Corinth, $5; A. H. Patrick, Corinth, $5; F. M. Curlee, Corinth, $5; M. T. Bynum, Corinth, $5; Jno. Blakemore, Corinth, $5; W. D. Striplin, Corinth, $5; R. C. Battle, Corinth, $5; Dr. L. B. Price, Corinth, $5.

Columbus District—L. H. B. Stephens, Cedar Bluff, $5; J. F. Ames, Macon, $5; Dr. E. C. Lehmburg, Artesia, $5; Whitman Davis, Starkville, $5; H. C. Campbell, West Point, $5; U. E. Cross, Grenada, $2; A. H. Pigues, Columbus, $5; A. W. Hampton, Columbus, $5; J. L. Sturdivant, Columbus, $5; W. E. Stokes, Macon, $5; J. N. Roberts, Artesia, $5; H. Lipscomb, Mashulaville, $5; G. C. Sanders, Crawford, $5; T. W. Bustin,

A MENTALLY CRIPPLED CHILD.

You would not think of requiring a crippled child to keep pace with healthy, vigorous children on a long journey. And yet there are parents, teachers and even some physicians who utterly fail to realize that a child crippled in mind cannot keep pace with normal children in the difficult journeys of the school room. The public schools are graded for the healthy child of normal mental development, and the pace set is a hundred times too fast for the feeble minded child. In the public schools, or under a private tutor, there is only one fate for the child of backward mental development, namely—failure! Why? Because the methods and even the principles which apply in the teaching of natural children are totally inadequate and ineffective in the teaching of the mentally crippled.

There is only one hope for the feeble-minded child—and that hope is no brighter than one might wish—namely: special physical and mental training at the hands of expert physicians and teachers who have made a life study of the subject and understand the nature of the infirmity, and have special facilities for developing the mind to the limit of its possibilities. The South is fortunate in possessing one high-class private institution of this character. Parents interested in the subject may obtain additional light from the annual catalogue of the Stewart Home and School, Dr. John P. Stewart, Supt., Box 19, Farmdale, Ky.

FLESH WOUNDS

Whether Cuts, Bruises or Burns *cannot* and *will not* inflame if treated promptly with

Dr. Tichenor's Antiseptic

The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in *each instance.*

A bottle in the house is your best *safeguard* against accidents.

All druggists 25 and 50 cts.

AN ANCIENT BALLAD.

By Louis I. Ana.

Sir Andy rode his dun gold mare.
  Frae East to West the land;
Her muscles built o' springs o' steel,
  He plunged through mud and sand.

His saddle pouches were abulge
  Wi' loads of books and schools;
All which you see he freely dropt,
  That folks might not be fools.

He dropt them left, he dropt them right,
  And scattered them fu' wide;
Yet not content wi' our ain land,
  He swam the ocean tide.

For Andy was a canny Scot—
  Yes, canny, sair, was he;
By tricks o' trade a fortune made
  Frae Pittsburg to Dundee.

His unco ideas sure were strange
  O' teachin lads and youth,
He thot he could it all arrange,
  Wi' Siller buy the Truth.

Since Mammon worship had such hold
  On Andy and his clan,
He measured all by Siller's rule,
  Unmindful of the man.

Not only would he drop his schools,
  But purchase them sae sly,
All thotless o' the Golden Rule
  God gave to guide man by.

Now Andy had his henchmen bold,
  Who lo'ed the Siller's clink;
These followed close his fearsome ride,
  And sneezed when he did wink.

These loyal squires would enter schools
  To get a hold therein;
And when Sir Andy hove in sight,
  They'd claim him kith and kin;—

For sure in Scotia's lovely Isle,
  No bond so close as this,
Save links o' Siller or o' Gold,
  Else Rumor's all amiss.

They'd sell the Institooshin out,
  From cellar base to dome,
That Andy's plans and purposes
  Might find a restful home.

But some, the Guardians o' the schools,
  Would scorn his proffered gold,
For Andy and his trenchant crew
  Did seem so spruce and bold.

Modern Moral.

Now Andy, if you'r in the game
  Of training lads and men,
For life and all life means, my friend,
  Let others work their end.

Sure money's but a trifling thing,
  When manly trust's at stake,
And Truth and Worth do count for more
  That all your millions make.

For cornering fair learning's store
  Too big a job for you;
There're some things that yet can't be done
  By all your valiant crew.

THE SUCCESS OF FOREIGN MISSIONS

Robert B. Eleazer.

Foreign missions is not only the greatest enterprise in the world to-day, but it is also one of the most successful. The Gospel is making rapid progress throughout the world at a rapidly increasing rate. Up to the year 1910 there were 2,223,000 converts out of heathenism, which is no bad testimonial in itself to the success of missions. But the really startling thing about this gain is in its rate. For the first half of the nineteenth century the average gain was 2,800 per year. During the next thirty years the average annual gain was 21,500; during the next twenty years it was 25,600 per year, and during the last ten years 85,200 per year. If this rapidly increasing rate can be maintained, (and there seems to be no reason why it should not) it foreshadows a most wonderful ingathering in the years just ahead and brings within the range of possibility the evangelization of the world within the lifetime of some of us.

It is unquestionably true that never were the opportunities so great for propagating the Christian faith, nor the response of the world so cordial. A few years ago we prayed that God would open the doors of heathen lands that the missionaries might go in. Nowadays nobody dares offer that prayer any more, for the reason that we are to-day passing by a hundred times as many open doors as we are entering. And yet, in spite of the inadequacy of our missionary force and equipment, marvelous results are being attained, much greater than can be shown in any numerical exhibit. The whole nation of China, for example, has been transformed politically by the spirit of missions and is rapidly being regenerated socially and morally. Opium smoking, but yesterday the vice of a hundred million Chinamen, has within ten years been almost eliminated. Woman has been set free from the social slavery of four thousand years. The educational system has undergone a complete revolution. In all these respects the ground is being made ready for a great harvest of individual Christian life.

On the whole, there is every reason why the Christian world should regard its missionary enterprise as a splendid success, and the outlook as encouraging in the highest degree. The one dark shadow in a picture otherwise bright with marvelous possibilities is the pitiful response of the churches of Christendom to the cry of the world's need. So long, for example, as the average per capita gifts of our Southern Methodists to Foreign missions is less than a penny a week, we cannot escape the charge of unfaithfulness to our Lord and indifference to our perishing fellow-men. When our people know the facts they will no longer be content to have their loyalty and love measured by any such standard.

DANCING HURTFUL TO SPIRITUALITY.

(The following earnest appeal to refrain from dancing was recently made to his young people, through a local paper, by Rev. J. H. Holder, our pastor at Okolona, Miss.)

There is an instinctive hesitancy in opposing our friends. We love them, we prize their love as few people do. But when there lurks a deadly peril we wish to deal candidly, fairly with them, though we may sacrifice their friendship. A town has no use for a minister who knows or cares nothing of its social perils. It has less use for one who sees these evils, but is too much a coward to warn against them. On the other hand, it seems worse to employ a minister whose judgment we do not trust and whose knowledge of things spiritual is discredited.

One of the greatest evils to the moral and spiritual welfare of any town is the dance hall. There is nothing so enervating to the moral life or that more quickly dries up the fountain of spiritual life than the modern round dance and the atmosphere of the ballroom. The spiritual leaders of all Churches unite in condemnation of the dance as a real peril. It is not in the class of the diversions, but of dissipations. Many good people are ensnared, many join innocently, but none escape without blunted or deadened spiritual power. It is supported by some so-called "high society" ("society is dying at the top"), but its greatest devotees are from the vicious class. Its chief attraction is the unlawful physical touch of opposite sexes. Force each sex to dance separately, even in the same hall, and the charm will vanish. These facts are disputed, but are facts nevertheless. How young men and young women of culture and refinement can so far forget themselves is hard to explain. How parents can acquiesce is more than the wise can know; how Christians can support or encourage the thing is unsolvable. I am told there are just a few Methodist young people in our town that patronize or encourage by their presence the dance. In humiliation, as your pastor, I stand with bowed head before God, and a deriding world that points its finger of scorn at you as "representatives" of Christianity. If you love or even respect your Lord, do not put yourself in the attitude of the enemy of Christ and righteousness. Do not destroy your own soul and block the way of life to some others. If the enemy of Christ will defy Him, will you not for your sake and others cut his acquaintance? Will you be gulled and duped into hell because it is popular among the godless? I plead with you as one who loves you; I plead with all the earnestness of my heart—be true, be faithful to your Lord; be honest with yourself; be considerate of the eternal welfare of your friends. Believe me, for I know what I speak: no one can patronize or even encourage with his presence the ballroom, and be true to his Lord or retain his own spiritual life.

FINE OPENING AT MANSFIELD.

Dear Dr. Meek: I had the pleasure of attending the opening exercises of the session of 1913-14 of Mansfield Female College yesterday. The prospect is for a full attendance of boarding students and a large increase in the patronage from the town. Pres. Bobbitt has been peculiarly fortunate in securing the services of a splendid faculty of trained and experienced teachers. After meeting the faculty and seeing their records and recommendations, I feel perfectly safe in saying that I do not believe that this corps of teachers can be surpassed anywhere in the South for the work which Mansfield claims to do.

Friends of the college will be pleased to learn that the lobby of the main building has been done over and refurnished by the College Improvement League, and is now a thing of beauty. Other improvements are under way and contemplated.

We feel safe in saying that in the near future there will not be the slightest justification—if there is any now, which we doubt—for the September exodus of the daughters of our Methodist people in Louisiana (alas! some of these are daughters of our preachers) to Mississippi and elsewhere.

If we can get the Methodist patronage that yearly leaves the State for Mansfield, it will be an easy thing to make Mansfield College second to no similar institution in the South. Brethren, shall we have it? PAUL M. BROWN,
Chairman Bd. of Education, La. Conf.
Shreveport, Sept. 11, 1913.

Always buy your large or small orders for Lumber from
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

OUT-OF-TOWN CUSTOMERS
Now brought into closer touch with our store, for on
January 1st we commenced our Free Delivery by Parcels Post,

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

D. H. HOLMES CO.
NEW ORLEANS, LA.

The Home Circle

AFTER VACATION.

The school-books are a-tiptoe,
  The slates and pencils, too.
The sponges are impatient,
  And don't know what to do.
Geographies are longing
  To tell the earth is round,
And they're fairly running over
  With cities to be found.

The readers are so happy!
  "Come, children, dear!" they call.
"We have such lovely words to spell,
  Such stories for you all!"
Of course the little scholars
  Won't loiter by the way,
When the school-books are so eager
  To meet them all to-day.

—The Youth's Companion.

BE UNSELFISH.

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed, and people were made glad by their beauty, but the selfish bud withered away.

"No, no," said a little bird, "I don't want to sing." But when his brother soared aloft on joyful wings and sang with all his might, the little bird looked sorry and ashamed.

"If I give away all my wavelets, I shall not have enough myself, said the brook; and it kept all its waters in a hollow place, where it formed a filthy little pool.

A boy who loved a fresh, wide-awake rose, a singing bird, and a leaping brooklet, thought on these things and said: "If I would be loved, I must share with others all that I have."—Kind Words.

WHAT MADE THE DIFFERENCE.

The new boy was sitting on a big stone post at the foot of the driveway when Peter drove the cows to the pasture.

"Halloo!" drawled Peter as he walked slowly by.

"Halloo!" said the new boy pleasantly. "Come fishin', will you?"

"Can't," drawled Peter. "I've got to work. Wish I was you," he said enviously, "and didn't have nothin' to do but go fishin' and sit on a post and let my feet hang down."

The new boy laughed. "We have cows," he said shortly, "a whole dozen of them."

"But you don't have to drive them to pasture," declared Peter.

"Don't I?" said the new boy. "I take them away down to Mr. Lane's pasture every morning 'fore breakfast."

Peter eyed him curiously from top to toe. "Well, you're a queer one," he said. "Perhaps if I only had the cows to drive, I'd get up early too."

The new boy laughed again. "We've got hens," he said quickly, "and chickens and pigs and horses, same as you. I guess what makes the difference 'tween you and me is 'cause you don't do your work by my grandmother's rule. I've found it a good one."

"Seeing I never heard of it, I guess I don't," replied Peter with a grin. "Suppose you tell it to a fellow."

"I 'most know you've heard it," said the new boy, "only you've forgotten. It's 'Work while you work and play while you play!' And I tell you, it's a fine one."

"Ho, ho, ho! " laughed Peter. "That's a dandy rule, isn't it? Maybe it does for you, but when a poor fellow has to work all the time, same as I do, why then it's only 'work while you work,' and never any time to 'play while you play' at all."

"Are you working now?" said the new boy with a smile.

"Not 'zactly," answered Peter, becoming interested in the new boy.

"And you are not playing, are you?" he inquired.

"No," answered Peter.

"Then you're doing nothing," declared the new boy.

"Same as you are," said Peter crossly. He knew that he was lazy, but he didn't enjoy being told about it one single bit.

The new boy jumped down from the post in a hurry. "You're right," he said, with a laugh. "Suppose you let me drive your cows while you run home and do the rest of your work. And suppose you and I go into partnership and take my grandma's rule for our motto. And then every morning, after we get our chores done, suppose we go fishin'!"

Peter looked at him in surprise, and then he said: "Shake on it."

And, O dear me, weren't those fish sorry there was ever such a partnership formed!—Youth's Companion.

HON. JOHN C. KYLE.

(Remarks of Rev. W. W. Mitchell, of Oxford, Miss., made at the funeral of Hon. John C. Kyle, which was conducted from his late residence in Sardis, Miss., July 7, 1913.)

In coming to-day to bury the remains of our friend and fellow townsman, Hon. John C. Kyle, I feel that we have reason for genuine grief and profound sorrow. When he departed this life on yesterday afternoon, not only did the community lose one of its most eminent and useful citizens, but the State one of her most distinguished and honored sons. It is not my purpose, however, at this sad hour, to pronounce a eulogy or deliver a funeral oration, but merely for the comfort and solace of the bereaved relatives and friends to give expression to a few of the many thoughts that throb in my mind for utterance at this moment.

Mr. Kyle possessed many admirable traits of character. Indeed, summing up these traits in the briefest possible compass, we would say he was truly a man of unswerving integrity.

"He was a stanch member of the Methodist Episcopal Church, South, and a citizen of high ideals and exemplary conduct. He was an able lawyer, and served two terms in the lower House of Congress, where he displayed conspicuous ability as a legislator;" and, had he been willing to yield his own mature convictions to the hasty demands of a fickle public sentiment, he could in all probability have continued to serve his State in that honorable and responsible position until he chose to surrender it.

Of no man I ever knew, would I be willing to say with less hesitation, he was intrinsically honest; it was the dominant trait of his character, and won for him in his business and political career the soubriquet of "Honest John Kyle." He loved right for right's sake, made it the governing principle of his life, and could look with no degree of allowance upon the slightest indication of dissembling. I am sure that no fair-minded man, living or dead, would be willing to stand forth to-day and say that he ever proved unfaithful to a trust reposed in him, professional, political, or financial. If ever by a single step or continued course the slightest thought of inconsistency was suggested, those who knew him never doubted the conscientiousness of his motives and the sincerity of his purpose. Surely Pope was right when he wrote, "An honest man is the noblest work of God."

He was a man of a deep religious nature. He believed in God, revered his name, and trusted implicitly in Jesus Christ as the meritorious medium of his salvation. He was singularly orthodox. In several years of intimate association, enjoying his confidence to a degree perhaps granted to few men, I never heard him express a skeptical opinion, or question the truth of a single Scriptural doctrine. He accepted the Bible with the confident faith of a little child and endeavored to fashion his life by its teachings and regulate his conduct by its principles.

His success in his chosen profession, in business, and in politics marked him as a man of varied talent and unusual mental ability, and this, supported by his sturdy moral principles and strong religious nature, admirably fitted him for life's loftiest positions and gravest responsibilities, giving him a confidence in his own powers that usually served him wisely and well in solving the most serious and difficult problems. He acknowledged no superior, bowed to the mandate of no person, party, or practice, but to his own conscience and judgment he was always content to go as the court of final appeal. Side by side in this sturdy, confident nature, and beautifully blended with it, was a tenderness as marked as was its strength. I have seen him under the gospel's pathetic presentation moved to the deepest emotion and weep—not as timid women and weaker men weep—but as only a strong man could weep. This beautiful and becoming trait was most conspicuous perhaps in his home life—in his marital and domestic relations. I never saw a more devoted husband, thoughtful and considerable brother, or fond father. I stood but a few years ago, where I stand to-day, assisting the now sainted Dr. W. T. J. Sullivan in the service that committed to the grave the body of his only son. Under that heavy stroke, I saw the strong man stagger like the giant oak in the embrace of the storm. Though poignant and permanent was his grief, no word of complaint ever escaped his lips; no spirit of resentment was ever detected, and while he never recovered, perhaps, from the effects of this severe blow, he was never heard to question the justice or wisdom of Providence, or doubt the goodness, mercy and love of God.

But has death no compensation? In the presence of your great loss—in this hour of your blinding sorrow, are there not sources of comfort? Yes, my dear friends, there are resources of strength—reasons why we should be reconciled. First, because for many months your loved one had been a great sufferer, from which relief could be found only in death. Secondly, because of the confident faith in which he had lived and the cheering hope with which he died. With the great apostle, "He knew whom he had believed and was persuaded that he was able to keep that which he had committed unto him against that day." Hence the future had no terrors for him. He met the last enemy bravely and triumphed grandly, leaving confident assurance that "all is well."

Thirdly, because of the glorious hope of immortality. That solemn question of Job that has rung down the centuries, "If a man die, shall he live again?" has been answered in Jesus Christ: "He brought life and immortality to light through the Gospel." He went down into the grave but came forth again and is alive forevermore; and to us is left the cheering promise and ever inspiring hope, "Because I live, ye shall live also." "This same shall comfort us." So to the weeping relatives and friends let me say, tenderly, though you bid farewell to your loved one to-day, it need not be forever—ere long you will meet him again.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

THE GOOD EXAMPLE OF BRITISH ROYALTY.

In this day when the Christian Sabbath is in a thousand ways being so encroached upon, the following incident, which was recently narrated in the Living Church and reproduced in the New York Christian Advocate, is quite refreshing:

"The Dean of Canterbury, in a recent dinner speech mentioned that he had heard that the King made it a rule never to travel on Sundays unless it was absolutely necessary. The editor of the Church Family Newspaper wrote Lord Stamfordham asking for a confirmation of the report, and received the following reply:

'Buckingham Palace, June 9th, 1913.

'Dear Sir: The answer to the question contained in your letter of the 7th instant is in the affirmative. Yours very faithfully,

-STAMFORDHAM.'"

Not the least of Christianity's triumphs is that which has been won in bringing about a different state of things in the palaces of kings. What a difference there is in the rulers of the nations of this day and those prior to the nineteenth century! If one is disposed to be afflicted with pessimism as to the world's moral progress, a little inquiry into this phase of history would likely prove helpful to him.

We sincerely hope that this good example of King George (and Queen Mary, who is also said to be included) may exert a wholesome influence throughout the English-speaking world. Reformation as to the use of the Sabbath is certainly needed on this side of the Atlantic. The three things that are perhaps at present doing most toward breaking up the sanctity of the Lord's day are the Sunday excursion, the automobile, and the Sunday newspaper. It is now not unusual for Christian men to assist in the circulation of the Sunday daily by contributing articles to them, and such papers are in many places distributed almost on the steps of our houses of worship. The gospel seed sown by the preacher have a poor chance to take root and bring forth fruit in a mind that is freshly saturated with the sensationalism and filth of the average morning journal. It is high time that we were having a quickening of the consciences of our church people as to these things.

MR. BRYAN'S IDEAL PULPIT MESSAGE.

Of all the eminent public men now living, William J. Bryan appears to us to be the most like Gladstone in his unswerving loyalty to Christianity and in his deep interest in its successful promotion. Never have we read of any utterance that he made or any action that he performed that was incompatible with the orthodox teaching of the Scriptures. So far as we know, he has everywhere and at all times borne himself in a manner worthy of a true disciple of the great Galilean. And certainly no layman of this generation has said so many striking and impressive things concerning religious matters as has this distinguished son of Nebraska. His eloquent references to the Bible as the word of God, to the resurrection and human immortality, and to Christian missions will live long after he has passed from this earthly stage of action.

The latest notable utterance of this character that we have seen from Mr. Bryan is his description of what he conceives to be the ideal type of preaching, which we quote, since we think it is well worth meditating upon:

"I desire my minister to preach every Sunday the simple gospel. The 'old, old story' never wearies the average congregation, if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted, and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain fixed views of Christ, his gospel, and the inspiration of the Bible from a careful reading of that Book of books, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure for all social and political evils, and that his best method of promoting temperance, social morality and good citizenship is to bring men into the Church."

PAY THE PASTOR IN FULL.

The presiding elders in our patronizing territory are starting their fourth rounds, and the last quarterly conferences of the year are being held. It is to be hoped that the stewards in every charge will do their utmost to see that their pastor is paid his full assessment. They should be satisfied with nothing less than this. The preacher has perhaps been depending upon what was promised him to meet obligations that he was forced to incur, and to disappoint him in the end is to leave him without means and probably embarassed by debt.

The Bureau of Labor of the United States Government, after a careful investigation, issued a statement a few days since in which was affirmed that the cost of living in this country has increased sixty per cent since 1900, and fifteen per cent since 1911. Scarcely any class of persons feel this more than preachers, since most of them have pretty nearly everything to buy. This is an additional reason why no deficits should be allowed on their too meager salaries.

It is by no means creditable for a church membership of several hundred to allow a shortage of $100 or $200 on their minister's assessment to stand unprovided for, when they could easily wipe it out if each would only give a trifle more. They would not miss the additional amount contributed, and it would help the pastor immensely. Let every official who reads this resolve that his preacher shall be paid every dollar that is due him before he starts to the Annual Conference. And the sooner this is done the better

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See what Bishop Candler has to say about the importance of circulating the church paper on Page 2. We have no wiser leader in Southern Methodism than our great Georgia Chief Pastor. The time when you may offer your people the Advocate six months for 50 cents is rapidly passing. This proposition will not be in force after Nov. 10.

Notice on Page 5 the list of contributors to the fund being raised for the maintenance of the Sunday school work of the North Mississippi Conference. Do you want our brilliant Field Secretary to discontinue her service after next December? If not, send in your contribution to this cause at once, or have your Sunday school to do so. **This is a most important matter.**

PERSONAL AND OTHER NOTES.

In a business letter to this office, dated McComb, Miss., Sept. 12, Rev. O. S. Lewis writes: "We are having a great meeting in East McComb. The house was crowded last night."

After a pleasant stay at Monteagle, Tenn., Rev. J. M. Wyatt is again at his "loved employ" on the Ackerman (Miss.) charge. As a tactful and helpful pastor, he ranks with the best to be found anywhere.

Rev. C. C. Miller, pastor of our First Church at Monroe, La., received 25 members on Sunday, Sept. 7. Eighteen of these were Sunday school pupils who joined on profession of faith, and 7 were received by certificate.

Rev. Thos. L. Porter, of Hickory Flat, Miss., has recently closed a profitable meeting, in which he had the valuable assistance of Rev. W. A. Bowlin. Among his many other pressing duties, Brother Porter does not forget to take care of the interests of the Conference organ.

Rev. H. R. Singleton, pastor of the Parker Memorial Church of this city, is giving on Friday nights a series of stereopticon lectures on his travels abroad. The offerings taken on these occasions will go toward paying for the beautiful pipe organ recently purchased by this congregation.

Rev. H. M. Ellis, Agent of the Memphis Methodist Hospital, has lately been presenting the claims of that worthy project to the people of the Mississippi Gulf Coast. On Sunday, Sept. 7, he occupied the pulpit of Rev. W. L. Linfield at Biloxi, and delivered an able and impressive sermon.

Bishop W. A. Candler, who has charge of the Louisiana Conference, is expected to come to New Orleans on Thursday, October 16, and remain over the succeeding Sabbath. He will probably occupy the pulpit of the First Methodist Church at 11 o'clock a. m. on the Sunday that he is here. Bishop Candler is a favorite in these parts, and will be given a hearty reception in the Crescent City.

In forwarding some subscribers a few days since, our long-time friend, Rev. J. A. Poe, adds: "We have some good meetings in the Guntown charge this year, and have had up to date about 70 accessions, most of them on profession of faith. The work moves on very well. The work of repairing our building has gone on rather slowly, but we are gradually bringing things to pass. Our Sunday schools were never so good."

A letter from Rev. C. C. Bush to the Baltimore and Richmond Christian Advocate, written on **Aug. 22**, state that our missionaries to Africa had arrived safe in London. Brother and Mrs. J. A. Stockwell, of Lake Charles, La., were in the party. These workers will spend September and October in language study in Belgium. Until Nov. 1, they may be communicated with through White, Ridsdale & Co., Houndsditch, London, England.

On a postal card bearing date of Sept. 13, Rev. J. O. Ware writes as follows: "We are having a good meeting at McNair, Miss., on the Hamburg charge. Brother Yeager is conducting the singing and I am striving to do the preaching. I find that Brother Yeager has strong faith in God and is an excellent man to work with. We also have with us that worthy and venerable soldier of the cross, Rev. Ira B. Robertson, who is rendering us valuable assistance."

Among those who made addresses at the recent opening of Mansfield Female College were Rev. Paul M. Brown, Rev. K. W. Dodson, and Prof. P. C. Fair, Principal of the Mansfield High School. This worthy institution has made a fine start, and its outlook is very bright. Let the pastors in the State at once send the names of young ladies who are contemplating going off to school to President Bobbitt. Though the attendance is good, there is yet room for more pupils.

Rev. E. L. Whiddon writes: "I am just winding up a second meeting at Tiger, Miss. Mr. J. M. Griffin, who operates a saw mill there, has guaranteed a parsonage, a place to preach in, and $200 toward the payment of a minister next year. I am now preaching at this place once a month. This is missionary territory and needs a good man to develop it. I expect to organize for the presiding elder a circuit in this section between now and the meeting of the Annual Conference."

From the Kosciusko (Miss.) Courier of Sept. 11, we take the following items: "Rev. David Wasson will preach at Bethel Church next Sunday morning at 11 o'clock, and his sister, Miss Julia (lately returned from China) will lecture in the afternoon. . . . Rev. V. C. Curtis, assisted by Mr. C. F. Evans, conducted a meeting at West Union Schoolhouse, about four miles south of Kosciusko, last week and organized a church there with 20 members. The church was named Liberty, and its friends are very enthusiastic over the start made."

The Bluff Creek Camp Meeting, on the Clinton (La.) charge, which began on August 15 and continued ten days, is reported to have had the most satisfactory series of services held there in many years. The attendance was large and the interest grew until the last. This camp meeting is under the direction of Rev. J. B. Williams, pastor of the Clinton work. Rev. J. G. Snelling, Rev. W. H. Coleman, Rev. W. W. Drake, and other ministers whose names we have not learned were also present and contributed to the success of the occasion.

Rev. W. H. Lewis will begin a revival campaign in Brookhaven, Miss., next Sunday. He will have with him Evangelist J. B. Andrews, of Siloam Springs, Ark., and the music will be under the direction of Rev. and Mrs. L. C. Smith. The services will be held in the Mary Lampton Auditorium of Whitworth College. Brother Andrews is one of the foremost revivalists of the South, and we are pleased to note that the brethren are opening the way for him to work in our section. They are making no mistake in doing this.

Rev. Thos. J. Norsworthy writes as follows from Lawrence, Miss.: "We are closing to-day a most gracious meeting at Lawrence. The results are most gratifying. The Church has been wonderfully stirred and more than 60 persons have professed conversion. Fourteen have been received into our Church on profession of faith and one by certificate. Quite a large number of infants have been baptized during the meeting. Brother Graves, the pastor, is highly appreciated by this good people and is doing an excellent work here. From here I go to Conchatta." As he usually does where he conducts a revival, Brother Norsworthy secured and sent in a nice list of subscribers to the Advocate, with a check to correspond. For this we extend him our hearty thanks.

Rev. P. H. Howse, in a business note to the office, states that things are moving on nicely in the Seminary Charge (Mississippi Conference). He has had some very profitable meetings, and thinks the general outlook is encouraging.

An Educational Anniversary will be held during the session of the North Mississippi Annual Conference on Friday evening, Nov. 28. Bishop James Atkins has kindly consented to speak on that occasion, and Dr. A. F. Watkins and Bishop W. B. Murrah, if he returns in time, will also likely have something to say.

Just as we are closing our forms the following dispatch comes from President J. R. Countiss: "Tell the North Mississippi Conference that Grenada College is full, and that **we must have more room.**" This is, indeed, good news. By every token, the time has come for a great forward movement in the interest of Grenada College.

We acknowledge ourselves indebted to Rev. J. E. J. Ferguson, of Scooba, Miss., for some good work recently done for the Advocate. Brother Ferguson, in his business letter, says: "We are having a good year. The Lord is wonderfully blessing us." We are pleased to be informed of the prosperity prevailing within the bounds of this worthy pastor's work.

The Nashville Christian Advocate states that owing to the ill health of his wife, Rev. J. L. Gerdine, of Korea, is on his way to the United States, and that he and Mrs. Gerdine are expected to reach New York this month. Mrs. Gerdine was Miss Eleanor Dye, a daughter of Rev. T. W. Dye, of Senatobia, Miss. We greatly regret to learn of the illness of this most gifted and consecrated woman.

Rev. R. T. Pickett reports four good meetings on the Carthage (Miss.) circuit, two of which were gracious revivals. He was assisted by Rev. Rolfe Hunt, of Philadelphia, Miss., and Rev. J. T. Abney, of Morton. There were 14 accessions to the Church, most of which were at Singleton. Considerable material improvements are being made on the charge, and work upon the erection of a new church will soon begin.

Rev. J. W. Ramsey, of Mendenhall, Miss., sends us the following good news: "I have just closed a fine meeting for Rev. J. T. Abney, at Morton, Miss., which resulted in 22 accessions to the Methodist Church and two to the Baptist Church, making a total of 24. Our pastor at Morton is much loved by his people, and will soon begin the erection of a new church at that place, which has long been needed."

We are indebted to Rev. Chas. T. Stepp, of McComb City, Miss., for the following item of interest: "Rev. T. B. Clifford, pastor of Centenary Church of this city, has been granted a two weeks' leave of absence, and I will fill his Sunday morning appointments while he is away. Centenary is growing. Our pipe organ is now at the depot ready to be installed as soon as the expert workmen arrive. This organ was presented to the church by Sister Kimball in memory of her departed husband, Brother A. N. Kimball."

Rev. W. W. Woollard, the pastor of our First Church at Columbus, Miss., who has been seriously ill with a protracted spell of fever, was able to sit up last Sunday, though his temperature was still slightly above normal. Brother Woollard states that the people showered their kindnesses upon him during his attack of illness in a manner for which he will never cease to be grateful. Especially did Dr. J. W. Lipscomb by his unwearying attention and skillful treatment merit the title of the "beloved physician" in this anxious household.

President C. M. Chapman kindly sends us the following note concerning the opening of Port Gibson Female College: "The College opened on the 10th inst. with all the rooms taken and every one in fine spirits. The speakers of the day were all highly pleased with the beginning. Those making addresses were Dr. M. E. Melvin, Dr. T. B. Holloman, Dr. Cresin, Hon. H. H. Crisler, and Major Martin. The musical program rendered was greatly enjoyed. The opening sermon was preached in the Methodist Church by Dr. Holloman."

Rev. S. L. Riggs, of Oakdale, La., is achieving things worth while in his present field. In a letter bringing us a number of subscribers, he says: "My work is growing on all lines. I have received 69 members into the Church this year. I hope to break ground for two new churches in a short while. One will be built at Elizabeth by the Industrial Lumber Company, and the people will furnish it. The other will be constructed at Oakdale, the money for this purpose being raised by popular subscription. These two houses of worship will cost about $3,500."

President Woodrow Wilson has appointed Dr. James Cannon, Jr., of the Virginia Conference, as a delegate from the Methodist Episcopal Church, South, to the Fourteenth International Congress on Alcoholism, which will be held at Milan, Italy, Sept. 22-29. Dr. and Mrs. Cannon sailed from New York on the steamer Olympic on Sept. 13, and will remain in Europe only a few days after the Conference is over, returning by the middle of October. Twelve delegates were appointed by the President to represent the United States, and Congress appropriated $4500 for their expenses.

The following was the announced program for the opening of Millsaps College, which took place Wednesday of this week: Hymn, "America;" Prayer, Rev. P. D. Hardin. Scripture lesson, Rev. T. B. Holloman, D. D.; Hymn, "Coronation." Introductory remarks, President Watkins. Addresses—representing the trustees, Hon. W. H. Watkins; representing the law school, Judge R. F. Reed; representing the city, Hon. S. J. Taylor. Hymn, "Stand Up, Stand Up, for Jesus." Brief remarks by city pastors and other distinguished visitors. Announcements; Doxology; Benediction.

Rev. W. W. Perry, our stirring pastor on the Haynesville (La.) charge, reports a fine protracted meeting at Dykesville, about eight miles from Haynesville. Referring to the results, Brother Perry says: "There were 7 additions to the Church, 12 new subscribers to the Advocate were secured, and new life is shown in all departments of the work." This brings Brother Perry's list of subscribers for the year up to 72. And as a consequence, so far as we are capable of judging from a distance, there does not seem to be a liver pastorate in our patronizing territory than the Haynesville Circuit.

In a note to the Editor, Rev. J. A. Bowen of Birmingham, Ala., says: "The meeting which I held not long since at Buntyn, Tenn., was quite a success in every way. I am now engaged in a series of revival services in Viola, Tenn., the home of our beloved brother, Rev. Joe M. Ramsey. He has not been well of late, but is now improving physically. My own health is very good. This is my fifteenth good meeting in five States this year, and there are more to follow." We are pleased to know that the Lord is blessing the labors of Brother Bowen so abundantly. He is one of the most efficient evangelists in Southern Methodism.

In a letter written a few days ago, Dr. T. C. Wier, of Starkville, Miss., among other things, says: "I heartily endorse your position and that of the Bishops and the minority of the Trustees in the Vanderbilt controversy." We know of no one whose approval we had rather have than that of this esteemed veteran of the North Mississippi Conference. Dr. Wier was on the stage of action when Vanderbilt University was launched, and is well informed as to the attending circumstances. We have yet to see the first man, clerical or lay, who witnessed the cradling of the University who has any sympathy with the contentions of Chancellor Kirkland and his partisans.

We make grateful acknowledgement to the following brethren for two or more subscriptions sent in within the past few days, of which no mention has been made elsewhere: Rev. Jasper L. Smith, Gallman, Miss., 7; Rev. F. N. Sweeney, Wilson, La., 5; Rev. T. J. Norsworthy, Yazoo City, Miss., (from sundry places), 14; W. T. Bazzel, Iuka, Miss., 8; Rev. W. L. Blackwell, Hermanville, Miss., 3; Rev. A. L. Davenport, Walnut, Miss., 10; Rev. W. B. Waldrop (Millsaps Memorial Church, Jackson, Miss.), 9; Rev. H. P. Lewis, Jr., Carriere, Miss., 9; Rev. C. F. Emery, Vicksburg, Miss., 10; Rev. J. L. Neill, Laurel, Miss., 5; Rev. Chas. E. Downer, Foxworth, Miss., 15, Rev. T. V. Peters, Waldheim, La., 3.

We clip the following from the Winnsboro (La.) Rising Star of Sept. 12: "Our fellow townsman, A. D. O. Moore, was elected Sunday school superintendent of the Winnsboro M. E. Church, South, on April 13, 1884, and after a continuous service in that capacity for 29 years and four months, in consequence of age and failing health, resigned on Sept. 6, 1913. As a token of appreciation of his long and faithful service and as a commendation of his Christian character, the Sunday school last Christmas made up a nice purse and presented him with a beautiful rocking-chair." This, indeed, is a fine record—one which deserves high praise and which, we dare say, the Master will not overlook when he comes to reward those who spend their strength for him.

We greatly regret to learn that Bishop James Atkins has lately been ill at his home in Waynesville, N. C., having been confined to his bed for more than a week. In a note to the Editor, the Bishop states that the recent campaign to raise $65,000 for Stamford College in Texas (in which he took an active part) was brought to a successful termination. The Bishop was hoping, when he wrote, to be able to start again to the Lone Star State on Monday of this week to lend a helping hand in launching a similar movement to raise $100,000 for the Polytechnic College at Fort Worth. Truly, the Methodists of Texas are given to doing things! And Dr. Rankin, the editor of the Texas Christian Advocate, states that Bishop Atkins' wise and tactful leadership has contributed largely to the recent great achievements of our Church in that commonwealth.

A note from Rev. B. F. Lewis, of Crystal Springs, Miss., bearing date of Sept. 12, reads as follows: "We are just closing the greatest meeting that Crystal Springs has had in several years. It has been conducted by Rev. J. B. Andrews, of Siloam Springs, Ark., and the singing has been led by Rev. L. C. Smith, of Chicago. We built a tabernacle with a seating capacity of 1,000, and except on rainy nights, it has held the audience only two or three times. From 1,200 to 1,400 has been our usual attendance. People came eight or ten miles to the services. Up to date, about 200 persons have made a profession of faith in Christ. The meeting has been in progress three weeks and was preceded by a ten days' meeting at the Hennington Camp Ground, in which about 150 professed salvation. We are looking for still greater things within the next two days."

OPENING AT MONTROSE.

By Rev. H. Walter Featberstun, D.D.

On Wednesday, Sept. 3, with a splendid sermon by Rev. C. W. Crisler of Main Street, Hattiesburg, and a great dinner under the oaks, the work for the current term of Montrose College began most auspiciously. Six days thereafter the enrollment had reached 234. Fifty-two of these are boarding pupils—14 of them are preparing for the Methodist itinerancy. There are others still to come. It is quite probable that the enrollment will reach or approximate 300 for the term.

That the day of the small college has not passed is thus strongly indicated—certainly so in this section. That 234 young people, many of whom would otherwise attend some public school, are to be under the tutelage and religious influence of such splendid Methodists as President O'Neil and his assistants at Montrose is a matter of tremendous importance. That some of these young men, looking to the itinerancy, could not get to college at all were it not for Montrose is personally and well-known to this writer. We must have Montrose.

Brother O'Neil is demonstrating his eminent fitness for his place at its head. Times are not favorable to full colleges; but O'Neil is succeeding against odds. What will he do when the times become favorable? Let the Methodists, of this eastern part of our Conference especially, rally to this fine, strong man at the head of Montrose College!

I have never known a finer body of young men than this group of young preachers. We want the fourteen to become quickly half a hundred—others are coming in.

CHURCH TO BE OPENED.

Dear Dr. Meek: It is with great pleasure that we are able to announce to the readers of your paper that the new First Methodist Church of Shreveport is now being furnished, and that the opening services will be held on Sept. 28th. Bishop Henry Clay Morrison, of Leesburg, Fla., will be the preacher of the occasion. We also take great pleasure in extending to the former pastors of this historic Church, and any of the brethren who care to come, an invitation to be present and worship with our people on this happy occasion. With due allowance for the sense of gratification that the pastor and congregation usually feel in regard to their own achievement, we yet believe that you and the Methodists of Louisiana will concur in the statement that this is one of the greatest church plants in Southern Methodism, and in many respects, perhaps, the most modernly equipped.

Yours sincerely,
G. E. CAMERON.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1913. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. KATHERINE E. JONES, daughter of Rev. C. and Mrs. E. A. McDonald, was born near Morton, Miss., on April 14, 1872, and died July 25, 1913, in Memphis, Tenn. When Katie was only a few weeks old, her mother died. In early girlhood she gave her heart to God, and joined the Methodist Church. She was a faithful member, and was a worker wherever she went. She was married to R. S. Jones in Forest, Miss., and moved to Jackson, where she resided till May, 1912; then she moved to Memphis, Tenn. Four children blessed this union, two of whom preceded her to the better world. Two boys and her husband, with a host of loved ones and friends are left to mourn their loss. But we mourn not as those who have no hope. We know she will be waiting on "the other shore" to greet us when we come. She was buried at Elmwood Cemetery, in Memphis, Tenn., on July 26, 1913, the funeral service being conducted by her pastor. May God bless the bereaved ones, and may they be so consecrated to his service that they will meet their departed loved one on the banks of that river where no parting words are spoken.

ONE WHO LOVED HER.

J. W. HATHAWAY. It is a great loss for a good man to be taken from the Church and community; and such was our experience in the death of Brother Hathaway. He was born Oct. 6, 1848, and died July 25, 1913. Thus it was given to him to live longer than the average man, and nearly the whole of his life was given to the service of God. He joined the Methodist Church early in life and was ever faithful to its interests. How he loved the Church and how jealous he was of her good name and standing in the community! He loved his pastor whoever he might be, and no one ever had a more loyal friend than the writer had in Brother Hathaway. He was one of those bright, sunny souls in whose presence one finds special delight, for you could not be sad when he was near, and because of the rugged strength of his noble character, you were loath to go away. He made you feel that there was something worth living for. His influence was always on the side of the right, and he was uncompromising in his opposition to the wrong. We miss him in the home, in the Church, in business circles, and in the whole life of the community. May the God of all grace comfort and bless the lonely wife and daughter whom he leaves to mourn his death.

F. M. FREEMAN, Pastor.

MRS. W. L. C. HUNNICUTT.

God in his infinite wisdom has called Sister Hunnicutt from her earthly home to that home eternal, not made with hands, thus leaving a vacant chair in our midst. It is with special sadness that we bow in humble submission to His divine will. She was a faithful friend, fervent in her love and devotion to her Church and its teachings, and heroic in her suffering. While we mingle our tears with those of her loved ones and deplore her absence from our midst, we know all is well with her. Be it resolved:

1. We saw in her a human body, even in its infirmity, perfected and made useful and beautiful by Christlike virtues; wisdom tempered with gentleness, love and mercy, and one who, by her presence among us, quietly shed an untold influence for good. May her gentle spirit hover over our gatherings, and the memory of her wonderful strength and courage always be with us, and aid us in our mission work.

2. That we, the Woman's Missionary Society of the Capitol Street Methodist Church, have sustained a great loss in the passing of the soul of our dear sister from this world into the world beyond the skies, where there is no sorrow, but all is peace and happiness. May her mantle not only fall on one but on us all, as we are all desirous of imitating the life of this noble Christian woman who walked so humbly with her God. A character so sweet, so pure, and so true, when we think of her, we think of her as gone to receive a crown of glory. Religion is the life of God in the soul of man, which was truly exemplified in the life of our dear sister.

3. That we extend to the beloved family our sincere and heart-felt sympathy in their sad bereavement, and point them to the Heavenly Father who doeth all things well.

Signed: Miss Mary Lee Farish, Mrs. Joe Ford, and Mrs. M. M. Edwards.

ANOTHER INSTANCE.

Dear Editor: I have just read with much interest Mrs. L. M. Lipscomb's account of the great meeting at New Albany, in which she speaks of a very unusual service at the Baptist Church, where a union service was held, after which two Methodist members were immersed by the Methodist pastor, and states, "I don't suppose it ever happened before in Mississippi."

In 1908, while pastor at Utica, Miss., after a meeting held for me by Rev. W. G. Hardin and Rev. C. N. Guice, 45 members were received by the Methodist pastor, and 18 by the Baptist pastor. At the closing service, held in the Baptist Church, by the Methodist pastor, this pastor tried his hand at administering baptism by immersion. In justice to the good people of Utica, where this beautiful spirit of brotherliness prevails, I write of this.

Fraternally,
C. M. CROSSLEY.

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The following will give you a good idea of what kind of a letter you will be able to write after you have secured your piano or self-player piano through the New Orleans Christian Advocate Piano Club:

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MARY ELLIOTT.

Blythewood, S. C., May 2, 1912.

The lovely piano came yesterday. Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely."

MRS. MAY W. FARMER.

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"The Ludden & Bates Piano that I purchased of you continues to give entire satisfaction. Its tones are exceedingly sweet and do not give way under the changes of season and climate, but preserve the same roundness and fullness as at first."

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"Club piano received in good order. We are well pleased with it. Better and nicer than pianos sold here for from three hundred and fifty to five hundred dollars. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town. We thank you for your selection and prompt shipment."

J. R. WILLIAMS.

Vaiden, Mississippi.

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MRS. RUFUS B. SMITH.

Letters like the above are received by the Club every day. They come from all parts of the South. Everybody is delighted with the Club and not a single complaint has occurred, in fact the Club is so organized that you can not possibly be dissatisfied.

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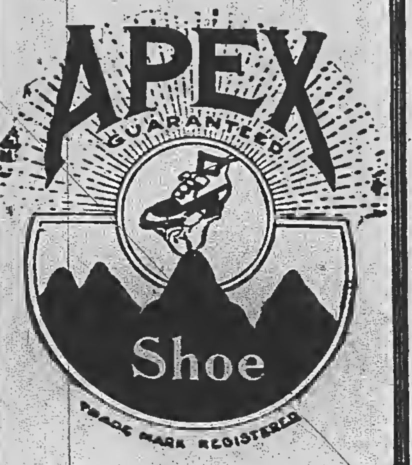

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Tidings From the Field

McCool, Miss.

Dear Dr. Meek: I have just finished my summer's work, and will send a short report of the same. I have had some gracious revivals on my charge. The Lord has poured out his Spirit upon us. I have received 43 into the Church on profession of faith and baptized 20 children and infants.

I am indebted to the following brethren for assistance: Revs. T. L. Oakes, J. D. Simpson, J. A. Goad, and W. M. Langley. Each of these brethren rendered us faithful service.—C. Wesley Baley, P. C.

Fannin, Miss.

With the assistance of Brother J. W. Ramsey we have just closed one of the best revivals at Goshen Springs, on this work, that was ever held there. The work in this charge is in fine shape. We are building one church and have the painter on hand to paint another, and the money to pay him; also have some money to go toward the painting of a third church. We have two fine Teacher-training classes and three organized Wesley Bible Classes, in spite of the fact that we are away out in the country. May God bless you. Pray for us.—Hugh K. McKee.

Booneville Charge (North Miss.)

I have just closed out two good meetings, in which I was assisted by Brothers H. M. Young and J. B. Randolph. Any brother needing help would make no mistake in getting either of these brethren. Brother Young was with me at Blythe Chapel; he preached the unadulterated truth. As a result, a young men's prayer meeting was organized, and one joined the Church. Nearly all in that community belong to some Church......Brother Randolph was with me at Blackland. We had a number of conversions and 17 additions to our Church. Brother Randolph preached ably on practical Christianity. We also organized at this place a young men's prayer meeting. Pray for us.—B. P. Fullilove.

Topisaw Charge (Miss. Conf.)

I have been so busy since our third quarterly meeting I have not had time to send a report of it to your columns. It convened at the Sartinsville Church on Aug. 16, and those who are in a position to know said it was better attended than any that had been held at that church in the past sixteen years, and that more interest generally was shown in it. The spiritual state of the church, as seen by pastor and officials, was encouraging, especially at Topisaw and Sartinsville. Good meetings had been held at these places. But the conditions at Holmesville, however, were not so good. We are confidently expecting a change for the better there during the meeting that will likely be closed before this appears in your columns.

Brother Selby gave us three good sermons during the two days of the meeting. Especially was his sermon on the "Nature and Mission of the Church" good, and on Sunday afternoon he commented on "John Wesley's Definition of a Methodist." To take this quarterly meeting as a whole, it was one of the best in every respect that I have ever attended, due mainly to the following things: (1) The influence of that godly man, Rev. J. W. Thompson; (2) the prayers of the prayer circle over the charge; (3) the unique and interesting way in which Brother Selby conducts a quarterly meeting; and (4) the good revivals that had been held at the Sartinsville Church, the Sartinsville Tabernacle, and the Topisaw Camp Ground. The preachers holding these meetings ranked with the best in our Conference. The pastor's and presiding elder's salaries are coming along all right, but most of the benevolent claims are yet to be raised. We are now going at this part of the work, however, in the name of Him who said, "It is more blessed to give than to receive." Readers, pray for me.—J. A. Wells.

Hermanville, Miss.

My first meeting for the season began on August 31, with Rev. J. W. Campbell, of Raymond, Miss., to do the preaching, and I am glad to say it was done acceptably to all who heard him He gave forth no uncertain sound, but was clear in his presentation of the gospel. Results? There were 9 additions on profession of faith, about a dozen conversions, four infants were baptized, the church was graciously blessed, and all seemed to be benefited......My next meeting begins on Sept. 14, with Rev. W. H. Saunders, of Vicksburg, Miss., to do the preaching. On the 24th of September, and continuing for a week or ten days, our meeting here at Hermanville, Miss., will begin with Rev. D. E. Kelley, Conference Evangelist, to conduct it. We are praying for the presence of the Holy Spirit to convict and save men from sin. Any one desiring to come and attend these services is most cordially invited. Come praying and prepared to work. Any of the brethren of the ministry who want to attend will be cordially received and cheerfully entertained. If you cannot come, pray for us......Our third quarterly conference will embrace the 23rd of September, and all the officials of the churches of the Hermanville charge are urged to be on hand. Come, brethren, and discharge the Christian duties with which you have been entrusted.—W. L. Blackwell, Pastor.

Pelahatchie, Miss.

I have just closed a very fine meeting at the Lodabar Church on the Shiloh Circuit. The congregations were large from the beginning and the interest was fine. All denominations took part. It is said that it was the best meeting held at that place in a number of years. We have held a meeting at every church on the charge: Shiloh, John's, Clear Creek, Lodabar, and Cross Roads. They were all good meetings. I was assisted at Shiloh, John's, and Clear Creek by my son, Rev. H. H. Griffin of the Arkansas Conference. In the others I had no ministerial help except that of Brother Amos Kendal, a local preacher. He was present and rendered assistance.

We have yet to hold the Shiloh Camp Meeting, which will begin on Friday before the first Sunday in October. We are to have our conference evangelist, Brother D. E. Kelley with us. We are expecting a great meeting—not entirely because of those that are to work in the meeting, but because of the promises of God. It is said that there is already more interest being taken in the camp meeting than for a long time. More tents are wanted this year than can be furnished. There will, however, be room. The new building is done. We have made arrangements for good leaders in the singing, which will have special attention.—C. C. Griffin, P. C.

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MISSISSIPPI CONFERENCE.

Newton District—Fourth Round.

Laurel, Second Ave.. Sat. Sept. 27,
Laurel, Fifth Ave., Sun. &Mon. Sept. 28, 29
Laurel, Fourteenth Ave., Sun. p. m. .... Sept. 28,
Pachuta, at Adams C., Thurs. Oct. 2
Rose Hill, at Hopewell, Sat. & Sun. .... Oct. 4, 5
Shiloh, at Shiloh ... Thurs. Oct. 9,
Trenton, at T... Sat. & Sun. Oct. 11, 12
Homewood, at Carr's.. Sat. & Sun., ... Oct. 18, 19
Neshoba, at ——— .... Fri. Oct. 24,
McDonald, at ——— ... Sat. Oct. 25,
Philadelphia .... Sun. Oct. 26,
Pearl, at Liberty ... Thurs. Oct. 30,
Carthage, at ——— .... Fri. Oct. 31,
Walnut Grove, at ——— Sat. & Sun. .... Nov. 1, 2
Lake, at ——— Sat. & Sun. Nov. 8, 9
Forest, at ——— Sat. & Sun. Nov. 15, 16
Morton & Pelahatchie, at P., Monday .... Nov. 17
Hickory and Chunkey, at Hickory .... Wed. Nov. 19,
Decatur & Union, at — Fri. Nov. 21,
Meehan, at ——— . Sat. & Sun. Nov. 22, 23
Bay Springs, at B. S., Tues. Nov. 26,
Louin, at Gilchrist's Camp, Wed. .... Nov. 27,
Newton and Montrose, at Newton .... Sun. & Mon. Nov. 30, Dec. 1

The Licensing Committee will meet at Newton, in the District Parsonage, on Tuesday, Oct. 14, 7:30 p. m.

H. WALTER FEATHERSTUN, P. C.

Seashore Dist.—Fourth Round.

Howison & Saucier, at Saucier .... Sept. 13, 14
Gulfport, 1st Church ..... Sept. 17,
Lumberton .... Sept. 20, 21
McHenry & Wiggins, at Wiggins .... Sept. 27, 28
Poplarville .... Oct. 4, 5
Biloxi, Main St. .... Oct. 8,
Moss Point .... Oct. 15,
Americus, at Salem .... Oct. 16,
Brooklyn & Bond, at Bond. Oct. 18, 19
Columbia .... Oct. 22,
Hub & Oakvale .... Oct. 23,
Pascagoula .... Oct. 25, 26
Bay St. Louis .... Oct. 27,
29th St. & Lyman, at L.... Oct. 29,
Logtown .... Nov. 1, 2
Coalville, at Coalville ..... Nov. 5,
Wolf River .... Nov. 6,
Escatawpa, at Escatawpa.. Nov. 8, 9
Handsboro & Miss. City, at Miss. City .... Nov. 12,
Carriere & Picayune, at C.. Nov. 15, 16
Derby, at Derby .... Nov. 17,
Mentorum .... Nov. 22, 23
Vancleave .... Nov. 26
Longbeach .... Nov. 29, 30

W. H. HUNTLEY, P. E.
Gulfport.

Jackson District—Fourth Round.

Jackson, Galloway Memo., Sept 28,
Jackson, Rankin Street, 7:30 p .m. .... Sept. 28
Camden, at Soule's Chapel, Oct. 1,
Deasonville, at New Hope.. Oct. 4, 5
Sharon, at Lone Pine ..... Oct. 11, 12
Canton .... Oct. 12, 13
Flora .... Oct. 19, 20
Brandon, at Forest Hill ... Oct. 25, 26
Eden, at Phillips Chapel .. Oct. 31,
Benton .... Nov. 1, 2
Lintonia .... Nov. 2, 3
Yazoo City .... Nov. 4,
Satartia, at Mt. Olivet .... Nov. 5, 7
Fannin .... Nov. 9, 10
Madison .... Nov. 12,
Florence .... Nov. 15, 16
Terry, at Byrum .... Nov. 16, 17
Bolton .... Nov. 20,
Harrisville .... Nov. 22, 23
Mendenhall .... Nov. 23, 24
Jackson, Millsaps Memo., Nov. 26,
Edwards .... Nov. 30,
Jackson, Capital Street ... Dec. 1,

Dear Brethren: God has blessed us with gracious revivals in almost all parts of the district. During the remaining quarter let Pastors and Stewards put forth every effort to collect in full all claims, both for the support of the Ministry and Conference assessments. PAUL D. HARDIN, P. E.

Hattiesburg District—Fourth Round.

Court Street.................. Sept. 14,
Broad Street.... .... Sept. 14, 15
Seminary.................... Sept. 20, 21
New Augusta.. .... Sept. 24,
Eastabutchie.. .... Sept. 27, 28
Prentiss, at Carson....... Oct. 1,
Ellisville .... Oct. 5, 6
Lucedale .... Oct. 11, 12
Richton.. .... Oct. 12, 13
Magee, at Ryals Creek.... Oct. 18, 19
Collins...... .... Oct. 25, 26
Summerland, at Hebron.... Oct. 27,
Silver Creek.. .... Nov. 1, 2
Sumrall.. .... Nov. 2, 3
Oloh, at ——,.............. Nov. 5,
Taylorsville at Mize.. .... Nov. 8, 9
Mount Olive....... .... Nov. 9, 10
Purvis.. .. .. Nov. 12,
Eucutta, at Goodwater. .. Nov. 15, 16
Vossburg and Heidelberg, at Heidelberg.. ...... Nov. 16, 17
McLain, at Pine Grove.. Nov. 22, 23
Leakesville.. .... Nov. 23, 24
Main Street. .... Nov. 30,

Let the Trustees in each charge see that full answers are given to question 32. The Woman's Missionary Societies will please make reports of the year's work. Let earnest, thoughtful, and fervent prayer be given to the selection of officers for the ensuing conference year.

GEO. H. THOMPSON, P. E.

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POTATOES AND PIANOS.

You wouldn't think that there is anything in common between potatoes and pianos, would you? But there is.

For example, the Mayor of Indianapolis, Ind., found that the produce dealers were forcing the people of his city to pay about three times as much for potatoes as they cost on the farm. They were simply fleecing the public. As the poor people of his city almost live on potatoes he decided to stop it. He went to the farmers and bought potatoes in carload lots, shipped them to the city and sold them from wagons on the streets. He saved the citizens thousands of dollars and yet the farmers got just as much for their potatoes as before. The Mayor became very popular with the people, but not with the produce dealers.

It is the same way with pianos, for the New Orleans Christian Advocate Piano Club works on identically the same principle. Instead of going to the farm for carload lots of potatoes we go to the factory for eight carload lots (100) of pianos. If you see the point write for your copy of the Club catalogue, which explains how you can join with ninety-nine other subscribers and benefit by the big wholesale transaction. The Club will save you over one hundred dollars on your piano or self-player piano and give you better quality, stronger guarantees and easier terms. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

MIGHT BE DEAD TO-DAY.

Garden City, Kas.—In a letter from Mrs. James Hamner, of this city, she says: "I firmly believe that I would not be alive to-day if it were not for Cardui. I had been a sufferer from womanly troubles all my life until I found that great remedy. I feel that I can't praise it too highly." Are you a woman suffering from some of the troubles to which a woman is peculiarly liable? If so, why not try Cardui, the woman's tonic? You can rely on Cardui. It is purely vegetable, perfectly harmless, and acts gently but surely, without bad after-effects. 'Twill help you. Ask your druggist.

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This is a prescription prepared especially for **MALARIA** or **CHILLS & FEVER.** Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

VARICOSE VEINS.

"Varicose Veins" is the name that has been given to veins that have become permanently and pathologically dilated. Varicosities are not confined to any particular part of the body, but when referred to as "varicose veins" most commonly occur in the lower limbs. They manifest themselves as irregular protuberances on the surface, soft to the touch, and causing a bluish appearance in the surrounding skin. They become extremely painful, especially to those constantly on their feet. The cause is an obstructed circulation of the blood causing undue pressure on the walls of the veins, which give way and dilate. Unless relieved, obstinate ulcers are liable to form; and in some cases the veins and skin burst and serious hemorrhages occur.

The treatment of varicose veins is quite difficult. A prominent physician has said, "The difficulty of treating ordinary ulcers or varicose veins has always been the source of much irritation to the physician and surgeon, and especially so when the leg is the part involved." Absolute rest is demanded, in order to relieve the blood pressure, and the use of elastic bands or stockings to support the walls of the blood vessels.

In the last few years Absorbine, Jr., which is an analgesic, germicidal, stimulant linament and discutient, has been found very efficient in the treatment of even vicious cases of varicose veins of long standing. It relieves the pain stimulates the circulation, and disperses the morbid matter which has accumulated. Being composed of vegetable extracts and essential oils non-destructive of tissue, it may be applied without danger even if ulcers have formed; and because of its germicidal and healing properties, will prove beneficial.

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THE HORSE'S TEN COMMANDMENTS.

Thou shalt give me plenty of pure water to drink.

Thou shalt supply me with plenty of wholesome food.

Thou shalt keep me clean and well-groomed, for though a beast of burden, I am not without pride.

Thou shalt provide me with a straw bed, that I may rest well at night after my arduous labor of the day.

Thou shalt not over-load or over-drive me, for there is a limit to my strength and endurance.

Thou shalt not covet above thy horse, thy automobile, thy motorcycle, or anything else which is around thy place, for thy horse is a jealous animal.

Thou shalt look carefully after my health and welfare, that my days may be many and useful in thy service.

Thou shalt not use me for mere pleasure on Sunday after my strenuous week's work, for verily, thy horse needs rest.

Thou shalt not inflict any punishment upon me that thou wouldst not be willing to bear thyself, for God made me as well as you sensitive to the feeling of punishment.

Thou shalt not mix bitter medicine with my feed when I am run down in health, destroying my already weakened appetite, but O merciful master place Blackman's Medicated Salt Brick, in my feed-box where I may lick it as nature directs and my system requires, that I may be made well and enabled to serve thee with every particle of my strength.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Fourth Round.

Oakland	Sept. 20, 21
Charleston	Sept. 21, 22
Batesville	Sept. 22, 23
Pleasant Hill	Oct. 4, 5
Olive Branch	Oct. 5, 6
Longtown	Oct. 11, 12
Crenshaw	Oct. 12, 13
Senatobia	Oct. 18, 19

J. W. DORMAN, P. E.

Durant District—Fourth Round.
(In part.)

Sallis, at Shrock's	Sept. 27, 28
Pickens, at Pickens	Sept. 28, 29
Durant...8 p.m.	Sept. 30,
Kosciusko Station	Oct. 3,
High Point, at Center Ridge	Oct. 4, 5
Louisville, at L.	Oct. 6,
Vaiden, at Columbianna	Oct. 11, 12
Lexington...8 p.m.	Oct. 8,
Chester, at Pisgah	Oct. 18,
Ackerman, at Salem	Oct. 19, 20
Ruai Hill, at Macedonia	Oct. 25,
Kosciusko Cir., at Springdale	Oct. 26. 27

W. S. SHIPMAN, P. E.

Winona District—Fourth Round.

Greenwood Sta.	Sept. 21, 22
Itta Bena Sta. ... a. m.	Sept. 28,
Moorhead Ct., at Moorhead	Sept. 28,
Drew Ct., at Drew	Oct. 4, 5
Indianola Sta.	Oct. 5, 6
Belifontaine Ct., at South Union	Oct. 11, 12
Belzoni Ct., at Belzoni	Oct. 18, 19
Ruleville Ct., at Doddsville	Oct. 19, 20
Slates Springs Ct., at Spring Hill	Oct. 25, 26
Eupora and Maben Ct., at Maben	Oct. 26, 27
North Carrollton Ct., at Longview	Nov. 1, 2
Indianola Mission, at Morgan City	Nov. 2, 3
Isola Ct., at Inverness, a.m.	Nov. 4,
Schlater Ct., at Schlater, a. m.	Nov. 6.
Minter City Sta., at Minter City ... p. m.	Nov. 6,
Lambert Ct., at Lambert, a. m.	Nov. 7,
Tutwiler Ct., at Tutwiler	Nov. 8, 9
Webb Ct., at Webb ..p. m.	Nov. 9,
Mars Hill Ct., at Chapel H.	Nov. 15, 16
Kilmichael Ct., at Kilmichael	Nov. 16, 17
Carrollton Ct., at Marvin,	Nov. 19,
Winona Ct., at Bethlehem,	Nov. 22, 23
Annual Conference, at Tupelo,	Nov. 26, etc.

The Pastors will please see that reports are presented by the Women's Missionary Societies, Trustees, etc.; also have duplicate lists of names of those to be elected Sunday school Superintendents, Stewards, Church Leaders, and all Trustees, with P. O. address of each.

BEN P. JACO, P. E.

Columbus District—Fourth Round.

Columbus, First Church	Sept. 21, 23
Columbus, Second Church	Sept. 21, 24
Macon Circuit, at Prairie	Sept. 27, 28
Shuqualak, at Centerville	Sept. 28, 29
Mathiston, at Double Spgs.	Oct. 4, 5
Cedar Bluff	Oct. 5, 6
Sturges, at Bethel	Oct. 10,
Longview, at Bevils Hill	Oct. 11, 12

J. E. THOMAS, P. E.

Corinth Dist.—Fourth Round.

Corinth, First Church	Sept. 21, 22
Booneville Ct., at Oak Grove	Sept. 27, 28
Booneville Station	Sept. 28, 29
Moorsville, at A. Chapel	Oct. 3,
Sherman, at Chesterville	Oct. 4, 5
Kirkville, at Gilmore Chapel	Oct. 10,
Mantachey, at Mantachey	Oct. 11,
Guntown and Baldwyn, at Guntown	Oct. 12, 13
Ripley Ct., at Brownfield	Oct. 16,
Chalybeate, at Camp Ground	Oct. 17,
Dumas, at New Hope	Oct. 18,
Ripley and B. Mountain, at Ripley	Oct. 19, 20
Hickory Flat, at Bethel	Oct. 23,
Myrtle, at Union Hill	Oct. 2,
New Albany Ct., at Mt. Olivet	Oct. 25, 26
New Albany Station	Oct. 26, 27
Wheeler, at Asbury	Nov. 1,
Rienzi, at Rienzi	Nov. 2, 3
Corinth Ct., at Marvin	Nov. 7,
Kossuth Ct., at Kossuth	Nov. 8, 9
Corinth, South Side	Nov. 10,
Belmont, at Dennis,	Nov. 14,
Tishomingo, at Tishomingo	Nov. 15, 16
Iuka Ct., at Snowden	Nov. 22,
Iuka Station	Nov. 23, 24

The Committee of Examination on License to Preach and Recommendation for Admission on Trial into the Annual Conference will meet in Corinth on Wednesday, Oct. 29, at 9 a. m. The following brethren, with the presiding elder, compose the Committee: S. A. Brown, W. L. Graves, J. H. Felts, and Eugene Johnson.

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

Monroe District—Fourth Round.

Bonita, at New Hope	Oct. 4, 5
Farmerville	Oct. 12,
Rayville	Oct. 19,
Waterproof	Oct. 23,
Florence, at Vidalia	Oct. 26,
Mangham	Nov. 2, 3
Brooklyn	Nov. 8, 9
Eros	Nov. 9, 10
Calhoun	Nov. 15, 16
Collinston	Nov. 19,
Boeuf Prairie	Nov. 22, 23
Gilbert	Nov. 24,
Lake Providence	Nov. 26,
Oak Grove	Nov. 27,
Mer Rouge	Nov. 30,
West Monroe	Dec. 2,
Tallulah	Dec. 3,
Monroe	Dec. 5,

WM. SCHUHLE, P. E.

MARRIAGES.

At the Methodist Church at Carthage, Miss., on the night of Aug. 27, 1913, by Rev. R. T. Pickett, Mr. J. D. MILLS and Miss LOUISE GARRETT, both of Carthage, Miss.

At the residence of Mrs. Drew, at Magnolia, Miss., on August 7, 1913, by Rev. J. A. Moore, Mrs. ALICE HODGES and Mr. B. F. GOZA, all of Magnolia, Miss.

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Woman's Missionary Work

Edited by .... **Mrs. R. F. Harrell, Centerville, Miss.**

Conference Press Superintendents:

Louisiana ....**Mrs. A. C. McKinney, Ruston, La**
Mississippi ....**Mrs. J. L. Neill, Laurel, Miss.**
North Mississippi ....**Mrs. Walter Campbell, Winona, Miss.**

All communications for this department should be sent to the Editor at the address given above.

CITY MISSIONS IN NEW ORLEANS.

Of the twelve churches of the Methodist Episcopal Church, South, in New Orleans, we are told that only three are self-sustaining, the rest being helped out of the mission funds of the Church at large, which (including the Church Extension Department) is also contributing many thousands of dollars to help feeble congregations erect attractive houses of worship, and to maintain some institutional work for the special benefit of the Italians. The Methodists, like the Baptists, recognize the value of this work in the great cities, and are willing to supply whatever seems to be needful to carry it on.

The estimate which our Baptist brethren place upon the value of City Missions is shown by the fact that in New Orleans, where the denomination has but one self-supporting church, their Mission Board is pouring out thousands of dollars to sustain and equip the work. They have built another new house of worship, in a growing neighborhood on Jefferson Davis Parkway, the third to be built by them within the past three years, the great bulk of the money put into them being furnished by the Board itself. On two of these churches they have spent $10,000, and on the third, on the most fashionable avenue of the city, where much style and attractiveness must be shown, they expended more than $30,000. If these brethren did not think the work worth the investment, they would not put it there. We may learn much from them as to our duty.

Our own Church has in the city of New Orleans, not including the two suburbs of Gretna and Westwego, fourteen churches. Every one of them except the Italian, French, and Berean, colored, is self-sustaining, asking and receiving nothing whatever from the general funds of the Church. The more need, therefore, and the more propriety of the Church at large to help the local churches to develop the openings which are all around them and full of promise of early results. There are ten or eleven localities into which our Church can enter right now, the work already having been hopefully begun in most of them. It will cost something to develop them, in lots, which ought to be the most desirable kind, plain but well adapted buildings, and other equipment. The churches which have been keeping up some of these points ought to be liberally helped by others in the larger demands of the case. They are doing a noble work. While faithfully sustaining themselves, some of them only by the utmost liberality and self-denial, they should have the assurance of the sympathy and support of the Church at large. A Church Erection Fund that would enable such points as this to develop their opportunities would be a blessing.—Presbyterian of the South.

MISSISSIPPI CONFERENCE NOTES.

The District meeting of the Woman's Missionary Society of the Hattiesburg District will be held in Collins, beginning Tuesday night, Oct. 7, and closing Thursday, Oct. 9, at 4 p. m. Several of the Conference officers are expected to be present; also Miss Long, deaconess from Biloxi, and Rev. W. M. Williams, manager of the Mississippi Orphans's Home. Every auxiliary in the District is expected to have at least one representative at this District meeting. Pray for the meeting.

The Missionary Society at Mount Olive is doing good work. They meet every Monday afternoon and always report a good attendance. They have studied two of the Foreign and one of the Home Mission books. They have just finished "China's New Day." There is also a fine Children's Society at Mount Olive, under the care of Mrs. J. R. Ellis.

While some Missionary Societies have reported "Disbanded for the summer," we are glad to report that there is at least one band of young people who are not afraid to undertake work for the Master during the extremely warm weather. There has recently been organized at McComb (Centenary) a Young People's Missionary Society, and these young people are gaining many steps on those Societies that are waiting for cold weather to rouse them from their slumber. MRS. J. L. NEILL.

OCTOBER STUDY COURSE CAMPAIGN.

October is the month for a special campaign on the mission study course. Let every auxiliary organize its study circle and get to work in earnest. The book for home mission study this year is "The New America," by Mrs. L. C. Barnes, with a parable study by Mrs. L. G. Craig, called "America, God's Melting Pot," which shows the ingredients of the pot and the process of amalgamation. "Comrades from Other Lands" is the book for Juniors, and deals with the children outside of the city.

PLEA FOR MORE ROOM.

From Belle Horizonte comes the plea for more room. One hundred and thirty were matriculated on the opening day, which number has increased to 158, with 25 music pupils. The boarding department is crowded, and for want of space the principal is compelled to refuse the daughters of families who for some time have been observing the work before deciding to patronize the school. This is actually refusing the gospel to some who may never get it in any other way. No group of American children can sing the hymns with any more earnestness and enthusiasm than do these Brazilian children. Two rooms of the church have been used for class rooms, this year. Seven of the girls have recently joined the Church, while others are earnestly seeking the truth. Many boys are begging for admission to this school, but cannot be admitted for the want of room. May we hasten to embrace these wonderful opportunities!

.WORTH ITS WEIGHT IN GOLD..

S. T. Trigg, Richton, Miss., says: "I had a sore on my leg for nine years, and tried everything I could get and two doctors, and all failed to cure me. Then I decided to try Gray's Ointment and three boxes cured the old sore sound and well. It is worth its weight in gold." No wonder this man feels grateful towards Gray's Ointment. Think of the suffering caused by a chronic sore for nine years. If you are troubled with old sores of any nature, ulcers, boils, bruises, carbuncles, burns, tumors, etc., try Gray's Ointment. You will recommend it ever afterwards. It is one remedy that can be absolutely depended upon to effectually relieve skin diseases. A free sample can be had from Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn. 25c a box at drugists or by mail from manufacturer.

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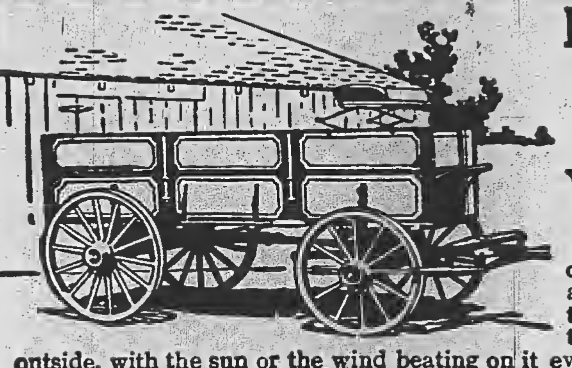

Endurance Counts Most

WHEN your sheds are full of machines and one or two are crowded out into the open, which is it that invariably stands outside, with the sun or the wind beating on it every day, drying and warping the wood, or with rain rusting the iron? It's the wagon. Other machines are stored away, dry and covered, yet many of them work for short seasons only. The wagon works the year around, is always under the strain of heavy burdens. It can't stand the strain of such a life for many years unless, like I H C wagons—

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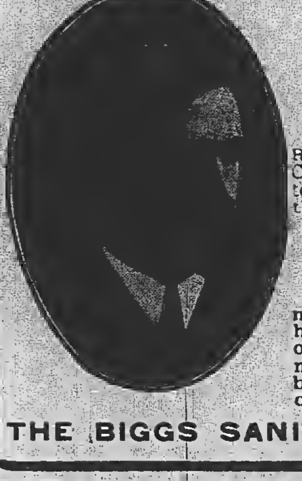

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Superintendent Dr. F. C. Wrenn, of Jonesboro, says: "Our Sunday school for various reasons is growing, and we hope it will not be a 'mushroom' growth. For the past month the attendance has averaged 90, with a church membership of 40." Who has a better record? If this Sunday school attendance holds up and good work is done, it should not be long until the church membership is doubled. This school has a good organized Adult Bible Class and a Cradle Roll. They are planning for a Rally Day and a Mothers' Day program this fall.

Mr. W. A. McKennon, the Superintendent of our First Church (Shreveport) Sunday school has not only been effective as the leader in building up one of the very finest Sunday schools to be found anywhere (the enrollment since he took charge having gone from about 250 to 1500, with 90 officers and teachers, and an orchestra of 10 or 12 instruments), but he has also been the Chairman of the Board of Stewards which has evolved a financial plan that has raised the pastor's salary, placed two missionaries in the field, and provides for all the church business, amounting to $13,000 annually, on a cash basis. And under the same administration the new church costing some $140,000 has been built. If it be a worthy prayer for the Lord to raise up strong and capable preachers, is not the prayer for strong laymen just as worthy? May such laymen as Brother McKennon is growing to be multiply many fold!

It is suggested that Rally Day in the fall be made for the adults of the Sunday school what Children's Day in the spring is for the children; that just as the latter are given programs of singing, marching, and reciting, in keeping with their celebration, that the former should be brought together in a more enthusiastic fellowship and induced to discuss the deeper meaning of the Sunday school and the possible extension of its work. We are persuaded that heretofore our Rally Day programs have been too much like a program arranged for a second Children's Day, and we feel that the Sunday school with its problems is of such importance that for a pastor and his people to give a whole day to discussing its work at least once a year. In many cases it would be well to have an invited speaker—some of the good ones near by that could be had just for the asking. The first Sunday in October is considered the best time for Rally Day, as the summer visitors are back by that date, as the graded Sunday school year begins then, and there is a general taking on of new life in connection with the opening of the public school and college season. Plans should be made at once for a good program.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Rev. T. J. Hopper, of Cedar Bluff, has a fine Sunday school which he hopes to make an "evergreen" school this year for the first time in its history.

"The Sunday School and the Home," by Berle, is a most helpful book on that greatest of all modern necessities: the tying of the Sunday school right on to the heart of the home.

Here is a line or two taken from the note book of a Sunday school worker whose ideas are worthy of attention:

"The Things which make an Adult Bible Class Successful: (1) The Teacher—what he knows, what he is, and what he does; (2) organization—every man fitted to a place that suits his abilities; (3) at it—all at it, and all the time.

On either the third or fourth Sundays in September the Okolona Sunday school will hold Cradle Roll Day. All the Cradle Roll babies will be present, a beautiful program will be rendered, and the service will be closed by the baptism of the infants whose parents so desire. This accenting certain days and phases of the work goes far toward broadening the usefulness of the Sunday school. This progressive school will also observe its Rally Day the first Sunday in October and is striving not only to have every member of the Sunday school present, but also every member of the church. The really ideal condition will arise when every member of the church attends and assists in some department of the Sunday school.

The Sunday school hour consists of worship, instruction and business. Considerable emphasis has been placed upon instruction and business, but the average school has quite completely overlooked worship. To have a worshipful atmosphere, it is not necessary to have a long opening service. A ten minute worshipful service is much better that twenty or twenty-five minutes devoted to miscellaneous 'exercises.' In a one-hour session, fifteen minutes might be given to the opening service, thirty-five or forty minutes to the class instruction, and five or ten minutes to the closing. To be ideal the session should be longer than one hour. The average Sunday school session is scarcely one hour long. Every moment should be used to advantage. A printed and well arranged order of service permits the superintendent to guard zealously these sacred moments.

Only the standard hymns of the church should be permitted in the Sunday school. The cheap, jiggy music which appeals to the feet, and not to the heart, should be eliminated. The best is none too good for the school.

The school should be called to order, not by bell, but by music. After the brief prelude, the superintendent can announce to the school the order of service to be used, unless this has already been placed on the blackboard.

It is a good thing for each school to have an aim, like the following: "Every member present, every Sunday, on time, with his own Bible, a liberal offering, a studied lesson and a mind to learn." A suitable motto is, "All at it, always at it, altogether at it;" or "I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do, and by the grace of God, I will do."

If some of the hymns are not familiar, they can be practiced briefly during the closing service, so that the school will sing them heartily during the opening worship on the following Sunday. Every hymn in this collection is worth knowing.

Corinth, Miss., Sept. 8, 1913.

CUT THIS OUT.

If you knew positively that this announcement was worth one hundred dollars to you, I think that you would cut it out and save it. Well, the fact is that it is worth more than one hundred dollars to any reader who is in the market for a good piano or self-player piano, for if you will simply write to the address given below you will learn how the New Orleans Christian Advocate Piano Club will save you that amount. Write to-day. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

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RINGGOLD, LA.

Dear Doctor Meek: By the grace of God I am able to send in an echo from the Ringgold charge. So far we have had good meetings on this charge. We hegan our meeting at Grand Bayou on August 1, and ran ten days, with Brother A. C. Holder, of Shreveport, La., helping me. His preaching was of a high class and burned its way into the hearts of the people. Brother Holder is in high favor in our community. We had a good meeting at this place and also at Andrews Chapel. These meetings were held under arhors. There were between 60 and 70 conversions, and perhaps more than that number were reclaimed from a back-slidden condition and restored to the favor of God our Father. Again, at Grand Bayou Church, there were 52 accessions to the Church, 42 to the M. E. Church, South, and 10 to the Baptist Church...... After two days' rest, we began a meeting at Andrews Chapel, running 12 days. At this church we had between 30 and 40 conversions and about 20 reclamations. There were 28 accessions to the Methodist Church and 2 to the Baptist Church, making, all told, 30.

Brother Holder is good help and the pastor that gets him will not be disappointed in the results, provided he will stand by him. His indifference towards the finances, on which he is depending for a living, is surprising. This is not even characteristic of all our pastors who have some showing for a livelihood from the people they serve. We paid Brother Holder for the meeting at Grand Bayou $160, and for the meeting at Andrews' Chapel $88; and during the month of March we paid him at the close of the meeting in Ringgold, La., $125. I thank God it fell to my lot to finance these meetings for this able and godly man. Doctor, I like the word pay instead of the word offering. We pay the lawyer, doctors, professors, and professional men of every class and order. But as a rule, we take an offering for the preacher. We have some Methodist people who are afraid to take a collection during a revival—they are afraid they will kill it. If that is the case, it ought to die at once. Why not take these collections openly before the people and Church? They need to be educated to pay the preacher, as well as other professional men.

Does it pay to have an evangelist and pay him liberally? I think so, when you consider the results as above mentioned, saying nothing of the family altars that were established and the large number who pledged to pay the Lord a tenth of their incomes. We have five Sunday schools on this charge, three were organized this year, and two prayer meetings. It looks like by the grace of God the devil is getting scored in this neck of the woods. May the Lord speed the day when all of our people will see the wisdom of pledging themselves to erect a family altar and pay the Lord his rent (the tenth) in this old world. The good that was done in these meetings will not be known until the day of final reckoning.

My the Lord bless you always and in all things.

D. L. GRIFFIN, P. C.

PERTAINING TO "PASTOR" RUSSELL.

(Resolutions adopted by the third quarterly conference of the Crawford Street Methodist Church, Vicksburg, Miss.)

Whereas, in the Memphis Commercial Appeal of August 10th there appeared an announcement that the directors of the Tri-State Fair, held annually in Memphis, and patronized by citizens of Arkansas, Mississippi and Tennessee, would he formally opened on Sunday, Sept 21, with a sacred concert, with "Pastor" Russell of Brooklyn, N. Y., as the chief attraction, who was hurrying home from Europe to deliver an address on that occasion; and whereas, the said announcement advertisod Mr. Russell as having gained international reputation as an interpreter of the Bible along certain lines, be it resolved:

First, That this proposed plan of the directors of the Tri-State Fair to open the fair on Sunday with "Pastor" Russell as the chief attraction is a gratuitous insult to the great body of Christian people, regardless of creed.

Second, That the questionable character and peculiar methods of this so-called Pastor Russell have been time and again exposed by the courts and denounced by the press, through which undesirable notoriety and free advertising he has gained his chief asset of being considered the greatest religious fakir of the present day.

Third, That his teachings are pernicious in the extreme, denying that future punishment is a doctrine of the Bible, but that the impenitent wicked are finally annihilated, charging the Churches with defrauding the people out of millions of dollars for foreign missions which have proven everywhere to he a lamentable failure and fraud, and holding to many other strange views utterly at variance with fundamental truths held by orthodox Christians regardless of creed, which false teachings promulgated by his lectures and writings are calculated to undermine the faith of men, especially of the unthinking and uneducated masses.

Fourth, That these premises considered, in the name of the great body of people interested, we would respectfully request the directors of the Tri-State fair to cancel this invitation to "Pastor" Russell to deliver an address on the occasion mentioned.

Fifth, That we would request the press generally not to publish as news items purporting to emanate from "The International Bible Students' Association," which appear from time to time in the Associated Press news, and which on its face would appear to come from a large body of men assembled from various parts of the world for the study of the Bible, whereas the truth is that it is the adroit work of "Pastor" Russell's press agents in securing free advertising in a wholesale deception of the people.

Sixth, That copies of this resolution be furnished with request for publicaton to the New Orleans Christian Advocate, the Memphis Commercial-Appeal and the papers of Vicksburg.

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If your home is in need of a good piano or self-player piano you can save upwards of eight hundred and thirty-three pounds of cotton by uniting with ninety-nine other careful and thoughtful buyers in the New Orleans Christian Advocate Piano Club. Write for your copy of the Club catalogue, which explains the great saving in price, the convenient plan of payment and the protection against every cause for dissatisfaction. Address the Manager, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

Mr. R. W. Germany, who just this year became Superintendent of the Monroe Sunday school, says that since he has teachers in his school who have been in the work for fifteen or more years, he feels a special need for a Teachers' Meeting or Workers' Council, and we commend his modest estimate of his own wisdom. Where is the man who knows as much as himself and a dozen more besides, and who can do as much as himself and a half dozen co-operating with him?

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 60.—No. 39. "Prove All Things: Hold Fast That which is Good." Whole No. 3005.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 25, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

"Do thy duty—that is best;
Leave unto thy Lord the rest."

* * *

The Boston Methodists with a great ado are arranging to hold a "Clinic on Evangelism." We sincerely hope that they will not find it necessary to cut off the spiritual appendixes of the subjects treated.

* * *

A writer in the Baptist Chronicle gives as the first reason why the Baptists of Louisiana should push the cause of State missions, that they **only** can give the people "the pure, unadulterated Gospel." What a pity that all the other religious denominations in the State have gone so far afield in their teachings! When bigotry finally dies, as it surely will, it is not difficult to tell where among Protestants it will last expire.

* * *

There are not a few in this day who give as did the hypocrites described by the Master. They sound a trumpet before them, and care little for the exhortation, "Let not thy left hand know what thy right hand doeth." And as our Lord said they would, "they have their reward"—the applause of men. But what will the infinite Judge say on the day of the great assize? One's motives must largely determine the quality of one's actions, and hence one's eternal destiny.

* * *

Every Christian should keep on hand some stimulating, helpful devotional book and read a portion of it daily, as a supplement to his study of the Bible. Especially does a minister need to make a liberal use of such literature. "Take heed to thyself," was the injunction that Paul gave to Timothy, and it is not less important that the disciples of Jesus in the twentieth century should do this. Only he who keeps himself strong may hope to render the best service to the weak and fallen.

* * *

The following words spoken by Judge Van Fleet in pasing sentence upon Diggs and Caminetti in San Francisco a few days since are well worth pondering: "This was a crime of opportunity. I mean that the laxity of social conditions and the lack of parental control made it possible. I wish to say that all through this case there is evidence that drink had its paralyzing influence on the morals and minds of these men and the young girls with whom they went on the trip to Reno. The terrible, debasing influence of the saloon and the road-house is too disgustingly apparent, and I make the observation here that society must pay the price for permitting the existence of these highly objectionable places."

* * *

Heaven does with us, as we with torches do,
Not light them for themselves. For if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.

—Shakespeare.

SCIENTISTS AND THE FUTURE LIFE.

The usual disposition of modern scientists has been to try to bring everything before the bar of human reason and to accept only what the finite intelligence could demonstrate as true. Toward other things it has been their rule to assume an attitude either of indifferent agnosticism or hostile and aggressive unbelief. Vain of their achievements in certain spheres, they have insisted that whatever could not be discovered and grasped by man's intellectual faculties must either be labeled as unknown or non-existent. According to their view, the human intelligence was the only organ for acquiring knowledge and painstaking and careful investigation, the only means through which reliable information could come. They allowed no place among their working principles for what might be termed the human instincts or the intuitive perceptions of man's moral nature, and excluded with equal positiveness all claims of a written revelation and any present spiritual communications from a higher source.

The outcome from such a course of procedure was largely what might have been expected. It gave to the world a group of brilliant men renowned for their scientific learning and achievements, but wholly skeptical as to a revealed religion and all that they found to be beyond the reach of the human ken. To this cluster belong Darwin, Tyndall, Huxley, and many others whose names will long be pronounced by students and scholars. That these prodigious mental toilers accomplished much must be admitted, though we think that their influence would undoubtedly have been vastly more helpful if in making their investigations they had been animated by a different spirit. Nor is it unlikely that their discoveries would have been upon a larger scale and that they would more nearly have approximated the ultimate truth if, instead of using only one of the organs of knowledge, they had faithfully employed them all—if instead of letting the light stream into the soul merely through one avenue, they had flung wide open every window.

It is interesting to note that of late some of the most eminent men of science have shown a disposition to give more attention to psychical and spiritual phenomena in their studies. An illustration of this is seen in the very striking article, entitled "Life After Death," by Mr. Maurice Maeterlinck in the September Century, and in the recent eloquent address of Sir Oliver Lodge before the British Association for the Advancement of Science. These distinguished scholars both showed that they have a keen interest in the problem of the future life, and that they have been devoting to it not a little careful consideration, using the data furnished by the London Society for Psychical Research, as well as that collected through efforts of their own. And their conclusions were much the same, namely, that there are indications that the human personality "persists after death" that the most searching tests have yet failed to shatter, though these are vague, elusive and most unsatisfactory. Mr. Lodge seems to attach much more weight to these phenomena than does Mr. Maeterlinck, and marshals other suggestions alongside of them to support the widespread belief of humanity in a future, or rather continuous, existence. He thinks that there is nothing in the discoveries of science to conflict with such a faith, but that, on the contrary, there are intimations that should re-enforce and strengthen it. Taking sharp issue with Prof. Schafer, of Edinburgh University, who last year delivered the opening address before the same organization, Mr. Lodge struck some telling blows against the purely mechanical, or material explanation of the origin and existence of the various phenomena of nature. He insisted strongly that the denial that unknown elements and forces may operate on earth and throughout the physical universe, is illogical and unwarranted.

We frankly confess that we do not expect much from the investigations of scientists in this new field, though it is somewhat hazardous to make prophecies of this character. Only about thirty years have passed since the study of psysic phenomena by men of this type began; as yet nothing of much consequence has been achieved, but this is a very short time for explorations in so unknown and difficult a realm. The truth is, marvelous as we regard them, the discoveries of science have all been confined to a very narrow area, namely, to the surface phenomena and laws and forces of nature and the utilization in various ways of some of the latter. Scarcely a single step has been made into the domain of real and ultimate causes. This door is yet locked as securely against investigators as it was centuries ago. We are still wholly in the dark as to what life and light and electricity and gravity and all the elements in their inner essence are. We are very much inclined to the view that God has definitely fixed the boundaries of the discoverable and undiscoverable, allowing man to learn only what will help him in his present state and contribute to the upbuilding of human society. We doubt if he will here ever find any aperture in the wall that separates the living from the dead through which he may peer into the secrets that lie beyond the tomb. Still, it is something to know that these high priests of reason are beginning to testify that they find nothing in their researches that tends to negative the teaching of the Scriptures as to the immortality of man.

But what a contrast there is between the attitude of science and that of the Divine revelation toward this great question of man's future! The voice of the one is hesitant and uncertain; that of the other is confident and clear. The one talks about the "persistence of personality" after death—in what condition it dare not affirm; the other tells of the redeemed and glorified saint and of the outcast and suffering sinner with a vividness that thrills and awes the human heart. The best that science has to offer even the purest and noblest of the race is a possible gateway into a dark and shadowy realm; revelation points them to a shining way that leads to the Father's house and a blissful reunion with loved ones whom they have only "lost a while." Indeed, but for the glorious Word of God the present existence would be filled with consuming anxieties and fears, and what it would eventuate in would be but a dim and hazardous guess.

THE VIRGIN-BORN.

By Rev. H. M. Du Bose, D. D.

The men who say that Christ is Joseph's son
Cry down the open face of truth; deny
The testament of Life, and make a myth—
A Sibyl myth—of holy prophecies,
And fling the Book into the lists of time
To foil with ~~At~~ Koran and all the rest,
Nor safer by one whit, and blandly false.

For if the truth be broken in its strongest link,
How shall it answer to the needs of faith
Whose substance far outweighs the bulk of worlds
And asks a proof writ in the absolute?
But these will say: "What truth? or here, or there,
It is of reason; syllogize yourself,
And whose is better grounded, yours or ours?"

I answer: Not of man the record came,
Nor of the will of man; but while men, led
Of reason, walked in darkness evermore,
Behold! all sudden, like a wondrous dream,
The Light was seen, and in the light, the Life,
A challenge in itself beyond all life,
A light that dimmed the fires of reason's sun.
Moreover in the Book 'tis written full

That Christ was virgin born, and Son of God
(Hence God of God, eternal Logos sent,
As answering ages in their faith confess);
And thereto, plainly summed, agrees the whole
In thought and argument. Strike that, and what?
Gone is the honey from the honeycomb,
The gold from out the coin is leached: the word
Is worthless by a token of its own.

But far be this from men! Let men accept
The simple, glorious creed that Christ is God,
Since God through ancient pledge and need is due
To enter through the gates of human flesh
And leave not footprints there, but leave Himself;
And since thereon the Book was sealed of old,
Accept, or else in silence choose your thought;
Be reverent, if ye cannot yet be wise,
Nor rashly tread the Mount which burns with fire.

Atlanta, Ga.

A LETTER FROM NEW YORK.

Dear friends in Louisiana: From force of habit, as well as inclination, I am sending greetings to you from my summer home in New York. There is a touch of frost in the air this morning and the leaves are beginning to fall. Everything and everybody—schools, stores, churches and people—seem taking on new life and energy after the summer's rest and recreation. Eight hundred and fifty thousand children were enrolled in the public schools last Monday in New York City and more are coming in every day. Considering the difference in population, Mount Vernon is not so far behind in the matter of school attendance. As the chattering groups of children, boys and girls, pass and repass the house morning and evening, I wonder where they live and from whence they come.

The past summer in New York has been rather eventful in some respects. The impeachment of Gov. Sulzer, the escape from prison of Harry K. Thaw and his re-capture, the sensational arrest of ex-District Attorney Jerome in Canada, and now the sudden death of Mayor Gaynor of New York City—all these, together with automobile accidents and the big railroad wreck on the New Haven Road two weeks ago, make up considerable data for the newspapers, and incidentally for the politicians.

But to me personally the one most interesting event was seeing and hearing Gipsy Smith. It was at the close of a series of gospel services held in the big Tent Evangel near Morningside Avenue. About 5,000 people were present that night, a great part of whom had been attending these meetings throughout the summer. The motto above the platform, "The Old Book and the Old Faith," seemed the right words in the right place. Mr. Smith has an attractive and strong personality; one would think of him as a good man, one who would be kind to little children and sympathetic with the needs of others.

"I am saved" was sung by a fine quartette of male voices, and Dr. Wilbur Chapman led in prayer, just before Mr. Smith came forward and spoke in substance as follows:

"Somebody asked me to sing a solo. Do you want me to sing a solo? (The response was emphatic cheering.) Well, all fine singers must be paid what they ask: I shall ask for my song, the balance due on the Tent Evangel services. (The amount was about $600). Let all who feel that they have been benefited by these meetings hold up their hands. (About 1,000 hands went up. "Now," said he, "put your hands in your pockets." (I think the amount needed was raised, and perhaps more). Continuing, he said, "I am just from a great meeting in Winona where thousands were converted and the song they sung more than any other was this: "I would be like Jesus." There was a deep hush as he sung with intense feeling: "I would be like Jesus in the Home and in the Throng." The great audience, by his request, joined in the last verse. His sermon was just the "old, old story," based on the first four verses of the 5th Chapter of Luke: "The crowd pushed into the presence of Jesus, because they saw something in Him that they needed. He was the center of gravitation for broken hearts and hungry souls. This poor old world, with its heart-ache and trouble, needs Jesus. The old story is the only story; and the hungry heart knows the difference between the Christ of Calvary and the Christ of Creeds and Ritual. Religion is intensely practical. If we live in His presence, we reveal Him to them we live with. If religion doesn't make you sweet in the home, as well as in the crowd, it is worthless. One must belong to the 'out and out' society, not 'in and out' and 'up and down.' Live like Jesus and you become a center of power. People will catch a light in your eye that breaks over the hill-tops of eternity."

There was nothing new in what was said, but one felt the Father's love anew. The 'old story' was clothed with a new meaning. The man who spoke had been a Gipsey boy, and to him the only thing "worth while" in life was "to be like Jesus," and he made his hearers feel the same way.

I expect to be at home in Lafayette soon after the middle of October. Praying earnestly that this year may be one of the richest in blessing to you, each and all,

I am yours affectionately,
ELIZABETH R. KENNEDY.
Mount Vernon, New York, Sept. 12, 1913.

WOLSELEY'S ESTIMATE OF LEE.

Field Marshall Viscount Wolseley, who reached the highest eminence in the British army and died only a few years ago, is best known to Americans because of his eulogy of General Lee. Lord Wolseley made his way to the Confederate lines in 1862 and enjoyed a much coveted visit to the great commander, of which visit he wrote in later years: "Every incident in that visit is indelibly stamped on my memory. All he said to me then and during subsequent conversations is still fresh in recollection. It is natural it should be so, for he was the ablest general and to me seemed the greatest man I ever conversed with, and yet I have had the privilege of meeting Von Moltke and Prince Bismarck. General Lee was one of the few men who ever seriously impressed and awed me with their inherent greatness. Forty years have come and gone since our meeting and yet the majesty of his manly bearing, the genial, winning grace, the sweetness of his smile, and the impressive dignity of his old-fashioned style of dress come back to me among my most cherished recollections. His greatness made me humble, and I never felt my own insignificance more keenly than I did in his presence...... He was, indeed, a beautiful character, and of him it might truthfully be written, 'In righteousness did he judge and make war.'"—Presbyterian of the South.

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"BAD COMPANY."

1. Delay in replying to Dr. Featherstun—is my misfortune, not my fault.

The claim that the Trustees are a self-perpetuating body, which has called down so much maladiction, is not a recent development invented by the present Trustees. It arose very early in the history of the University, whereupon Bishop McTyeire said the issue must be met and settled. He declared in writing, "the charter leaves the perpetuity of the Board in its own power." Upon motion of Chancellor Garland the Board asserted this claim by unanimous vote. The General Conference accepted the proposed relation to the University on that condition, and in attempting to elect trustees violated its compact with the Board. In holding with Bishop McTyeire, Chancellor Garland, all the original trustees and Bishop Wilson, I consider that I am in good company. For weeks I have sought to learn why they are commended and I am condemned for holding exactly the same views. I have received abundant abuse, but no information.

2. By general consent Bishop Galloway was an unusually good judge of men. He knew Chancellor Kirkland long and intimately. During the extended and close friendship with which the Bishop honored me he talked freely to me of men (never speaking unkindly of any, not even of those who traduced him) and of measures. More than once the Bishop spoke in highest commendation of the character and ability of the Chancellor, and with deep regret of the unjust attacks on him. Never have I had occasion to revise an opinion based on the deliberately formed and carefully expressed judgment of my noble friend. I have never known better company, and never expect to know better.

3. I have assailed no one. On the contrary, I repelled, properly characterized and disproved charges made by Bishops to the effect that trustees conspired with Mr. Carnegie to influence ("bribe," Dr. Featherstun calls it, and I thank him for the term) the Supreme Court of Tennessee, and gave away the medical department under guise of accepting a gift of a million dollars for the University.

Why is it right for Bishops thus to assail reputable men, occupying positions of honor and trust in the business and religious life of their respective communities and carrying in their hearts the interests of their local churches and connectional Methodism without stint of service or money for a quarter and a third of a century?

Why is it wrong for men so attacked to repel with indignation such unkind, unjust and untrue charges? Brethren who think that they are estopped from so doing because the charges are made by Bishops should reflect that this is America, not Rome; the twentieth century, not the tenth.

It is curious to what extent Bishops may go in denunciations, and be applauded therefor. Only a few years ago, when Mr. Rockefeller gave $1,000,000 to eradicate the hook-worm a Bishop poured contempt on the "greasy dollars" of the oil trust and denounced the gift as an attempt to treat Southern bowels with a million-dollar dose of vermifuge. I have seen no notice of a Bishop characterizing and denouncing the dollars of the tobacco trust and of Coca-Cola, but let not those good brethren, makers of those generally enjoyed mixtures, feel too safe in their fancied security, for doubtless their turn will come in due time. If the charge of attempting to influence by the use of money ("bribe," according to Dr. Featherstun) the Court, and of giving away the Medical Department while pretending to accept a gift, had lacked episcopal endorsement they would have caused derisive laughter from Maryland to California.

4. Certainly, the conditions laid down were written by Chancellor Kirkland. They were then adopted by Mr. Carnegie and made his own. I knew nothing of the gift, except what the press dispatches told, till the correspondence was read to the Board. No idea that it had any bearing on the lawsuit, or could have any, ever occurred to

me till this bribery charge was sprung. Now that it has been brought forward I still do not believe it will have any such influence. It never entered my mind that the gift must be repudiated or the Church must abandon its suit. Now that such contention is made I can see no reason for such action., "Honestly," nothing resembling in the remotest degree the suspicion of Dr. Featherstun was "hoped for," or even thought of.'

My bank illustration holds good, for no bank board of directors was ever so completely under the power and control of the stockholders as the governing board is under the power and control of the Trustees.

I believe that no matter to whom the Court may award control, the Bishops or the Trustees, had the matter been allowed to go forward as the Trustees intended and hoped, Vanderbilt University would have had the use of the $800,000 so long as the five conditions named were observed. Those conditions are not only unobjectionable, but are highly commendable.

I shall make no reply to Dr. Featherstun's speculations as to what might happen; and certainly shall make none to his scolding, which does him no credit and his cause no good.

Sept. 10, 1913. J. R. BINGHAM.

WANTS MONUMENT ERECTED.

Dear Dr. Meek: In view of the fact that the Mississippi Annual Conference is to hold its Centennial session in the city of Natchez on December 3, 1913, and that a deed has been secured to the plot of ground where the first session of the Mississippi Conference was held one hundred years ago, it has occurred to me that it would be an appropriate thing for a monument, with the names of the ten original members of the Conference inscribed upon it, to be erected on this spot of ground, and that a program be arranged for the unveiling of this monument. This historic spot is only five miles southwest of Fayette, Miss.

To this end I would suggest that Rev. T. W. Adams, presiding elder of the Port Gibson District, appoint a committee (composed of the following: Rev. J. E. Gray, Hon. James McClure, Hon. Eli Jones, Hon. W. M. Geoghegan, of Fayette, Miss., Rev. T. B. Holloman, D. D., Rev. H. B. Watkins, and Dr H. F. West) to solicit funds for this monument, and to make all necessary arrangements for the unveiling and the entertainment of those in attendance.

I have already talked to Brother J. E. Gray, our pastor at Fayette, Miss., and he is willing to do all in his power to make this day a grand success. The brethren could start to Conference a day earlier than usual and stop off at Fayette, where entertainment would be provided and conveyances secured to take them to this historic spot. Let us hear from Brother Adams at once.

W. W. ELLIS.

Brookhaven, Miss., Sept. 12, 1913.

A FOOLISH PROPOSITION.

Several years past I heard a Baptist preacher say that the Baptists had a standing proposition of $10 for a single Scripture that says positively to baptize the infants, and ever anon we hear of its being repeated. Such a proposition may sound big to the ignorant and thoughtless, but nevertheless it is so foolish that it seems strange that even the silliest person would make it. That its foolishness may appear I make the following proposition: I will give any Baptist $100 for a single Scripture that says positively for women to eat the Lord's supper. Since the Baptists deprive infants of water baptism on the ground that no Scripture says positively to baptize them, in order therefore to be consistent they should not allow their women to eat the Lord's supper, and yet they do with less proof for it than we have for infant baptism, for our Savior said: "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19, 20), that is make disciples of all nations, baptizing them, etc. Any one knows that infants are an important part of a nation; and furthermore since the Baptists declare one should be right with God to be baptized, and infants are very right with God, they should baptize them.

I am glad to learn that they are beginning to do so at the ages of eight and nine years, and I hope that the day will soon be here when they will baptize them at any age. If their Church existed before the 16th Century they once baptized them, for there was not a branch of God's Church prior to then but what did do so. Therefore let them go back to the Scriptural practice and the early practice of every branch of God's Church. ISAAC L. PEEBLES.

A CARBUNCLE LETTER.

Dear Dr. Meek:

Thirteen days ago I ran afoul of a carbuncle, and I have been laid up for repairs. The loss of time has distressed me as greatly as the pain. Did you ever have a carbuncle? If not, you cannot imagine what furious suffering you have escaped.

I had Doctor T. B. Holloman and Doctor C. M. Chapman to begin the treatment of the trouble. Dr. Holloman was very careful, and advised me to wait for developments. When Dr. Chapman saw it, he pronounced it a blood boil, pulled out his pocket knife, whetted it on the sole of his shoe and began a surgical operation at once. Doctor, don't you think a College President ought to know the difference between a blood boil and a carbuncle?

Not wishing to be idle while laid up, I have given a good deal of time to the study of the Book of Job. It was the psychological time for me to make the study. A man suffering from a carbuncle certainly ought to get some good out of the experiences of a fellow-sufferer. There is no doubt in my mind that Job's boils were carbuncles. Thinking thus about it, I read the book with deep sympathy and got something out of the reading:

1. It gave me a tenderer feeling for Job than I had had before. To have carbuncles all over him was certainly a great affliction. I think I can, hereafter, read the book with more heart in the reading. I shall also feel a much fuller sympathy for all carbuncle sufferers.

2. I am disposed to be more indulgent to myself. Heretofore, I had rather chided myself for grunting and complaining when suffering. Job's great complaints and furious lamentations give me respect for myself for grunting when I am in pain. If a great and good man like Job could afford to give such expressions to his sufferings, why should not I?

3. I am thankful for a very decided advantage that I have over Job. I married a better woman than he did. Job's wife told him to "curse God and die." My wife has been by my bedside for days, holding my hand, rubbing my head and pouring healing lotions upon my afflicted shoulder. This has been a great comfort to me. I am mighty glad I did not have Mrs. Job for a wife. I feel sorry, very sorry, for Job. Some men do get into great trouble by marrying the wrong woman.

4. I am made profoundly grateful that I have only one carbuncle, while Job had them all over him. If I must have afflictions, I want them reduced to the smallest possible measure. A little of a bad thing is enough for me, and I am always thankful when it so happens.

5. I have a clearer idea than ever of the great teaching of the Book of Job, and have less patience with the vain and foolish philosophy of Eliphaz, Zophar, and Bildad, and for all modern teachers likeminded

6. I am very much puzzled over the case of Elihu. He did a whole lot of bragging. He had an exalted opinion of himself. His egotism is something terrific; yet, with all this, he came nearer to the truth than did all the others. What puzzles me, Doctor, is that he was left out of God's plan altogether. The Lord directed Eliphaz, Zophar, and Bildad to go to Job with sacrifices and get themselves right; but Elihu was left out entirely. I am sure I don't understand the why of this. Editors ought to know everything; so, please, explain it to me.

7. Carbuncle suffering has directed my thoughts and study into a channel that has brought two brand-new sermons—one on Job, and the other on "Our light afflictions, which are but for a moment." I told my physician this morning while he was dressing the carbuncle that I had a sermon on the last-mentioned subject. He told me that he wanted to hear me when I preached it. He said, "If you could but see that big hole in your shoulder and then call it a light affliction, I don't know what you would call a heavy affliction."

I am improving, Doctor, and hope to meet my next appointment. Your suffering brother,

T. W. ADAMS.

Lorman, Miss., Sept. 18, 1913.

TREASURER'S REPORT.

(The following report was forwarded to us for publication on Saturday, Sept. 13, and reached us on Monday, Sept. 15, too late to appear in last week's issue of the Advocate.)

Brookhaven District—Fernwood, $70; Wesson, $17.25; Meadville, $21; Monticello, $15; Barlow, $12; South McComb, $10; Magnolia, $135; Buford, $22; Brookhaven, $50; Bayou Pierre, $11; Bogue Chitto, $10; McComb, $74.75; Tylertown, $26.60; Crystal Springs, $35; Wesson, $17.25. Total $526.85.

Jackson District—Eden, $23.80; Mendenhall, $24; Brandon, $50; Yazoo City, $100; Florence, $51.02; Bolton, $32; Edwards, $30; Jackson, Capitol St., $100; Deasonville, $19.50; Jackson, First Church, $150; Jackson, Rankin St., $4; Lintonia, $7; Satartia, $10; Fannin, $5. Total, $596.32.

Port Gibson District.—Port Gibson, $70; Woodville, $100; Harriston, $20; Rolling Fork, $53.20; Natchez, Jefferson St., $130; Vicksburg, $100; Wilkinson, $11.80; Oak Ridge, $15; Hermanville, $10; Centerville, $5. Total, $515.

Hattiesburg District.—Hattiesburg, Main St., $182.65; Lucedale, $54.25; Mt. Olive, $50; Collins, $64.05; Seminary, $25; New Augusta, $12.76; Purvis, $55; Ellisville, $20; Summerland, $7.50; Vossburg and Heidelburg, $25; Richton, $20; Eucutta, $10. Total, $551.11.

Newton District.—Morton and Pelahatchie, $30.25; Laurel, Kingston, $23; Shiloh, $22.80; Philadelphia, $35; Meehan, $7.50; Decatur and Union, $50; Laurel, First Church, $50; Carthage, $10; Forrest, $20; Walnut Grove, $13; Rose Hill, $12. Total, $263.60.

Seashore District.—Lumberton, $123; Vancleave, $20; Coalville, 19; Handsboro and Mississippi City, $8; Howison and Saucier, $15.50; Moss Point, $129; Brooklyn and Bond, $25; Biloxi, $17; Pascagoula and Ocean Springs, $40; Carriere and Picayune, $17; Logtown, $82; Long Beach, $10; Mentorum, $20; McHenry and Wiggins, $20; Wolf River Mission, $5; Columbia, $50; Gulfport, First Church, $21.50. Total, $621.50.

Meridian District.—Meridian, Central, $55; Meridian, South Side, $27.50; Meridian, Poplar St., $31; Bucatunna, $11; Meridian, 5th St., $40; Shubuta and Quitman, $57.50; Meridian, 7th Ave., $3; Lauderdale, $10; Matherville, $4.40. Total, $239.40.

SUMMARY.

Meridian District	$239.40
Seashore	621.50
Newton	263.60
Hattiesburg	526.11
Port Gibson	510.00
Jackson	596.32
Brookhaven	526.85
	$3284.28

S. A. TOMLINSON,

Treas. Miss. Conf. Joint Board of Finance.

Gulfport, Miss.

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Church News

Mr. Harold Begbie, best known as the author of "Twice Born Men" will write, in two volumes, the official life of the late General William Booth, of the Salvation Army.

* * *

Dr. W. F. Melton, Professor of English in Emory College, did much of the editorial writing for the Atlanta Constitution during the month of August—relieving one of the editors that he might take a vacation.

* * *

The $50,000 debt on the Johnson Memorial Church of Huntington, W. Va., was wiped out under the pastorate of Rev. U. V. W. Darlington, and this fine structure, costing $110,000, was dedicated by Bishop Hendrix a few Sabbaths ago.

* * *

The Gideons will place 75,000 Bibles in New England hotels within the next few months. This organization is a most meritorious one. We do not doubt that its wayside sowing will be found in the judgment to have produced a glorious harvest for the Master.

* * *

The Christian (Campbellite) Church is said to be maintaining 30 Snnday school field workers at a cost of approximately $60,000. And they have only a little over a million members. Ought not these figures to spur Southern Methodists to great activity in this important field of service?

* * *

The St. Louis Christian Advocate says: "Bishop Hoss endeared himself more than ever to the preachers of the Missouri Conference by his kindliness and brotherly consideration of all." We note that Bishop Mouzon was also present at this Conference for the purpose of giving Bishop Hoss any relief that he desired.

* * *

The new management has taken charge of the Western Methodist, and its initial number gives promise of good things to come. Dr. J. A. Anderson, the retiring editor, will be missed in the field of Southern Methodist journalism. He is a man of independent thought and spirit, and an easy and forceful writer. We wish him well in whatever new work he may undertake.

* * *

In the recent disastrous fire at Hot Springs, Ark., the Central Methodist Church and the parsonage of that congregation were burned. The church and furnishings were insured for $33,000, and the parsonage for $1000. Dr. Alonzo Monk, one of our pastors in Hot Springs, stated in a published communication that 150 or 200 members of his congregation were left homeless.

* * *

Prof. James Orr, of Scotland, the distinguished scholar, theologian, and writer, died at his home in Glasgow on September 6. He was one of the ablest defenders of evangelical Christianity in the world, and his books were widely read on this side of the Atlantic. He was born in 1844, and at the time of his decease held the Chair of Apologetics and Theology in the Theological College of the United Free Church of Scotland.

* * *

The alumnae of the Woman's College of Alabama and of the old Alabama Conference Female College ont of which that institution was evolved, are striving to raise $50,000 to erect a library building on the college campus. They propose to name it for Dr. John Massey, who for many years was at the head of the institution which has been absorbed, and who wrought so efficiently for the education of the young womanhood of Alabama.

* * *

The following is the message sent by President Woodrow Wilson to the recent World's Sunday School Conference in Zurich, Switzerland: "Nc study is more important to the child than the study of the Bible and of the truths which it teaches, and there is no more effective agency for such study than the Sunday school. It certainly is one of the greatest factors in our lives, in the building of character and the development of moral fibre, for its influence begins almost as soon as the child is able to talk, and continues throughout life. The Sunday school lesson of today is the code of morals of to-morrow. Too much attention cannot be paid to the work which the Sunday school is doing."

Secular News and Comment

The Hotel-keepers' Association of the Northwest in its recent meeting at Minneapolis declared in favor of doing away with the finger bowl. Is this progress or retrogression?

* * *

The mercury stood at the 127 mark in California recently. This is said to be only one of many evidences that "the place to be shunned" is not far away from that land of the setting sun.

* * *

The press dispatches state that Mrs. Emeline Pankhurst, the noted leader of the British Militant Suffragettes, will sail for the United States from Paris on October 11. We trust that she will leave behind her weapons of war and pugnacious spirit.

* * *

Dean Henry Wade Rogers, of the Yale Law School, has been appointed to a United States Circuit Judgeship, and the secular papers report that ex-President Taft may succeed him. If this prophecy is fulfilled, Yale will have a "weighty" head for her Law Department.

* * *

A monument to the notorious traitor, Benedict Arnold, has been erected in Pittston, Maine, by the citizens of that place. It is commemorative of his daring expedition to Quebec. One would scarcely have thought that a marble shaft in honor of such a character would ever be set up on American soil.

* * *

"The Anti-Defamation League of America" is the name of a new organization that is being perfected by the Jews of the United States. The object of this movement is thus stated: "To stop by appeals to reason and conscience, and if necessary, by appealing to the law, the defaming of the character of the Hebrew people, particularly on the stage."

* * *

It is announced from the Yerkes Observatory, at Williams' Bay, Wis., that another comet has been discovered—the second one to come into view this month. Prof. E. E. Barnard affirms that it is a remarkable celestial body, exhibiting peculiarities not heretofore shown by comets. This comet will not become visible to the naked eye, but may be seen through a five-inch telescope.

* * *

Miss Joanna Troutman, who made the first Texas flag, is to be honored by having a beautiful shaft erected over her grave at Austin. The live oak under which the first Constitution of the Lone Star State was framed was recently blown down in a storm, and it is planned to have the wood of the famous tree made into gavels and other mementoes and sold to help cover the cost of this proposed monument.

* * *

It is reported that prominent Californians connected with the San Francisco Exposition have requested that Col. Roosevelt be sent as a special envoy to England and Germany for the purpose of trying to induce them to reconsider their action declining to participate in the great fair. It is their desire that he should go to London and Berlin before sailing for South America next month. Whether the Government will pay any attention to the request of the Californians, or whether Mr. Roosevelt would consent to undertake such a task, is not known to the public at this writing.

FINE BEGINNING AT CENTENARY.

Dear Dr. Meek: While the clouds which had obscured the sun for several days still held Shreveport in their embrace on Sept. 17th, there were no clouds on the faces of the faculty, students and friends of Centenary College who assembled in the College Chapel to witness the opening of the seventy-fifth session of this historic institution. The main features of the program were the inaugural words of the new President, Rev. R. H. Wynn, D. D., and an address by Hon. N. C. Blanchard. The new President, in a few well chosen words, reaffirmed the ideals of Christian education for which Centenary had stood in the past, and with that unassuming modesty and quiet dignity so characteristic of the man, pledged his administration to the maintenance of these ideals. As an alumnus of the institution he is in sympathetic touch with the past, yet has not failed to keep his ear open to the voice of progress, which is ever crying, "Go forward."

While not a Methodist, ex-Gov. Blanchard paid a splendid tribute to the work of our Church and cordially endorsed the work of Christian education for which Centenary stands. The main feature of his address was a review of the place which the United States and Louisiana hold in the progress of civilization.

A goodly number of students, both new and old, were present to register on the opening day, and this number is being added to daily.

The members of the facnlty are enthusiastic in their devotion to the College and are jubilant over the prospect of the work for the session now beginning. The one thing that hampers our work at Centenary is the cramped quarters in which it must be done. Eating, cooking, sleeping, and the work of administration are all done under the same roof. As Mr. Blanchard spoke of the splendid resources of our State, I could not but wonder when God in answer to many prayers would put it into the heart of our rich Methodists in Louisiana to do something really worthy of so great an enterprise by equipping and endowing here a great plant devoted to Christian education.

PAUL M. BROWN,
Chairman of La. Conf. Board of Education.
Shreveport, La.

EIGHT THOUSAND DOLLARS FOR THE ORPHANAGE.

To All the Friends of the Methodist Orphanage at Jackson, Miss.

Saturday, October 18, has been named as "Work Day" for the Methodist Orphanage in Mississippi. We want every friend of the destitute orphan child to give the proceeds of that day's work or business to this Orphanage. We received $5000 from Work Day last year. We ought to receive at least $8000 this year. If all the churches in the State will observe "Work Day," we will get at least $10,000. But there are always some pastors and some churches that haven't time to care for the children. But Christ had the time, and he said, "Whoso receiveth one such little one in my name, receiveth me."

I do hope and pray that there will not be a pastor or superintendent of a Sunday school that is too busy this year to observe "Work Day." Talk abut it, and advertise it.

We need $6000. We owe at present more than $2000 for the supplies that we have already consumed. Now, the winter is near us. We need seven cars of coal, two cars of wood, besides clothing and food. Will you sit idly by and see these children suffer? I can only give them what you send me.

Go to work preparing for "Work Day" at once. We have promised to pay all our debts after the 18th day of October. Will you have us disappoint our creditors? The Methodist Church cannot afford to fail to meet her financial obligations. Write letters to your friends about this matter, and send a prayer along with your efforts.

W. M. WILLIAMS, Superintendent.

MILLSAPS OPENS WELL.

Dear Dr. Meek: I send a few lines concerning the opening at Millsaps College. The enrollment is in excess of that of the same date last year. We have a great many new boys. The exercises on Wednesday were largely attended by the people of the city in spite of the bad weather. Several addresses were made by visitors, notably Dr. T. B. Holloman, Judge R. F. Reed, the new member of the law faculty, and Mr. H. M. Quinn, speaker of the Mississippi House of Representatives.

I have observed the earnestness with which the students, both old and new, have started their work, and this promises to be one of the best sessions the College has ever had.

GEORGE L. HARRELL.
Jackson, Miss., Sept. 19, 1913.

FOR SALE.

All of the volumes of "The International Critical Commentary" that are out of the press (twenty-five in number) at a low price. I could also sell the remaining volumes as they are published, as I have contracted for the entire set at a special price. A bargain for the one who means business. Address, Geo. W. Hiveley, Utica, Miss.

The Home Circle

TWO WORKERS.

"Care-Not" saw the day go by,
Watched the little minutes fly,
Heard the message of the clock,
With its hurrying tick-tock;
When the others' work was done,
All at once the set of sun
Found him only half way through
With the work he had to do.

Busy, bright "No-Time-to-Waste"
Did not see the moments haste;
Gave himself so much to do,
Keeping useful all day through,
That before he knew it quite,
Day had hastened out of sight,
But he knew at set of sun
All his work was nicely done.

—Unidentified.

WHAT WAS THE SECRET?

Three little girls were talking about a party.

"I was there," said Lulu Morris, "but I did not have a nice time, for I had to wear my old dress, and that spoiled it all."

"I went," said Kitty Smith, "but my dress was so new and nice I didn't dare play much, for fear of spoiling it, so I couldn't have much fun, either."

Nellie looked from one to the other and laughed.

"Really," she said, "I forgot all about my dress, because I took my little cousin Ben with me, and I was so anxious to make him have a good time that I didn't think about myself, but I thought it was a lovely party."

What was the secret of Nellie's greater enjoyment of the party? Can any one of you boys and girls tell?—Dew Drops.

TONGS CONQUER TONGUE.

A good woman was sadly annoyed by a termagant neighbor, who often visited her and provoked a quarrel. She at last sought the counsel of her pastor.

"Well," he said, when he had heard the story, "suppose you try the snap cure. The next time she visits you take the tongs in your hand, and whenever she says anything unkind, snap the tongs together, but say nothing yourself."

A day or two afterwards the good woman came again to her pastor, laughing this time.

"It worked beautifully," she said. "My troubler came to see me yesterday, and, as usual, commenced her tirade. At the first hateful word, snap! went the tongs. Another volley. Snap! Another still. Snap!

"'Why don't you say something?' she exclaimed angrily. Snap!

"Speak," she cried. Snap!

"'Do speak! If you don't speak I shall split!' And away she went. I was just suffering to laugh, and I think when she calmed down she must have seen the funny side of it, too. Perhaps after this she'll let the tongs do all her snapping for her."

And if the story from which this anecdote is taken speaks truly, she did.—Pacific Methodist Advocate.

A GENEROUS LITTLE GIRL.

Janie was a child of the slums, a ragged, unkempt, forlorn little girl about ten years of age. Some one had given her a penny, and she had hurried away to the store and there purchased a stick of striped red and white candy. She was running along the streets, proud and happy in her new and rare possession, when I saw her. Suddenly another little girl, equally ragged and forlorn looking, came limping out of the dark hallway of a dilapidated old rookery of a tenement house. She was very lame and had evidently suffered much of her short life.

The two little girls met, and the one with the candy held it aloft, exclaiming: "See what I've got! Just see what I've got!"

"Where did you get it, Janie?"

"Bought it."

"Where did you get the money?"

"A man gave it to me for scooting after his hat when the wind blew it off."

"Gimme some of it, won't you, Janie? Please do."

There was a wistful, eager, hungry look in the drawn little face.

Janie hesitated. Evidently sticks of candy came rarely to her. She looked longingly at the candy and then at the girl. Suddenly she rushed forward, saying eagerly, joyously:

"You take it all, Maggie; you can't scoot after gentlemen's hats and earn pennies, and I can. So you take it all; and if I can get a chance to earn another penny I'll give it to you to buy anything you want with it."

Generous little heart, in which love of self had not yet found an abiding place! What a lesson it should teach to all of us.—Young readers.

WHY GIRLS GO WRONG.

Indorsing in a recent issue the denial by Rev. Daniel E. Hudson of Notre Dame University that "only such girls as live by themselves and have to be entirely self-supporting" need be considered in connection with the relation between women's wages and women's chastity, the Chicago Inter-Ocean remarks that the very great majority of young women earning small wages are living at home. It says they are not wholly dependent on their personal earnings, but are contributors to the family income and are not in want. It indorses this statement of Father Hudson:

"Primarily the question is one of religious education, proper home training and parental control judiciously exerted. The mother who keeps her daughter from walking the streets at night with questionable companions of either sex is fighting 'white slavery' more effectively than will any legislative enactment. The underworld holds denizens by the thousands who never received a weekly wage, high or low."

Discussing the matter further, the Inter-Ocean says:

"The responsibility for the 'fall' of 90 per cent of the 'fallen women' is with their parents. And unjust as have been some of its incidents, the minimum wage agitation will not have been in vain if it awakens parents to a better sense of their duty to their children."

Let all parents take this to heart.—Alexandria (La.) Town Talk.

SOME FACTS OF INTEREST.

King Charles I being greatly pleased with a roast of loin set before him declared it "good enough to be knighted." It has ever since been called Sir Loin.

Women were prohibited from marrying in olden times until they had spun a full set of bed furnishings on a spinning wheel; hence, until married, they were spinsters.

The word "cabal" was coined in Charles II's reign and applied to his Cabinet Council. It was made out of the initials of their names, which were: Clifford, Arlington, Buckingham, Ashley, Lauderdale.

The honeymoon originated from a custom the ancient Teutons had of drinking a mead made of honey for thirty days after the wedding.

In primitive times the newly wedded man had to wait upon his bride and the guests on his wedding day. He was their groom, hence the word "bridegroom."—Times-Democrat.

HOLDING THE BOYS.

The best way to keep the boys in the church is to put about them a little more of that parental authority which has gone so much out of fashion of late. And, better still, if that authority were backed up by a little example, it would solve the problem. Put around the boys a wall of strong men—fathers, uncles, older brothers, grandfathers—and let that human wall be in the church and Sunday school, and there would be no "boy problem." It is because the men are away that the boys reaching the "mannish" age think that they must stop, too. They will do everything they can at that age to be like men.—Presbyterian of the South.

THE GREATEST WOMAN.

The question was put to 200 school teachers, "Who was the greatest woman in all history?" The teacher who received the prize for her unique answer, passed Queen Victoria, Frances Willard, Helen Gould, etc., and said—"The wife of the farmer of moderate means who does her own cooking, washing, ironing, sewing, bringing up a family of boys and girls to be useful members of society, and finds time for intellectual improvement is the greatest woman in all history."—Christian Intelligencer.

THE MORALITY PLAY.

It is exceedingly questionable if good can come of presenting on the stage the scene of womanhood through the glamor of stage immoralities, surrendering herself to passion and abandoning modesty and purity, even though she comes back to home, and modesty returns to her after she has given the best part of her life to dissipation.

Human nature is such that the passionate, sensuous woman, with modesty imprisoned, submitting to the caresses of passion, is more alluring to young people than is the broken-down, disappointed wanderer returning home to find what she had vainly sought. In our opinion, to put on the stage such acting is but to invite young people into the same course of conduct, because spectacular sin fascinates human nature. A morality play should not be played.—Texas Christian Advocate.

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MY BROTHER BINGHAM OFF THE TRACK.

By Rev. H. Walter Featherstun, D.D.

Brother Bingham's article purporting to be a reply to mine in the Advocate of August 7th, reminds me of an old quatrain I learned years ago:

"It wiggles on and wiggles back,
Leaving the beholder all in doubt
Whether the thing that made the track
Was going in or coming out."

Instead of discussing the current issue he flies back to the question of two years ago, namely, whether the trustees are to be elected by the Vanderbilt Board or by the General Conference through its General Board of Education. This matter was at that time thoroughly discussed in the Advocate; and I did not in my article of August 7th raise this question. I merely alluded to the fact that the matter had been discussed, saying: "Brother Bingham has again rushed to the defense of Chancellor Kirkland. He did that once before. Some of us are a bit surprised that he should do it again." We are again surprised that he should fly from the real throbbing issue at hand to the old one so thoroughly discussed last year.

Then he proceeds to dig up the opinions of men long since in heaven, and parades these opinions in proof of his hot contention of a couple of years ago. Bishops McTyeire and Galloway and Chancellor Garland died before the present issue arose, before the Church, the real owner of the University, had spoken asserting her right to elect the members of the University's Board of Trust. He names Bishop Wilson also as in his company. He might have included Bishop Hendrix and Major Millsaps. Whatever these fine men may have thought to be wise in this matter years ago, before revolt appeared in the Vanderbilt Board, and before the Church, in view of impending evil, spoke, one thing is evident: since the Church has spoken, like loyal sons of the Church, they have stood by her: Major Millsaps signed the famous protest that figures in the present issue; Bishops Wilson and Hendrix are understood to have approved of the veto of the noted Kirkland-Carnegie deal, which is the very core of the present issue; and I feel sure that if Bishops McTyeire and Galloway and Dr. Garland were on the earth, they too would loyally stand with the Church they so much loved. No, Brother Bingham, you cannot evade the charge that you are in bad, bad company. Yes, the sainted Galloway once thought well of Kirkland—so did we all—but that was when Kirkland, too, seemed a loyal and true son of the Church.

But, for the sake of any who may not recall the old issue to which our Brother reverts, let it be known:

1. That neither the original charter, nor the amended charter, copies of which lie before me, gives to the Board of Trust the right to elect its own members. It requires no lawyer to understand that the words: "shall have perpetual succession"—carry with them no such guarantee, meaning only that the corporation should not end with the death of the original trustees, but be continued "perpetually" through trustees chosen to succeed them according to the Charter and law governing in the case. A Chancery Court and the Vanderbilt Commission, as learned a body of lawyers as any State's Supreme Court, have utterly failed to find in these or in any other words of the Charter any warrant for the Board's claim to the right of self-perpetuation.

2. If the University belongs to the Church, the Church has an inalienable right to do as it chooses with its own. The incorporators of the University were in every instance set down as the REPRESENTATIVES of some Annual Conference of the **M. E. Church, South;** and Tennessee also has a statute which expressly states that if a Church owns a college in that State it has the right to control it.

3. Therefore even if by custom or its interpretation of the Charter the Board has ever exercised the function of electing its own members, when the Church speaks it should in all justice and righteousness be heeded and loyally obeyed.

4. The Church spoke emphatically in 1910 at Asheville to the effect that the trustees must be chosen by the Church.

5. No loyal son of the Church can defy the will of the Church thus expressed, and when one who has been honored by his Church, sets his Church at defiance, as some of the majority members of the Vanderbilt Board have continued to do since 1910, they are beyond all question blameworthy, and should not complain if men say so. I have not blamed Brother Bingham for his opinions—I pity his want of a reasonable basis for his opinions, and I do deplore them—but I do blame him, as a supposed member of the Vanderbilt Board, for his positive disobedience to the clear and strong mandates of his Church. I especially blame him for claiming a seat on the Vanderbilt Board. The Church has not approved of his being there—the Church does not wish him there—the Church, HIS Church, even by a lawsuit, protests most earnestly against his being there. Yet he complains—he almost "whines"—because we dare to lay blame at his door for these unrighteous disloyalties. My Brother, you have no ground for complaint. We loved and admired and honored you as a worthy, capable and loyal son of our queenly mother, the Church, and we profoundly grieve that you have now put yourself in unholy rebellion against her, having raised your hand against your mother and ours; and we can but speak our grief and our indignation. This Church loyalty which I plead for is not Romanism—it is only and truly the Christianity of Christ. The Church is his Bride.

He says: "I have assailed no one." Has he not? In the article in the Commercial Appeal, which I reviewed, he most assuredly does assail the Bishops for vetoing the Kirkland-Carnegie deal. He says their veto is "amusing as well as amazing"—he calls it a "childish objection"—he sneers, "Evidently they are hurting at one place and grunting at another," a clear charge of **duplicity**; he fortifies this charge by saying, "It is difficult to believe that the Bishops are serious" — is it easier for him to believe that they are a set of irreverent or silly triflers? On which horn of this dilemma does he fall? Now, if all of this is not ASSAILING the Bishops, then no man ever assailed another. The Bishops have in no such way assailed even the most recalcitrant of the Trustees. Bishop Hoss has in a strong, dignified way defended the Church. Bishop Candler has used some rugged expressions that were so just that the most of us have overlooked their ruggedness. But he did not speak for the Bishops—did not claim to do so; he spoke for himself. I cannot understand how Brother Bingham can say: "I have assailed no one." Within twenty lines of where he says this, he boldly characterizes the Bishops' utterances as "unkind, unjust and UNTRUE" (I put the emphasis on the last word—ponder it well). If saying in essence that men lie is not to "assail" them, pray tell us what would be?

He denies that any idea that "it," the proposed Kirkland-Carnegie deal, "had any bearing on the lawsuit, or could have," never occurred to him "until this **bribery** charge was sprung." Was he not sitting with the Board when the protest signed by Millsaps, Pepper, Chappell and Young was read? and has he not read it since? It says: "The gift of the proposed endowment of $800,000 is further conditioned, in effect that the pending appeal from the judgment of the Chancery Court, being prosecuted now by certain of the Trustees of this University, be decided adversely to the appellants, and in favor of the Church, that it will then be subject to Mr. Carnegie's further consideration whether it shall become effective. * * * "This last mentioned condition appears to us, therefore, **to be unfortunately timed by Mr. Carnegie. If Mr. Carnegie had in mind not to give anything to a school controlled by a religious denomination** (and such seems from his letter to be his fixed view) **he might well have awaited the decision by the Supreme Court before acting at all on the request of the Executive Committee.** (Italics mine).

Thus in clear strong language was much more than suggested this very thing which he declares had never occurred to him until I suggested it as kin to bribery. He is a younger man than I; is his memory failing to that fearful extent?

His personal thrust at Bishop Candler and the suggestive inuendoes in connection are unjust and coarse. What has Bishop Candler to do with "Coca-Cola" and "tobacco trusts?" A man named Candler is said to own largely the Coca-Cola business, but he is not the Bishop. Nor has the Bishop any part or parcel therein. I am sure that he is connected in nowise with a "tobacco trust." What does Brother Bingham mean? His innuendo tends to a false and misleading suggestion. This Bishop uses very strong clear language in denouncing evil. He does not hurl coarse charges against men in high positions such as Bingham hurls at the Bishops. The justness of the Bishops' denunciation has made them weighty—the manifest injustice and coarseness of Bingham's slurs and innuendoes against the Bishops make them only contemptible. This is painful to say; but it is only true, and justice requires it.

His insinuation veiled in the sentence closing with the words: "This is America, not Rome; the twentieth century, not the tenth"—is of a piece with those already reviewed. They are a glaring impugning of motives, a distinct violation of Christ's great law of love and common sense, which says, "Judge not!" If he means to say that any one of us defends the Bishops because they are men of a superior order, and demand truculent obedience regardless of reason or justice or right, he simply misrepresents the facts and perpetrates a slander upon his brethren. We defend the Bishops because they are our SERVANTS doing our bidding, and because their very position forbids them to defend themselves: and we demand obedience to their word, only because their word is the word which we, the Church, would have them utter. The very intimation that the Methodist Bishops are a class of dignitaries above common men, constituting a sort of ecclesiastical aristocracy immune from the usual processes of Church discipline, is born either of littleness of soul or of ignorance. Trusting that my Brother Bingham does not really mean what his words quoted and cited seem to indicate; I refrain from applying to him this statement: but I must urge that he should be more careful in his words.

He says: "My bank illustration holds good, for no bank board of directors was ever so completely under the power and control of the stockholders as the governing board is under the power and control of the trustees." Has the bank, of which Brother Bingham is an officer, in its Board of Directors two men whose tenure of office, as such, rests upon an inviolable contract? In this proposed governing board of the proposed Medical College of the Kirkland-Carnegie deal, **two members, the Chancellor and Dr. Pritchett, are there by contract,** and could not be removed by any action of the Board of Trust without a breach of the contract with Carnegie, the very conditions of his gift. Does anybody know of any bank with a board of directors thus entrenched?

I recall attention to the fact that the provision for the removal of any member of this proposed governing board, who may be found unfit or unworthy, is not a part of the Carnegie contract at all,—in no sense a condition of his gift; but is merely the act of the Board of Trust passed subsequently to the Carnegie offer, and is in no sense protected by the Carnegie contract; and therefore may be repealed by the now rebellious Board of Trust whenever they please to do so. There is absolutely **no security to the Church in it.** I am not alone in this contention; the eminent and able lawyers of the Church in the case, Judge O'Rear, Col. Harris and Messrs. Fitzhugh and Maddin declare that this presumed protection has absolutely "no existence in law." Thus his "bank illustration" melts into thin air—the fabric of a "fatuous" dream.

Brother Bingham, in all this discussion, shows the warmth of indignation and says very severe things; but when I, or one of the Bishops say something severe, however **just or true,** he raises a vigorous protest, a sort of complaint of being mistreated. Has it never occurred to him that his attitude is utterly different from ours? He **is defending himself**—even when assuming to defend Kirkland, he is really defending himself, his position as a falsely elected member of the Board of Trust, holding his seat against the protest of the Church to which he belongs; and he forgets that his most unenviable position is exceedingly vulnerable. We on the contrary are defending not ourselves, but our Church. Not one line of self-defense have I yet written; not one word of it have I uttered. I have not even complained when misunderstood or misrepresented. I have never thought at all of myself, but only of my Church, my mother. I fight for her—if I fight fiercely it is only because I love her so intensely. If I show warmth, it is only because I am indignant that abuse or contumely is heaped upon her. Let my much mistaken Brother understand that this is not an issue between the Bishops and the Vanderbilt University; but that it is a very serious issue between the Methodist Episcopal Church, South, and some members of the Vanderbilt Board, who happen to be in the majority. If he will read carefully the Advocates during the next three months, he will find that the Church is speaking strongly and clearly through her Annual Conferences, and that every utterance condemns him and his leader, Kirkland.

Three years ago, Brother Bingham wrote thus

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to a secular paper in Mississippi: **"If the trustees lose (in this suit), Vanderbilt will shrink to the proportions of a college."** Why does he say this? For four thousand years at least, all the great colleges and universities, save a very few in the United States, have been maintained and managed by the Church. How has it come about that our Church has suddenly grown so weak, or so corrupt, or so narrow, or so ignorant, or so silly—or somewhat—that if she takes her university out of the control of aliens she will certainly wreck it? Who built it anyway? Who has brought it to what it is? The Vanderbilts have given us money, and they gave it knowing that the money was going into a Church-built, Church-controlled institution, and the Church has raised the rest of the money by contributions from our poor and our rich alike, and has hitherto controlled it, and has thus made of it a great university.

Now, if the Church should lose in the court of last resort, this will happen: The Church, thoroughly aroused, will drop Vanderbilt entirely; will not only withdraw her patronage but her tolerance as well; will go to Dallas or somewhere, and build herself a great university where her sons may be educated as she wishes it done. God forbid that such shall have to be!

My Brother clamorously claims that he is in good company. He is very certainly in a very small one. I travel a District where there are ten thousand Methodists. I have not found in it one of his company. Two extended trips into Texas with one into Alabama since July, 1912, have failed to bring into evidence a single sympathizer with his contention—I know of but two in Mississippi, and Brother Bingham is one of them. Why does this little crowd put on such supercilious airs? I know that the truth is not always with the majority; but when that majority includes thousands of the most enlightened, most consecrated men and women of this most advanced and most Christian era, is it not far more probable that this majority is right in its contentions than a very few? Then why this arrogant cock-sureness of this little crowd of recalcitrants? Are they mad? Certainly not "with much learning," though some of them seem to imagine that they have a monopoly of it. This one seems specially obsessed with some strange dream. An article from his pen viciously attacking the Church, his mother (and as that mother is my mother also), appeared in the Commercial Appeal of July 1. I chided him for it in the Advocate of August 7. I know that I was severe; but not more so than he deserved. The defense was not more fierce than that mother had a right to claim from her son.

It was, I think, in 1907 that the Vanderbilt Board of Trust received the Report of the Vanderbilt Commission, which had been created by the General Conference of 1906, and adopted the following Resolutions:

"Resolved: 1. That we cordially receive the same, and direct that it be filed with the records of this Board.

"2. That we hereby express our appreciation of the ability and fidelity with which the members of the Commission have discharged their important duties.

"3. That, recognizing and rejoicing in the ownership of the Church in the University and all the responsibilities arising therefrom, we welcome any supervision by the College of Bishops that may aid us in executing the great trust committed to our hands so as to insure the observance of the Charter, the conditions of specific gifts, and the statutes of the State."

It has been suggested that these Resolutions mean nothing. If that be so, the body that passed them was a band of thoroughly dishonest men. It is said that Bishop Galloway wrote them. If he did I know verily that **he meant them to be a full and unreserved acquiescence in the Commission's findings**; for I knew him to be a thoroughly honest man, too true and too great to be party to a trick. If these resolutions had met from that Board what the Chancery Court has since met, this grand man would have resented it hotly. Those fine eyes would have glowed with indignation; and the splendid eloquence which drove the liquor business in Mississippi to its doom would have scorched every cowering recalcitrant there. I know this. Chas. B. Galloway was a man, a veritable king of men, our stainless Arthur, our fearless Agamemnon. But after all of this the Board has played false to all of these professions. It has denied the Church's ownership; it has repudiated and defied the supervision of the Bishops; it has neglected the Commission's findings—it has by deeds, if not by words, scorned every profession made in their second Resolution: and yet I have never heard that they have revoked it. They have said one thing and done that which contradicts what they said. And then when the Church complains of their unfairness and double dealing, they sneer at her, traduce and belittle her chief servants. They prate about the Charter's sacredness under which they claim falsely the right of self-perpetuation, and then rate every recognition of the Church in the Charter as "surplusage." It is a principle of law and equity everywhere that the owner of property has an inalienable right to control such property, unless the owner be a minor (too young or mentally deficient, an idiot or a lunatic). Is the Methodist Episcopal Church, South, too young to mange her property? She is very much older than the Vanderbilt Board of Trustees. Is she too idiotic or insane, and must she have a guardian, a self-appointed guardian of her university property? Shorn of all subsidiary questions and quibble, this is the very question at issue. This Vanderbilt Board, through its majority, says in effect to the Church: "You are unfit to manage a university; either you are too ignorant or silly to have control of your own property; and we have appointed ourselves as the guardians of your property, and you are foolish if you object to our program for you." Now this is exactly the issue—shall we yield to this unwarranted assumption of guardianship, this high-handed usurpation? They sought a new Charter with the name of the Church eliminated, we are told. We are criticised and sneered at because we did not tamely submit to this and other usurpations. Let Brother Bingham know that this is the attitude he assumes, when he allies himself with Kirkland & Co. This is as we see it. If he falls under our fierce condemnation therefore, let him not complain. He deserves it all.

Let him understand that notwithstanding those fine Resolutions passed and published in 1907, another thing has come about. Years ago the Church took up a man but little known and made him Chancellor of her great University. In this high place of honor this "Jeshurun waxed fat and kicked." He has come into court and denied that the Church founded Vanderbilt University, that its incorporators were even **representatives** of the Church, that she owns it, that she ought to control it, that she has maintained it, even going to the extent of seeking a new Charter in which the Church's name did not appear. If this is not an effort to rob the Church, I know no name for it. He abuses her chief servants, he refuses to heed her protests: "Jeshurun waxed fat and kicked;" and he waxed fat at the Church's crib. My Brother Bingham has joined himself to this man, and "thinks his thoughts," and trumpets his praise, and takes part in his lawless robbery of my Queen Mother. **I resent it for her sake and in her name**—I hotly resent it; and when my rebuke falls on my Brother Bingham's head, sorry as I am, I cannot help it. Let him remember that his position is even worse than that of his leader; for this "Jeshurun WAXED FAT and kicked," but his follower, my meek, obsequious Brother Bingham, is kicking with Jeshurun's kick, and yet has not "waxed fat." He is evidently not aware of his most unenviable position.

One brother writes me that I am "too hard on Bingham"—he loves Bingham and thinks his thoughts. I too love Bingham, but do not think his outrageous thoughts of his Jeshurun: and I must defend our mother—mine and his—for she is right, and is our mother. I am "hard on Bingham," but none "too hard." It must be—alas! that IT MUST BE.

FROM SECOND CHURCH, COLUMBUS.

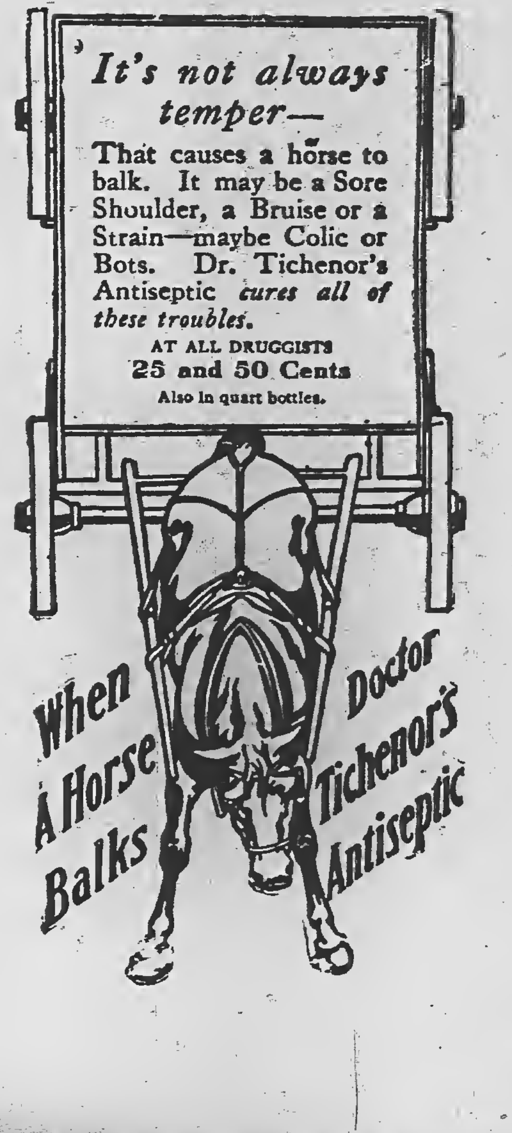
Dear Dr. Meek: I desire space in the dear old Advocate to tell its many happy readers of our good work in the Second Church of Columbus, Miss. We have gotten the deed to our beautiful new church lot and we have gone to work in dead earnest to pay for it. This lot has a frontage of 99 feet and is 155 feet deep. It is situated on the corner of Second Avenue, South, and Twelfth street, just north of the main building, or Chapel hall, of the I. I. & C. campus, which is said to be the largest female institution of learning in the South. The map of the city also shows this lot to be just about in the center of the city. So you see the logical name of the new Church will be "Central."

Our people are doing, and will continue to do, their best for this great enterprise, and the good people of First Church will help us, as some of them have already done; but we do not suppose that when the facts in the case are known that the Methodist people of Mississippi will expect the people of this community to build the kind of a church here that we ought to build. It is true that we already have First Church, which is a large, beautiful brick building, but it is uptown several blocks from us and does not offer any special conveniences for our Methodist girls and the teachers of the College; nor is it convenient for hundreds of people in the eastern portion of the city. There are more than 300 girls and teachers in the College who are already members of our Church and scores of others who are Methodists in belief: and why should it be counted a thing incredible for the Methodists of this State to help build this house of worship? The Methodist parents send their girls to this fine school, equipped with at least a half million dollars worth of the best of brick buildings, arranged in the most comfortable and convenient way, and supplied with a corps of the strongest teachers and professors available; and yet we have as a Church taken no special steps to look after the spiritual welfare of these girls. Our Presbyterian brethren are acting more wisely than this, and are sending some of their pastors to these State institutions and paying them salaries to look after the spiritual interest of their students. If we had a suitable building, we could preach to and worship with scores and scores of Methodist girls every Sunday, who much of the time do not go to Church for the lack of this one need. Do not understand me to say or hint that the I. I. & C. is not under religious influences. So far as I know, every teacher and professor connected with its work is a devout Christian. They have their Y. M. C. A. prayer meetings, Sunday schools, missionary societies, and other Christian organizations, but none of these can take the place of the regularly ordained ministry and the sacraments.

This is a State institution, owned, controlled, and supported by the State, and is therefore not supposed to do the work of the Church. Our people send their girls here because it is a College of high curriculum and because they pay taxes to help support it. Now, why not go a step further and give your daughters the best of Church advantages while they are spending their four years in college? Our Bishops and leading people took hold of the idea of building a representative Church in Washington, our Capital City, to cost about $300,000, and this indeed is a noteworthy act upon the part of our great Church, but there are not half as many reasons why we should have a great Church building in Washington City as there are that we should have a large and conveniently arranged Methodist Church near the I. I. & C., in Columbus. We send our already educated, mature men to Washington to make laws and to provide for our great country, but we send our girls to the I. I. & C. to be educated, and as religious parents it seems to me that this should include everything that the Church stands for, as well as other attainments in the line of a well rounded and finished education. I feel sure that every right thinking Methodist father and mother in the State will agree with me in what I have said.

This writer had the honor of leading in the movement to build a Methodist church at Blue Mountain, Miss., where there are located a male and female college, both belonging to our Baptist people, and many of our friends from all parts of the State sent us contributions. We pray that these lines may fall under the eyes of many liberal friends who will send us a subscription to this very important Church enterprise Just send us the amount you are willing to pay and we will enter it upon our subscription list and give you two years to pay it. May the Lord guide and lead in this great undertaking!

J. H. BASS, Pastor.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Editorial.

LET US KEEP TO THE MAIN TASK.

Jacob saw a vision of a ladder that reached to heaven, and from the night of that vision we see him going forth in the world to be a mighty leader of the forces of God. Moses saw a burning bush, and the message that came to him while he gazed upon the wonder was a call to the service of God in leading a race of slaves from the land of their bondage. Peter saw a sheet containing supposedly unclean animals let down before him, and heard a voice commanding him to slay and eat, and when he protested he was told to call nothing unclean that God had cleansed. He awoke from that vision and went directly to Cornelius, a Gentile, and preached Christ to him. The crying need of the world to-day is men who have seen visions. Not necessarily men who have had strange, weird experiences that border on the unreal, but men who have seen farther than the horizon that circumscribes their present existence.

The man who directs the movements of a fleet in battle is not found on the quarter-deck among those who charge the guns, but with field glass in hand he mounts to the top of the mainmast and from there looks out beyond the narrow horizon of the men below and catches a glimpse of the approaching enemy. The Church of God is too much engrossed with material things. That which is visible to the naked eye, such as social service, material improvements, and money, claims an undue amount of our attention, and our time is absorbed in the doing of much that profits little. The early preachers were wise when they chose deacons to take charge of material matters and gave themselves "continually to prayer, and the ministry of the word." The Church needs men who are able to mount up high above the masses whom they direct in the life and death struggle with sin—men with telescopic vision—eyes, re-enforced by faith in God, until they are able to single out approaching evils. None are so fit to acquire this spiritual vision as are the men whom God has called into his ministry. God never has called a man without giving him a message; but the times and the places of delivering those messages should be selected with care. That preacher can not be the most effective mouthpiece of God whose time is absorbed in the doing of so many trivial details. As important as is the work of building churches and colleges, collecting benevolences, or securing gifts of money, one has reasons to be ashamed of his ministry if he has not been successful in the greater work of directing souls to Christ. No minister can be largely successful in fighting sin and winning souls who has not had a great vision of the power of God. And the heights from which we see these great visions are reached by climbing the ladder of prayer and by the earnest study of God's Word.

A. J. G.

ANOTHER VOICE FROM THE OUTSIDE.

It has been charged by some that the reason the Methodist papers, preachers, and people generally are so solidly against the contentions of the Trustees in the Vanderbilt controversy is that they are biased and incapable of weighing impartially the issues involved. Indeed, it has been suggested that the reason the ministers are so uniformly of one mind is that they are afraid of our Bishops and dare not seem to differ from them. But it is worth noticing that the press of other denominations, so far as it has spoken, has almost without a dissenting voice endorsed the position taken by our Episcopal College and condemned the Kirkland-Carnegie transaction. It must be a weak and unworthy cause which finds no champions among the scores of religious journals issued in the United States and Canada.

A short time since we gave our readers an extract from an utterance on this subject by The Presbyterian, of Philadelphia, a scholarly periodical of the Northern Presbyterian Church; and below we quote from an editorial which appeared on August 27 in the Presbyterian of the South, a Southern Presbyterian journal which is issued at Richmond, Va., and of which Dr. Geo. Summey, of New Orleans, is one of the editors:

"The Bishops of the Southern Methodist Church have made a gallant fight to prevent the Vanderbilt University from coming under the control of the Carnegie alliance. The University is the property of the Church. An offer of one million dollars for additional endowment of the medical college was made on the usual terms for receiving Carnegie endowment funds, the abandonment of Church control. The Board of Trustees were willing to surrender, regarding the terms of capitulation as satisfactory. The College of Bishops protested, stood firm, and, in a flaming protest, announced their unalterable purpose to be true to their trust and their convictions. The issue as to paramount authority between the Bishops and the Board of Trust has been in the courts, and on appeal has been carried to a higher court.

* * * * * * * *

"The Vanderbilt contest has attracted wide attention. Here and there for several years past colleges founded by Christian Churches and endowed by the gifts of Christian men and women for the promotion of Christian education have been divorced from relationship to the Church by means of a fund provided by Mr. Carnegie, offered on condition that said colleges abandon their ecclesiastical connection. The offer of a million to the medical department of Vanderbilt is of a kind with offers that have been effective in other cases."

THE OPPORTUNITY RAPIDLY PASSING.

Many of our pastors and people have for years been telling us what they thought could be done in the way of circulating a dollar church paper in Mississippi and Louisiana. Our Publisher, at the cost of considerable trouble and by practically wiping out all profits for a time, has for some weeks been offering them an even better opportunity to place the Advocate in the Methodist homes of the two States than that for which they had hitherto been asking, namely, the privilege of giving the paper to new subscribers for six months for 50 cents. This privilege, however, will be withdrawn on November 10, and those who desire to avail themselves of it should do so at once. We ought to have a fine club of new subscribers from every charge in the three Conferences before this most generous proposition upon the part of our Publisher is withdrawn.

If there was ever a time when we needed to be active in distributing pure and wholesome literature throughout the country it is now. Never in the history of the world was so much poisonous reading matter being scattered abroad among the people as at present. As an illustration of this we reproduce, in part, a dispatch which was sent out from Nashville, Tenn., on August 13:

"An order for one of the largest consignments of books ever received by any of Nashville's publishers has just arrived at the offices of the Southern Publishing Association of this city. It calls for a shipment of two carloads of books, about 35,000 copies in all. This shipment is now being prepared by the local house, and in order to fill it the plant is being crowded to its utmost capacity and all of the employes are putting in extra time.

"The order was received from the Western Branch of the Southern Publishing Association, located at Fort Worth. This branch has a large number of evangelistic colporteurs working constantly in the territory of Texas, Arkansas, New Mexico and Oklahoma, and the volumes in this two-carload shipment are required in this territory to fill orders taken by these colporteurs.

"The Southern Publishing Association is one of the thirty-seven publishing houses operated in the interests of the denominational work of the Seventh Day Adventists. It has for its field the entire South, and its colporteurs have done such splendid work that they are now shipping their products to many parts of the country."

Surely, in the light of this disclosure, we need to be up and doing to counteract the vicious influence of this propaganda and others similar to it. The question stares us squarely in the face, whether we shall sleep while the enemy sows tares and steals away the hearts of our people, or whether by a like industry we shall sow good seed alongside the bad and let righteousness triumph over evil.

"ABOUT WOMEN."

Just think of the following poem appearing on one of the editorial pages of the St. Louis Advocate, of which Dr. W. B. Palmore is the distinguished bachelor editor:

"I sat me down in thought profound,
This maxim wise I drew:
It is easier far to love a girl,
Than make the girl love you.

"But howso'er I do not think,
My heart will break with woe;
If she's inclined to love that chap,
Why, bless her, let her go!"

The candor and philosophic cheerfulness of our worthy confrere challenge our admiration. We have long regarded him as an uncommon man, and the more we learn of him the more we are convinced that we are not mistaken in our estimate. Hurrah for Brother Palmore, whose complacency not even unrequited love can ruffle!

IS IT A MERE FIGMENT?

All things are not what they seem. The great Powers of Europe were long regarded as a mighty force to which everything in the western half of the Old World had to bow. But their handling of affairs in connection with the war between Turkey and the Balkan States has disclosed the fact that was supposed to be a formidable coalition that nothing could withstand, is in reality but a weak alliance that may be ignored without any very serious consequence. A striking illustration of this is seen in the manner in which the Turks, in plain violation of the treaty that was negotiated by the Powers, have marched back into Adrianople and again taken possession of that city. Unless something is done to retrieve the lost prestige of the European Nations that are given to acting in concert, their mandates are not apt to carry much weight in the future.

SEEMS TO BE LOSING.

The vote so far taken seems to foreshadow the defeat of the movement to change the name of our Church. The Far Western Conferences have voted very strongly in favor of it, but their membership is very small. The Baltimore Conference, also on the border, voted heavily against it, and the vote in the Western Virginia Conference was 65 to 36 against the change. Not even in Missouri, where the sentiment in favor of a new name is considered unusually strong, do the "pros" seem to be commanding a winning support. It will take a three-fourths vote for this movement to carry.

* * *

NOT MUCH DIVISION.

Dr. T. N. Ivey, in the Nashville Christian Advocate says: "From two letters received in the same mail we quote the following: 'There are twenty-four pastors and more than ten thousand members in my district. So far as I have been able to learn (and the matter has been discussed quite freely), there is not a preacher or layman who supports the contention of the majority of the Board of Trust of Vanderbilt University in the matter of the Carnegie donation' (from a North Carolina presiding elder). 'In the company of two score ministers from all parts of Georgia the other day there was not one to side with the majority of the Vanderbilt Board of Trust' (a Georgia pastor)." From this, it would seem that Brother W. E. Vaughan's line dividing the Church on this question does not extend through Georgia and the old North State.

AGAIN PROVES A FAILURE.

Another effort to help the cause of reform by means of the theater has proven futile. The attempt has lately been made in New York City to stir up sentiment against white slavery and disorderly houses by the presentation on the stage of scenes connected with these evils; but it was found that the tendency was to produce an effect contrary to that which was designed. So it is stated that the authorities have interfered and that there will be no further effort in this direction in the great American metropolis, though it is intimated that the experiment may yet be carried on in other cities. We hope, however, that such will not be the case. The atmosphere of the theater is not favorable to the awakening of true repentance and reformation. A public scenic portrayal of vice seems to exert a stronger influence toward its promotion than its repression. True, its fearful consequences are also set forth, but somehow the bad appeal outweighs the good.

PERSONAL AND OTHER NOTES.

Rev. A. J. Gearheard, pastor of the McDonoghville Church of this city, who has been visiting relatives and friends in Missouri since the early part of the month, is expected home this week.

Dr. H. G. Henderson, our pastor at Lexington, Miss., delivered the address at a reunion of the Confederate Veterans of Holmes County, held in that city on Sept. 10. It was an appropriate and eloquent utterance.

Rev. J. A. Biffle, of Longtown, Miss., sends us several additional subscribers and sounds an optimistic note from his field. He states that he is now exceedingly busy getting things ready for the Annual Conference.

We acknowledge the reception of an invitation to the Rally Day exercises of the Young Men's Bible Class of Corinth, Miss., which took place last Sunday. This class is nine years old and has made a remarkable record.

A correspondent informs us that Rev. J. A. Wells, the pastor, has just closed a fine meeting at Holmesville, Miss., doing the preaching himself. A fuller report of this revival will appear in the next issue of the Advocate.

Rev. W. M. Sullivan, of Moss Point, recently assisted Rev. J. A. Moore in a series of revival services at Magnolia, Miss. The attendance, though the rain interfered considerably, was good, and the Church was spiritually quickened.

We regret to be informed that Rev. W. B. Waldrop, of Jackson, Miss., has recently been ill with malarial fever, but are pleased to know that he is again able to be up. He expresses great appreciation of the kindness and attentiveness of his neighbors during his illness.

Rev. A. H. Williams, of Black Hawk, Miss., has had a good revival at every appointment on his charge. He has already reported the meeting held at Black Hawk, but he will tell of the others in the columns of the Advocate next week.

Dr. C. F. Reid, who is the official head of the Laymen's Missionary Movement of the M. E. Church, South, will spend next Sunday at Moss Point. Ex-Gov. Glenn, of North Carolina, is also scheduled to speak in the Methodist Church in that city in the interest of the work of the Anti-Saloon League on Monday evening, October 6.

We make grateful acknowledgment to the following brethren, of whose kindness no mention has been made elsewhere, for two or more subscriptions sent in since the last issue of the Advocate: Rev. W. F. Roberts, South Mansfield, La., 12; Rev. J. L. Neill, Laurel, Miss., 2; Rev. W. T. Woodward, Sicily Island, La., 21; Rev. J. H. Hoffpauir, Abbeville, La., 5.

Chaplain John M. Moose, of the United States Army, and his family have recently been visiting in Arkansas. They will sail for the Philippine Islands early in December. Mrs. Moose is a daughter of Dr. J. W. Boswell, formerly editor of the New Orleans Christian Advocate, and Brother Moose is an esteemed member of the North Mississippi Conference.

Bishop Candler will dedicate our attractive new church at Biloxi, Miss., in October. We congratulate Rev. W. L. Linfield, the energetic pastor, and his worthy flock upon having brought this temple of worship to where it is ready to be formally set apart to sacred uses. It is needless to say that Bishop Candler will give the Methodists of Biloxi a great message on this interesting occasion.

Rev. S. M. Thames, of Hernando, Miss., has recently favored us with some names for our subscription files. He reports that his work is progressing favorably, and that he has enjoyed good health throughout the summer, notwithstanding the excessive heat. A truer, worthier itinerant than Brother Thames would be hard to find. He has had much to do with the making of North Mississippi Methodism.

Evangelist O. B. Culpepper began a meeting at Richton, Miss., on the evening of September 20. As soon as he completes this engagement, he will return to his home in Memphis to assist Rev. T. W. Lewis, the pastor of the First Methodist Church of that city, in a series of revival services. Brother Culpepper requests us to state that any of the brethren who desire to communicate with him may address him at 1218 College Street, Memphis, Tenn.

In a personal note to the Editor, Rev. T. H. Morris, our pastor at Mansfield, La., says: "Mansfield College continues to prosper, and all concerned are elated not only over the improved attendance, but over the fine faculty as well. The outlook, under all circumstances, could hardly be better. Matters in the church here are running smoothly, and we are sharing in the prosperity of the College and business community. Mansfield is still the best charge in the Louisiana Conference."

In sending in some subscribers, Rev. A. S. Lutz, of New Iberia, La., says in his business letter: "We are moving along very well with our work; just now we are trying to raise money on our church debt here, which has been standing for a number of years." Next to fighting Satan, there is scarcely any better employment than fighting debt, if a church is so unfortunate as to be afflicted with it. We wish Brother Lutz much success in his efforts to rid his charge of this hindrance.

The Texas Christian Advocate of September 18 says: "Rev. Charles A. Spragins is closing his third year on the McKinney District and has things in good condition throughout his territory. He is a persistent worker, with fine preaching and executive ability, and is leading his workers sanely and successfully." This report of the fine service which Brother Spragins is rendering in the Lone Star State will occasion little surprise among his many friends in North Mississippi, where he began his itinerant ministry.

On a postal card, under date of Sept. 20, Rev. H. J. Maddox, of Satartia, Miss., writes: "We have just closed our third and last meeting. The visible results of these meetings are about 60 conversions, 3 sanctifications, and 30 accessions to the Church on profession of faith. The church members generally were revived. We had the assistance of our efficient presiding elder, Rev. P. D. Hardin in one of our meetings and Rev. C. M. Crossley in another. These brethren rendered us most excellent service. This has been in many respects the best year of my life."

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, sends us the following notice: "Dr. P. A. Baker, the National President of the Anti-Saloon League of America, will be in Louisiana from Nov. 23 to Nov. 28, and will speak at Shreveport, Monroe, Alexandria, Lake Charles, and Baton Rouge. The Anti-Saloon State Convention will be held in Alexandria Nov. 24-25. It will be called to order on Nov. 24 at 7:20 p. m., and will be addressed by Dr. Baker. All the friends of temperance who can do so, are requested to be present. The plans and policies of the League bearing on legislation will be determined at this Convention."

The Cleveland (Miss.) Enterprise states that the widely known law firm of Charles Scott, Sykes & Somerville, which has been maintaining offices at Cleveland and Rosedale, has dissolved. Mr. Scott, who is one of the most distinguished citizens of the Magnolia State, has found it necessary to give up his work at the bar on account of failing health, and Mr. Octave Sykes, feeling that his physical condition necessitates a change of climate, will return to his old home at Aberdeen, Miss. Mr. Somerville will continue his practice in Bolivar County. Of him the Enterprise says: "He is a hard worker in his profession, never neglects his business, and is socially and morally one of the best men in the State."

A note from Dr. J. W. Beeson, one of the Presidents of the Meridan (Miss.) Male and Female Colleges, reads as follows: "Our Colleges, under the arrangement of a closer association, have had the finest opening that they have had in years. Almost all the rooms were taken during the first week, students having come from many States. The combining of the two business offices of the institution into one leaves one President free to travel as a field agent in the summer and to give attention to the classroom work during the session of the school. The faculties have been combined and will interchange so as to give increased efficiency. A revival which will begin on October 10 and continue ten days has already been planned. It will be conducted by Rev. Will Huff."

Miss Martha Nutt, the newly appointed Head Resident of St. Mark's Hall, of this city, arrived last Thursday and has taken charge of the work there, for which she is splendidly equipped, having had five years' experience as a mission worker at Saltillo, Mexico. Before becoming a missionary she was a well trained teacher, and also had special preparation for Christian service at the Moody Bible Institute. New Orleans Methodism should count itself fortunate in securing as a worker one who is so capable and consecrated. This worthy Mission is now located in its new quarters at 908 Esplanade Avenue, and never has the outlook for it been so hopeful. The congregations on Sundays are excellent, and new members are being added to the Church every month. The co-operation of all the Methodists in Louisiana is earnestly desired.

The next best thing to performing an achievement that is worth while yourself is to incite some one else to do so. Though an ardent lover of verse, and though we have often felt that we had rather be a really great poet than anything else in the world, we have never since our youth dared to try to serve as a medium for the Muses; but we are really proud of having been the occasion of calling forth the splendid lines by Dr. Du Bose which appear on page 2 of this issue of the Advocate. In forwarding them to us, this most versatile of Southern Methodist preachers said: "I especially enjoyed and approved of a recent editorial utterance in the Advocate on the 'Virgin Birth.' It moved me to indite the accompanying lines, which I offer you more as good theology than as literature."

Writing from Amory, Miss., on Sept. 17, Rev. W. M. Young says: "I was with Rev. Olin Ray in a meeting at Holcomb last week. We had an excellent series of services—a real spiritual upheaval. I was very much pleased with Brother Ray. This is his third year on the Grenada Circuit, and, though while serving it he attended Millsaps College, where he was graduated with the A. B. Degree last June, he has made such a fine impression on the people that everybody wants him back. He is a young man of fine spirit and bearing, and gives promise of large usefulness in the future. Thank God for Christian homes like that of Brother F. E. Ray to furnish us our young preachers and for Millsaps College to train them. In Brother Olin Ray we have another admirable illustration that Christian education pays."

We are indebted to Rev. P. O. Lowrey for the following statement concerning the Louisiana Methodist Orphanage at Ruston: "While in Ruston recently to attend a Sunday school rally, it was my privilege to dine once at the Orphans' Home, and also to visit that institution at another time in company with the pastor, the Sunday school superintendent, and others, including Brother W. A. McKennon, for the purpose of addressing the children, of whom there were about 85 present. A better behaved or more lovable set of children we have never seen anywhere, and their congeniality with their Superintendent and Matron was delightful to observe. Brother Vaughan has again entered upon his work as manager with his accustomed zeal and the outlook for the Home is encouraging. Brother P. H. Fontaine and his wife, who have gone to Mer Rouge, left with the high esteem of the people of the town and the love of the children."

HAD FELT LIKE ONE.

Dear Dr. Meek: Your editorial on "Paying The Salaries of Preachers In Full" reminds me of the following for which the Ladies' Home Journal is authority:

George Ade, the humorist with a ministerial air, was asked, 'If he was ever taken for a minister,' "No," said the humorist, "but I have felt like one." "Explain," said the inquirer. "Well," said George, "One time, I had to wait seven months for my salary." JOHN PARK.

Macon, Miss.

The last session of the Louisiana Legislature appropriated $10,000 for the construction of a State sanitarium for tubercular patients, and the Commission having the matter in charge, which is composed of Governor Hall, Attorney General Pleasant, Dr. Oscar Dowling, and Dr. Perkins, President of the State Board of Health, is now taking steps to secure a site, that they may proceed to consummate this needed enterprise. Louisiana's example in this respect might well be imitated by some of her Sister Southern States. Mississippi, for instance, according to the Jackson Daily News, is one of the four commonwealths in the Union that has made no provision for the care and treatment of consumptives.

The secular papers represent Dr. Harvey W. Wiley, formerly Chief Chemist of the United States Pure Food Commission, as having recently delivered an address before a woman's suffrage gathering in which he said that, according to the results of his studies in physiology, the Bible story of the creation of woman is false. He said that in the light of his findings, woman was not an appendage of man, but sprang from the same bioplasm with him. His speech was received with deafening cheers by the women present. We are not surprised. There is no doubt but that the leaders of the woman's suffrage movement would have a much clearer case to present to the public in making their demands for equal suffrage rights if it were not for the Bible's positive statements. If that Book can be discredited, and woman's rights, so-called, are the results of it, what will the cause of Christianity have gained?

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. RENNIE REED TRAYLOR was born Aug. 14, 1873, and died at Laurel, Miss., on March 10, 1913. She was a member of the Methodist Church at Paulding and lived a consistent Christian life. Mrs. Traylor was sick for many months before her death, but had learned to look for comfort to Him who relieves all pain and sorrow. Her husband and four children have suffered a great loss, but she is reaping a grand harvest—the fruit of the seeds of kindness and love so bountifully sown while on earth. That God may comfort the loved ones in their sorrow is the prayer of, HER PASTOR.

Mrs. MARY MORRISON BUSH departed from this life and passed into the great beyond to walk the paths of eternity on Sept. 3, 1913. The end came in the home of her son, Mr. J. F. Bush, at Learned, Miss., where she was surrounded by loved ones and blessed with every comfort that tender care could bestow. Sixty-seven years was the length of her bright and useful life. She was an active member of the Methodist Church, and ever made her influence felt for good in her community. For some time she had been in failing health, and left her home in Edwards to visit that of her son, thinking that she might be benefited by the change. But like a candle that is gradually consumed by what it feeds upon, the light of life grew feebler and feebler until it finally wavered and went out. Among friends and loved ones her body was laid away at the Morrison Cemetery, but we hope to see her again in the beautiful beyond, where sorrow is unknown and joy reigns forever.

A FRIEND.

Mr. JOHN SIMPKINS HARRIS was born April 24, 1858, in Union County, Miss., and died at 9:30 a. m., on Sept. 6, 1913. He was sick nine days with that dread disease malarial hematuria, during which time he suffered a great deal; but he bore his afflictions with patience and true Christian fortitude till death came to his relief. Brother Harris had been a member of the M. E. Church, South, for about twenty years. He was also an honored member of the Woodmen of the World. On the morning of Sept. 7, the writer conducted a short but appropriate service in the Methodist Church at Hickory Flat, Miss., after which the remains were turned over to the Woodmen, who carried them to the McKay Cemetery, where they were gently laid to rest with the honors of that fraternity amid a large concourse of friends. Brother Harris died in the triumph of a living faith. The Church has lost a true friend, and the community a good citizen. But our loss is his eternal gain. He left an only sister and a host of friends to mourn his going.

His Pastor, T. L. PORTER.

CHARNER PRICE was born in Rankin County, on Jan. 25, 1830, and died at his home at Carpenter, Copiah County, Miss., Sept. 1, 1913. Brother Price was a useful man both to the Church and to the community in which he lived. He had been an active member of the M. E. Church, South, since boyhood and has filled about every office in the Church that a layman could fill. He was several times a delegate to the Annual Conference. I have never known a man better posted along all the lines of church work than was he; the Nashville and New Orleans Advocates had been coming to his home for years and he always read them. Brother Price was married to Miss Eleanor Neeson on Jan. 25, 1853. And I heard him say that the first day that he and his wife began housekeeping a Methodist preacher spent the night with them, and that his home had been a preachers' home ever since (and a good home it was too). God blessed this union with six children: five girls and one boy. One of the girls died in infancy; the good wife went home about twelve years ago, and the single daughter, who kept house for him preceded him to the better world only about three weeks. He leaves three daughters, one son, a number of grandchildren, and a host of relatives and friends to mourn his departure. Let us praise God for this long and useful life, and live so as to meet him in that happier and better world where there will be no parting forever.

J. F. CAMPBELL, Pastor.

IRENE SHAMBURGER.

(Report of a Committee of the Alberta (La.) Sunday School.)

The angel of death entered our midst on Friday night August 29, and took from our Sunday school one of our brightest jewels, little IRENE SHAMBURGER. She was seven years of age last May, and had attended our Sunday school since babyhood. She also joined our Church last July a year ago. Irene was sick only a few days, having congestion of the brain. At the last, she realized that she was dying, and said, "Come on, papa, I'm going to Christ." The Sunday school extends deepest sympathy to the bereaved parents, and may the one who doeth all things well, look down in tender mercy and comfort their broken hearts. While we miss her from our midst, we know that she is happy with Jesus.

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Tidings From the Field

Pineville and Tioga Charge (La. Conf.)

We closed a revival meeting some time ago on this circuit. Rev. E. D. Phillips, of Magee, Miss., was with us. There were several conversions, and 15 additions to the Church. Bro. Phillips is a good old-time Methodist preacher, and brings the truth to sinners in a way that makes it hard to reject it. We have engaged him to assist us here in a revival meeting beginning Oct. 7, 1913, and covet earnestly the prayers of the readers of the Christian Advocate that the Lord may have his way in saving souls......Last Sunday night we closed another meeting at Pleasant Grove Church. Evangelist E. G. Wood assisted. We baptized 5 children, and received 6 persons into the Church. More will be received later. I will say of Brother Wood that he is a good preacher, and I am sure that no pastor will make a mistake in getting him to assist in his meetings. The Lord is blessing us in the work this year. This Circuit is largely a mission work, however. Pray for us.—E. J. Vallery, P. C.

Hickory Flat, Miss.

I will give you a brief write-up of my year's work on the Hickory Flat Charge. We had with us as helpers the Revs. Cain, Bowlin, James, and Beasley, each of whom rendered efficient service. The Lord honored the Word as it was faithfully preached by these faithful servants of his. At Ebenezer Church, where Brother W. A. Bowlin assisted me, we had 16 professions and reclamations, eight joining the Church on profession of faith. We baptized six children. We closed on Friday with the sacrament of the Lord's supper, the larger portion of the congregation partaking. The spiritual life of the Church was also quickened, and I feel safe in saying that our people at that place are on a higher plane of Christian living. For what was accomplish we give God all the glory......We have had gratifying results at each of my four appointments. All told, we have had 31 additions this year, 18 of this number on profession of faith. I have baptized ten children. I believe in taking care of our little ones, and then it will be much easier to care for the grown-up folks......Another thing, Mr. Editor: I verily believe that we should begin to lay greater stress on the distinctive doctrines of our Church, such as baptism, infant baptism, and apostasy. Others stress their doctrines; why not us? As this writer sees it: if we wish to hold the field, we must begin to faithfully set forth the teachings of our Church, and inform our people as to what our Methodism stands for.—Thos. L. Porter, P. C.

Flora, Miss.

As there has been nothing written from this place this year, perhaps a few words would be in order. Our meetings have been held. The third quarterly conference has passed, and we are trying to bring up everything for the Annual Conference......We had the presiding elder to help in one meeting, and the meeting was a success in building up the church and establishing the members in the cause of the Lord......At another place Rev. J. M. Morse, of the Capitol Street Church of Jackson, dispensed the Word to the conviction of sinners and the edification of the believers......At the Flora Church we had one of the Conference evangelists, Rev. I. L. Peebles, who for eight days preached the Word, giving us the doctrines of Methodism as well as evangelical truths. One good brother said that the Mission Board would do wisely if it would maintain this man to preach on doctrine in every church in the Mississippi Conference, and that each Sunday school superintendent and preacher in charge ought to be his active book agents. We feel that the ministry of each of these brethren has tended to the advancement of the cause of Christ in these parts, and while there were not the additions that had been prayed for, the work done was of that permanent kind that will endure, we think, for all time. May the blessings of God rest upon each of the brethren who helped in these meetings and also upon each of the members enlisted in the cause.—G. P. McKeown.

Amite Charge, Mississippi Conference.

I began my series of meetings for the year on Aug. 3, at the Woodland Church, with Rev. W. W. Simmons to assist me. It is needless for me to say that the preaching was well done. We ran the meeting until Wednesday evening. The members were greatly revived, and seven persons were received into the Church, 5 by baptism and 2 by vows......On the 10th of August, Rev. H. A. Maples came to me at Mt. Vernon. The preaching was excellent. The meeting ran about five days, with the result that there were about 20 conversions and reclamations, and four accessions by profession of faith......On Aug. 17, Rev. R. F. Harrell, of Centerville, came to assist me at Mt. Olive Church. Brother Harrell greatly endeared himself to us all by his plain, simple, and scriptural messages. We had at this place one accession by profession of faith, and we also organized a young men's prayer meeting......On Aug. 24, Rev. L. L. Stokes and the pastor began a meeting at Wesley Chapel. We only ran the meeting three days. The members said that it was the best meeting they have had there for several years. My next meeting began August 31, with Rev. G. G. Yeager, of Hamburg, to help me. Brother Yeager is a strong preacher. We continued the meeting only three days. There were three accessions by profession of faith, and the whole community was stirred and made to think for at least a while. Especially impressive were Brother Yeager's sermons on "Hell" and the "General Judgment." I fear that we preachers are neglecting too much to preach on these unpleasant gospel themes. If we are, it will be an awful day for us when we have to face our people in the judgment.—C. H. Herring, P.C.

Rose Hill, Miss.

Each of the five meetings we have held on this charge this year has been a splendid success; especially was this true of those at Paulding, Hopewell, and Rose Hill. We were assisted in these meetings by Brothers W. A. Hayes, C. H. Ellis, D. E Kelley, D. Ulmer, and M. L. White, all of whom did excellent work, which we appreciate fully. So far this year we have received 12 members, have had over 55 conversions, have baptized 13 children, have had established 6 new family altars, and two young men have been called to the ministry. There are already four local preachers on the charge, all looking forward to and preparing themselves for the itinerancy. The people of Rose Hill have given us two splendid "poundings" this year, and in other ways have shown their love and good will. The Lord is doing great things for us.—D. E. Vickers, P. C.

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Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

You Look Prematurely Old
Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

Jung Sons & Co.

COAL

621 WHITNEY - CENTRAL BUILDING

PHONE MAIN 1496

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe District—Fourth Round.

Bonita, at New Hope	Oct. 4, 5
Farmerville	Oct. 12,
Rayville	Oct. 19,
Waterproof	Oct. 23,
Florence, at Vidalia	Oct. 26,
Mangham	Nov. 2, 3
Brooklyn	Nov. 8, 9
Eros	Nov. 9, 10
Calhoun	Nov. 15, 16
Collinston	Nov. 19,
Boeuf Prairie	Nov. 22, 23
Gilbert	Nov. 24,
Lake Providence	Nov. 26,
Oak Grove	Nov. 27,
Mer Rouge	Nov. 30,
West Monroe	Dec. 2,
Tallulah	Dec. 3,
Monroe	Dec. 5,

WM. SCHUHLE, P. E.

Baton Rouge Dist.—Fourth Round.

Wilson, at Pine Grove	Sept. 20, 21
Zachary, at Ethel, Friday, 7:30 p. m.	Oct. 3,
Clinton and Jackson, at Concord	Oct. 4,
St. Francisville, at St. Francisville	Oct. 5, 6
East Feliciana, at Gilead, Wednesday	Oct. 8,
(Preaching at Clinton, Wednesday night, 7:30)	Oct. 8,
(Institute and Preaching at Oak Grove, Tuesday, 11 a.m. to 4 p.m.)	Oct. 7,
District Sunday School Institute, at Kentwood	Oct. 9, 10
Hammond	Oct. 12, 13
Presiding Elders' Meeting, in Baton Rouge, Wednesday	Oct. 15,
Plaquemine, at Plaquemine, Friday, 10 a.m.	Oct. 17,
Port Vincent, at New River	Oct. 18, 19
Ponchatoula, at Wesley's Chapel	Oct. 25,
Denham Springs, at Live Oak, Friday	Nov. 7,
Baker, at Bethel	Nov. 8,
(Preaching at Deerford and Baker)	Nov. 9,
Mt. Hermon, at Hackley	Nov. 15,
Franklinton, at Franklinton	Nov. 16, 17
Tickfaw, at Tickfaw	Nov. 21,
Pine Grove, at Montpelia	Nov. 22, 23
St. Helena, at Greensburg	Nov. 26,
Kentwood, at Kentwood	Nov. 27,
Amite	Nov. 28,
Baton Rouge, First Church,	Nov. 30, Dec. 1
Baton Rouge, Second Church	Dec. 7, 8

My Dear Brethren: The Lord has blessed our country with material prosperity and health and happiness, and has crowned our efforts in his service with gratifying success, but there is still much for us to accomplish. Let us, therefore, with gratitude for his blessings and zeal for his cause, redouble our diligence in his service during this last quarter of the year. We are expecting to yet see many souls born into the kingdom this year. May we not also expect every charge to show its appreciation for the blessings of God by paying all its assessments in full? It is earnestly desired that every Steward, Trustee, Sunday School Superintendent, League officer, and official in the Women's Societies attend the fourth quarterly conference, ready to give some brief verbal report where a written report is not required. Let the pastors please instruct the various officers as to the required written reports.

WM. H. COLEMAN, P. E.

Lafayette Dist.—Fourth Round.

Lafayette, Wed.	Oct. 1,
Crowley	Oct. 4, 5
Rayne	Oct. 5,
Lake Charles	Oct. 11, 12
Sulphur and Vinton, at Sulphur	Oct. 12,
Patterson	Oct. 18, 19
St. Martinsville and French Miss., at M. . . . Wed.	Oct. 22,
Eunice	Oct. 25, 26
Acadia, at Maxie, Wed.	Oct. 29,
Vermillion, at Henry	Nov. 1, 2
Gueydan and Abbeville, at Gueydan	Nov. 3,
Jeanerette	Nov. 8, 9
New Iberia	Nov. 9, 10
Evangeline, at Ville Platte	Nov. 15, 16
Bell City, Wed.	Nov. 19,
Franklin	Nov. 22, 23
Morgan City	Nov. 23, 24
Houma	Nov. 29, 30
Indian Bayou, Wed.	Dec. 3,
Lake Arthur	Dec. 6, 7
Jennings	Dec. 7, 8

The Licensing Committee of the Lafayette District will meet in New Iberia, Monday, Nov. 10, 1913. Applicants for license to preach, for admission on trial into the traveling connection, or for readmission will please meet with the Committee.

JAMES I. HOFFPAUIR, P. E.

Ruston Dist.—Fourth Round.

Benton and P. D., at Walker's Chapel	Oct. 1,
Ashland, at Sander's Chapel	Oct. 3,
Elmore, at Long Straw	Oct. 4, 5
Ringgold, at Rocky	Oct. 7,
Gibsland, at Mount Moriah	Oct. 8,
Lisbon, at Arizona	Oct. 10,
Homer	Oct. 11, 12
Bienville, at Ebenezer	Oct. 25, 26
Ruston	Oct. 27,
Haynesville, at Colquit	Nov. 1, 2
Bernice, at Bernice	Nov. 7,
Jonesboro, at Jonesboro	Nov. 8, 9
Winnfield	Nov. 9,
Sibley, at Sibley	Nov. 11,
Haughton, at Doyline	Nov. 12,
Minden	Nov. 16, 17
Cotton Valley	Nov. 18,
Arcadia	Nov. 19,
Simsboro, at Pine Grove	Nov. 22, 23

BRISCOE CARTER, P. E.

Alexandria District—Fourth Round.

Boyce and Lecompte, at L.	Oct. 12,
Standard	Oct. 19,
Pollock	Oct. 20, 21
Alexandria, 8 p. m.	Oct. 22,
Melville, at Melville	Oct. 25, 26
Bunkie, 8 p. m.	Oct. 26,
Provincal 8 p. m.	Oct. 29,
Columbia	Nov. 1, 2
Opelousas	Nov. 5, 6
Glenmora	Nov. 8, 9
Oakdale	Nov. 10, 11
Bon Ami and Carson, at Bon Ami	Nov. 15, 16
DeRidder	Nov. 17,
Merryville	Nov. 18, 19
Harrisonburg	Nov. 22, 23
Colfax	Nov. 29, 30
Pineville, at Pineville	Dec. 6, 7

The Trustees will please be ready to answer question 32. The pastors are respectfully requested to give diligent and prayerful attention to the missionary and benevolent collections.

H. W. MAY, P. E.

To Relieve the Pain of a Burn Instantly and take out all Inflammation in One Day, apply the wonderful, old reliable DR. PORTER'S ANTISEPTIC HEALING OIL. It Relieves Pain and Heals at the same time. 25c, 50c, $1.00

No. Six-Sixty-Six

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

SELF-SEEKING WEAKENS.

While Christianity welcomes to its society the great as well as the small, and has, in every century been served by illustrious personages as well as by peasants, its true power never resides in mere greatness as such, but in its consecration to the service of the Christ. It was St. Anselm who said: "God often works more by the life of the illiterate, seeking the things that are their own." Self-seeking vitiates and weakens any life, but in the consecration of even the poor or unlearned, who have the mind of the Master, is found a power that, given a fulcrum in the Divine Word, will move the world.—Zions Herald.

Be thou ever one of those whose manners are Christian, whose conduct and conversation are so redolent of heaven that all who see you may know that you are the Savior's, recognizing in you His features of love and His countenance of holiness.—Spurgeon.

HEADACHE,

INDIGESTION,

CONSTIPATION,

TORPID LIVER,

Cannot Linger if You Take

One Bond's Pill

at bedtime. You will WAKE UP WELL and never feel the medicine. Try it. All Druggists, 25c.

"A preacher may be an intellectual stammerer," said a well-known scientist, "but I will listen to him if he has a divine message.—Lutheran.

POTATOES AND PIANOS.

You wouldn't think that there is anything in common between potatoes and pianos, would you? But there is. For example, the Mayor of Indianapolis, Ind., found that the produce dealers were forcing the people of his city to pay about three times as much for potatoes as they cost on the farm. They were simply fleecing the public. As the poor people of his city almost live on potatoes he decided to stop it. He went to the farmers and bought potatoes in carload lots, shipped them to the city and sold them from wagons on the streets. He saved the citizens thousands of dollars and yet the farmers got just as much for their potatoes as before. The Mayor became very popular with the people, but not with the produce dealers.

It is the same way with pianos, for the New Orleans Christian Advocate Piano Club works on identically the same principle. Instead of going to the farm for carload lots of potatoes we go to the factory for eight carload lots (100) of pianos. If you see the point write for your copy of the Club catalogue, which explains how you can join with ninety-nine other subscribers and benefit by the big wholesale transaction. The Club will save you over one hundred dollars on your piano or self-player piano and give you better quality, stronger guarantees and easier terms. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

MORPHINE WHISKEY and TOBACCO HABITS cured without pain or restraint. No fee until cured. Home or Sanitarium Treatment. Booklet free. CEDARCROFT SANITARIUM, Box 1001, Lebanon, Tenn.

"Abram did not know where he was going, but he knew with whom he was going."

Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped up; you should try this remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.

This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties contains no tobacco, is not injurious or habit forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods such as sprays, douches, salves, inhalers and the stomach ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

"It saddened me to see how short my arrow fell, but I counted it no mistake that I had aimed high."

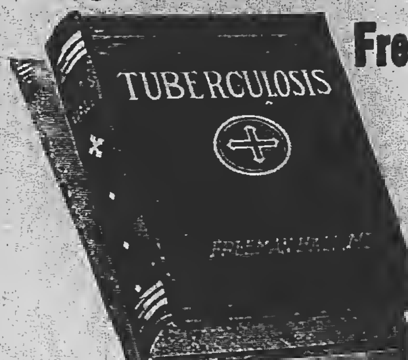
"We always weaken whatever we exaggerate."

Each one sees what he carries in his heart.—Goethe.

Tuberculosis

Its Diagnosis, Treatment and Cure

Free



NEW TREATISE ON TUBERCULOSIS

By FREEMAN HALL, M. D.

This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you. Even if you are in the advanced stage of the disease and feel there is no hope, it will instruct you how others, with its aid, cured themselves after all remedies tried had failed, and they believed their case hopeless.

Write at once to the Yonkerman Co., 6050 Rose St., Kalamazoo, Mich., they will gladly send you the book by return mail FREE and also a generous supply of the new Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

Don't Wear A Truss!

After Thirty Years' Experience I Have Produced An Appliance for Men, Women or Children That Cures Rupture.

I Send It On Trial.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon today and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It gives instant relief when all others fail. Remember, I use no salves no harness, no lies.

I send on trial to prove what I say is true. You are the judge and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time whether you try my Appliance or not.

The above is C. E. Brooks, inventor of the Appliance, who cured himself and who is now giving others the benefit of his experience. If ruptured, write him to-day, at Marshall, Mich.

FREE INFORMATION COUPON

Mr. C. E. Brooks,
1261 A State St., Marshall, Mich.

Please send me by mail, in plain wrapper, your illustrated book and full information about your Appliance for the cure of rupture.

Name ....

Address ....

City .... State..........

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Fourth Round.

Pleasant Hill	Oct. 4, 5
Olive Branch	Oct. 5, 6
Longtown	Oct. 11, 12
Crenshaw	Oct. 12, 13
Senatobia	Oct. 18, 19
Coldwater	Oct. 19, 20
Sardis Circuit	Oct. 25, 26
Sardis	Oct. 26, 27
Eureka	Oct. 31,
Courtland	Nov. 1, 2
Arkabutla	Nov. 8, 9
Wall Hill	Nov. 10, 11
Tyro	Nov. 12, 13
Lake Cormorant & Hines	Nov. 22, 23
Hernando	Nov. 23, 24

J. W. DORMAN, P. E.

Aberdeen District—Fourth Round.

Houlka, at Concord	Oct. 4, 5
Houston	Oct. 5, 6
Shannon, at Shannon	Oct. 11, 12
Verona, at Verona	Oct. 12, 13
Prairie, at Strong	Oct. 18, 19
Aberdeen	Oct. 19, 20
Okolona Mission, at Tranquil	Oct. 21,
Montpelier, at Sparta	Oct. 23,
Vardaman, at Vardaman	Oct. 25, 26
Calhoun City	Oct. 27,
Houston Mission, at Tranquil,	Oct. 28,
Nettleton, at Evergreen	Nov. 1, 2
Amory and Nettleton, at Amory,	Nov. 2, 3
Okolona	Nov. 4,
Buena Vista	Nov. 5,
Tremont	Nov. 8, 9
Smithville	Nov. 10,
Greenwood Springs	Nov. 11,
Pontotoc	Nov. 13,
Fulton	Nov. 15, 16
Tupelo	Nov. 22, 23

JNO. W. BELL, P. E.

Greenville District—Fourth Round.

Greenville	Oct. 1, 2
Boyle and Arcola, at Arcola	Oct. 4, 5
Leland and Hollandale, at H.	Oct. 5, 6
Shelby and Alligator, at S.	Oct. 12, 13
Clarksdale	Oct. 19, 20
Friar's Point	Oct. 25, 26
Tunica	Oct. 26, 27
Lula and Dubbs, at Lula	Nov. 1, 2
Jonestown and Belen, at J.	Nov. 2, 3
Gunnison	Nov. 8, 9
Rosedale and Hillhouse, at Hillhouse	Nov. 9, 10
Shaw and Merigold, at M.	Nov. 16, 17
Coahoma and Lyon, at L.	Nov. 23, 24

HAL S. SPRAGINS, P. E.

Holly Springs Dist.—Fourth Round.

Grenada Ct., at Spring Hill	Oct. 3,
Duck Hill, at Duck Hill	Oct. 4, 5
Grenada	Oct. 5, 6
Pine Valley, at Banner	Oct. 11, 12
Coffeeville, at Coffeeville	Oct. 12, 13
Cambridge, at Kingdom	Oct. 17,
Paris, at Shady Grove	Oct. 18, 19
Waterford, at Asbury	Oct. 25, 26
Byhalia, at Byhalia	Oct. 26, 27
Ashland, at Ashland	Nov. 1, 2
Abbeville, at Mt. Zion	Nov. 7,
Taylor, at Burgess	Nov. 8, 9
Oxford	Nov. 9, 10
Mt. Pleasant, at New Salem	Nov. 12,
Randolph, at Hunter's Chap.	Nov. 14,
Toccapola, at Lafayette Springs	Nov. 15, 16
Lamar, at Rice Chapel	Nov. 18,

R. A. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Matherville, at Winefred	Oct. 11, 12
Shubuta and Quitman, at Shubuta	Oct. 12, 13
Meridian, at Poplar Springs	Oct. 19, 20
Meridian, at South Side	Oct. 19, 20
Daleville, at Bethel	Oct. 25, 26
Lauderdale, at Lauderdale	Oct. 26, 27
Waynesboro Circuit, at Hebron	Nov. 1, 2
Waynesboro	Nov. 2, 3
Buckatunna, at B.	Nov. 8, 9
Moscow, at Pleasant Grove	Nov. 14,
De Kalb, at De Kalb	Nov. 15, 16
Scooba, at Scooba	Nov. 16, 17
Porterville, at Porterville	Nov. 19,
De Soto, at De Soto	Nov. 22, 23
Enterprise, at Enterprise	Nov. 23, 24
Meridian, 5th Street	Nov. 25,
Meridian, Central	Nov. 27,
Meridian, 7th Avenue	Nov. 28,
Vimville, at Coker's Ch.	Nov. 29, 30
Meridian, East End	Dec. 1,

J. T. LEGGETT, P. E.

Brookhaven District—Fourth Round.

McComb, Centenary, a.m.	Oct. 5, 27
Magnolia, p.m.	Oct. 5, 6
Fernwood. at Fernwood	Oct. 7,
Summit and E. McComb, at Summit a.m.	Oct. 11, 12
Bogue Chitto and Norfield, at Norfield p.m.	Oct. 12, 13
Buford, at Foxworth	Oct. 18, 19
Monticello, at Georgetown	Oct. 21,
Adams, at Adams	Oct. 25, 26
Pleasant Grove, at Pleasant Grove	Nov. 1, 2
Gallman, at Gallman	Nov. 5,
South McComb, at Osyka	Nov. 8, 9
Tylertown, at China Grove	Nov. 11,
Topisaw, at Topisaw	Nov. 13,
Meadville, at Meadville	Nov. 15, 16
Crystal Springs	Nov. 19,
Hazlehurst	Nov. 20,
North Wesson, at Beauregard	Nov. 22, 23
Wesson, at Wesson	Nov. 23, 24
Barlow at Brandywine	Nov. 27,
Bayou Pierre, at Pleasant Valley	Nov. 28.
Scotland, at Bethel	Nov. 29, 30
Brookhaven	Dec. 1,

ROBT. SELBY, P. E.

Port Gibson District—Fourth Round. (In part.)

Woodville	October 5, 6
Woodville Ct., at Mars Hill	Oct. 12, 13
Natchez, Pearl Street, at Kingston	Oct. 14, 15
Centreville	Oct. 19, 20
Wilkinson, at Macedonia	Oct. 22,
Gloster	Oct. 25, 26
Amite, at Mount Olive	Oct. 29.

Special attention will be given to questions 8, 9 and 31. Pastors, Stewards and Trustees are urged to be ready with full reports. We shall have ginger injected into these questions. Let all earnestly pray and work for a great forward movement during this quarter. We can, if we will, make this the greatest year in the history of the Port Gibson District. "So mote it be."

T. W. ADAMS, P. E.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

Admonish your friends privately, but praise them openly.—Publius Syrus.

ARE YOU A WOMAN?

Baltimore, Md.—Mrs. W. H. Ison, at 1419 East Madison street, writes, "For several years I suffered, off and on, from female troubles, until finally I was taken down and could do nothing. The pains I experienced, I shall never forget. I lost weight till I was only skin and bones. I believe I would have been in my grave, if I had not tried Cardui. I shall praise it as long as I live." Many women, like Mrs. Ison, are weak and discouraged, on account of some painful ailment. Are you one of these sufferers? Cardni will help you. Try it to-day. Any druggist.

MARRIED.

At the home of the bride's parents, Mr. and Mrs. W. J. King, at Lake Arthur, La., on September 3, 1913, by Rev. H. N. Brown, Mr. F. A. O'BRIEN and Miss URNA KING.

CUT THIS OUT.

If you knew positively that this announcement was worth one hundred dollars to you, I think that you would cut it out and save it. Well, the fact is that it is worth more than one hundred dollars to any reader who is in the market for a good piano or self-player piano, for if you will simply write to the address given below you will learn how the New Orleans Christian Advocate Piano Club will save you that amount. Write to-day. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

Let Me Send You A Treatment of My Catarrh Cure Free

C. E. GAUSS.

I Will Take Any Case of Catarrh, No Matter How Chronic, or What Stage it is in, and Prove, ENTIRELY AT MY OWN EXPENSE, That it Can Be Cured.

Curing Catarrh has been my business for years, and during this time over one million people have come to me from all over the land for treatment and advice. My method is original. I cure the disease by first curing the cause. Thus my combined treatment cures where all else fails. I can demonstrate to you in just a few days' time that my method is quick, sure and complete, because it rids the system of the poisonous germs that cause catarrh. Send your name and address at once to C. E. Gauss, and he will send you the treatment referred to. Fill out the coupon below.

FREE

This coupon is good for a package of GAUSS COMBINED CATARRH CURE sent free by mail. Simply fill in name and address on dotted lines below, and mail to C. E. GAUSS, 5112 Main St., Marshall, Mich.

....

....

....

"There are all sorts of theories about prayer. To believe in its power and efficacy ought not to be difficult. The Marconi flings its wireless around the world. It is no farther to God."

ECZEMA BOOK FREE.

The National Skin Hospital, located at 121 Main Street, St. Joseph, Mo., who treat skin diseases only, have published a book of more than sixty pages which they are mailing free to anyone writing for it. It has many colored plates showing the different forms of skin diseases and tells how they can be treated at home. Anyone interested should write for it at once, enclosing 4c stamp for postage.

24 BULBS FOR 10c.

and Complete Treatise on Bulb Culture, indoors and out, and beautiful Catalogue—

ALL FOR 10 CENTS.

These 24 Bulbs, 3 each of 8 different kinds, Tulips, Jonquils, G. Hyacinths, Iris, Freesias, &c., will make beautiful pot flowers for winter or lovely early spring flowers for the garden. Plant now.

Our Catalogue of Hyacinths, Tulips, Narcissus, Lilies, Hardy Plants and rare winter-blooming plants FREE TO ALL.

John Lewis Childs, Floral Park, N. Y.

SHOES AT WHOLESALE

NEW ORLEANS CHRISTIAN ADVOCATE Readers are SAVING from ONE to TWO DOLLARS a PAIR by Ordering Their Shoes DIRECT FROM FACTORY BY PARCEL POST.

Would the cutting of your FAMILY SHOE BILL one-third or more mean a very big yearly saving to you? Figure it out. The present high cost of shoes is due to two things, the Middlemen's profits which the consumer must pay and the enormous decrease in raw materials. The new Parcel Post System gave us an idea. By selling our shoes direct to the wearer, cutting out the middlemen entirely, we could save the consumer fully a third on every pair of shoes and still make our usual wholesale profit. The plan is a great success. New Orleans Christian Advocate readers are realizing the opportunity of saving and great numbers are writing for our catalog which is sent free to anyone on request. It tells how cheaply high quality shoes can really be bought under this fair method of selling. Every shoe sold is guaranteed perfect in fit, material and workmanship—your money will be refunded if unsatisfactory. Write for your catalog to-day. A trial order will please and result in our getting your entire shoe trade. PARCEL POST SHOE CO., 258 Meeting Street, Charleston, South Carolina. (Advertisement.

MALARIA DRIVEN OUT

Chills and Fever quickly cured and the entire system built up, restored appetite, clear brain, good digestion, renewed energy if you take

JOHNSON'S TONIC

The warranted remedy, contains no alcohol or harmful ingredients. Liquid 25c and 50c, Chocolate Coated Tablets 25c at dealers or direct. Address "Johnson's Tonic." Savannah, Ga.

Trade THE TEXAS CURE Mark

Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE SURE TEST.

The following extract is from a foreign missionary sermon of the Rev. Edward Judson, the distinguished son of that distinguished hero, Adoniram Judson: "We must be sure, however, that our missionary spirit is genuine and not a mere fad. The sure test is whether we are interested in everything lying between the heathen and ourselves. To many of us distance seems to 'lend enchantment to the view.' We burn with enthusiasm over the miseries of people far away, but are limp and nerveless as regards suffering close by. We find ourselves greatly interested in foreigners when they reside in their own land, so much so, in fact, that we send our best men as missionaries to them and pay their traveling expenses; but when the Lord puts it into the heart of these same foreigners to come to our shores, paying their own traveling expenses, instead of rejoicing over their advent, we are sometimes inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the true missionary spirit—a counterfeit, not the real coin."

URGENT NEED FOR MORE DEACONESSES.

Mrs. R. W. MacDonell says: "There have been many calls for deaconesses—more than any year since the creation of the office of deaconess in the Church. Calls from cotton mill communities predominate. We could locate this year, if they were available, in addition to the workers already employed, 15 in negro work, 25 trained nurses, 25 domestic science teachers, 25 superintendents of boys' clubs, 10 kindergartners, 10 day nursery matrons, 25 house mothers, 25 travelers' aids and 20 church deaconesses.

"The following telegram is one of ten similar appeals that was made to Miss Bennett at the Council Meeting in Birmingham:

"'Jacksonville, Fla., April 16, 1913.—Miss Belle H. Bennett, Woman's Missionary Council, Birmingham, Ala. Want deaconess First Church, Jacksonville, Fla. City one-tenth population of State. Growing very fast. Work so heavy; need help. Large number of young people need leadership. No city in South presents such opportunities. Ten Methodist Churches; First Church taking up new work. Want Miss Dewar who knows Florida.

W. J. CARPENTER.'"

"Parents, preachers, Sunday school teachers and leaders of the Young People and Juniors hold this issue in their hands. In counseling their children in the choice of their life work, parents should remember that God has the first claim upon them.

"The Sunday school and Missionary Societies should be the places where young women may hear God's call, and where they shall receive early training in the work of the Church. Let us pray that the lives of our young women may be touched, and that the voice of the Lord may be heard saying, 'whom shall I send, and who will go for us?'

"In answer to the prayer of the Church, God grant that many young women may realize the urgent need of deaconesses, and offer themselves for noble service. Who will say, 'Here am I, send me?'"'

SEVEN REASONS FOR CITY MISSIONS.

Dr. Josiah Strong gives the following reasons for city missions:

1. The cities are constantly growing and are bound to grow larger still.

2. The cities are becoming the centers of wealth. More than seventy-five per cent of the wealth of the United States is in the cities.

3. The city is exercising more control in national life.

4. The city has become more corrupt politically.

5. Churches are not increasing as fast as the people are.

6. Large cities are being filled with foreigners both through immigration and by birth.

7. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:2).

BULLETIN OF LA. CONF. SOCIETY.

We acknowledge the receipt of this first Bulletin issued by the Louisiana Conference Society. It contains an itemized statement of the finances for the first two quarters of the year; also two messages—one from the Treasurer and the other from the two Corresponding Secretaries. On the front page you will find these words: "To be Read at the September and October Meetings." Was it read at your September meeting? If not, be sure you give it a place upon your October program. It is sent to you for prayerful consideration. If space permitted we would gladly publish both messages, but as that is impossible we take the following extracts from them:

"Quarterly executive meetings will do more to bring about prompt and correct reports and trained officers than any other one thing. Interest, enthusiasm and spiritual power will come to an auxiliary whose officers meet to pray and plan for the work.

"Four months of the year remain. God is expecting us to have victory on our banner of 1913. Won't you help by seeing that your share of the pledges for your district are redeemed? Only about one-third of the Conference pledges have been paid.

"The District meetings will be in October. They will be worth while. Watch for your date. At least two representatives from each auxiliary are expected, and more are desired. Send full reports of each officer. Send your Juniors and Young People. A Council, Conference and District officer will be there to meet you. With God's power, present success is assured."

The Treasurer writes: "We are going forward, but it is at a snail's pace. Look up your figures in these columns (Referring to those in the Bulletin.) Don't compare with others unless you choose the swiftest, but compare with what you might have done, and can do. The Conference Treasurer is just a 'figure head,' but the Auxiliary Treasurer is the "man at the wheel,' on whom largely, very largely, rests the financial standing of her society. So many of our women don't know about the different calls. So many don't come regularly to the meetings. They miss things, and how they do forget! Be posted, always ready to remind and explain. Of course the 'dues' will be paid, but what about the love offerings? No doubt there are a few who can pay very little more. But don't most of our women do the things they want to do? Let's pray as we have never before that they may have the vision that our Lord is waiting to give them, of all those others whom He loves.

"Our Conference pledge is, in a way, a measure of our love, our faith, and shall I say, our honor? How few pay anything for the relief of our retired missionaries and deaconesses! Each is asked for but ten cents. If other Conferences are as deaf to the needs of Scarritt as we, is it any wonder that the Council has to make an appropriation? Will not your society pay the $2 asked for and as much more as possible?

"Now just a few words about reports. Please won't you fill out the blanks carefully? Give name of Church or society, name of district, say whether for foreign or home department, whether adult or young people. If for both departments use separate slips for each report.

"Now just one more word; the law says, report by first of April, July, October, and January. It is an inconvenience to have them come in after the 5th, and after the 10th, they must go over till the next quarter."

HARD COLD?
You could not please us better than to ask your doctor about Ayer's Cherry Pectoral for hard colds, coughs, bronchitis. Thousands of families always keep it in the house.
J. C. Ayer Co., Lowell, Mass.

Port Gibson Female College
OFFERS COURSES
Degree Courses Leading to A.B., B.S., and B.L.
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Book-keeping, Stenography, Domestic Science.
Teachers' Training Course.
Session Opens Sept. 10, 1913.
Write for Illustrated Catalog or Descriptive Catalog.
PORT GIBSON, MISS.
Last Session one of the best in 74 years. Prospects for this session very fine. Only the best girls of the community desired. Sessions cost in all $177.00. This means all.

HIGH PRICES FOR HOGS
Hogs are selling at a high price, and will continue to do so in the future. DEAD HOGS BRING NO MONEY TO THE FARMER.
DO NOT LET YOUR HOGS DIE. Cure them of Cholera, keep the worms out of them, keep their blood in good condition, and make them thrifty, BY THE USE OF THE REMEDY MANUFACTURED BY THE SNODDY REMEDY COMPANY, OF ALTON, ILL. A $5.00 case cures 50 hogs. We want to tell you how to do it. Send for our Free Booklet of incalculable value to the farmer. Free for the asking. We want agents everywhere.
SNODDY REMEDY COMPANY, 121 Alby Street, Alton, Ill.

We offer all house owners a plan whereby cost of wiring for electricity may be paid in monthly installments with the lighting bill. Ask our Commercial Agent.
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ROCHE'S HERBAL EMBROCATION FOR
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OR CROUP The Celebrated Effectual Remedy Without Internal Medicine.
For 120 years this Remedy has met with continued and growing popularity.
BRONCHITIS, LUMBAGO and RHEUMATISM
are also Quickly Relieved by a Few Applications.
W. Edwards & Son, 157 Queen Victoria St., London, England.
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WINTERSMITH'S CHILL TONIC
OLDEST AND BEST
Makes You Immune From
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in all its forms. Contains no arsenic or opiates; pleasant to take and harmless, for children as well as adults. Sold and guaranteed by your druggist. Arthur Peter & Co., Louisville, Ky., General Agents.

Methodist Benevolent Association
The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates from $250.00 to $2,000.00 Benefits payable at death, old age, or disability. $125,000.00 paid to widows, orphans, and disabled. $18,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tenn.

The Sunday School.

SUNDAY SCHOOL INSTITUTES

Mississippi Conference.

Mr. R. A. Maddox, Field Secretary of the Mississippi Conference Sunday School Board, will conduct a series of Institutes in the Seashore District as follows:

Brooklyn, Oct. 8; Howison, Oct. 9; Saucier, Oct. 10; Coalville Charge, Oct. 11, 12; Vancleave Charge, Oct. 13, 14; Gulfport, 29th Street, Oct. 16; Lyman, Oct. 17.

The pastors are urged to have as far as possible their entire corps of superintendents and teachers present at these institutes. Brother Maddox is proving to be a great help to the Sunday school work in other parts of the Conference. If you have problems that you bave failed to solve, come praying, and we believe that you and your school will be helped. These institutes are open to the public and all are cordially invited.

LOUIS F. ALFORD,
A Member of the Board.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

It was the writer's privilege recently to be in a Parish Sunday School Convention at South Mansfield, with General Secretary Carter and Field Worker Miss Juden of the State Sunday School Association, and he found them abounding in good works. They have held something like thirty Parish Conventions since the State Convention in the Spring. All over the State we find traces of their efficient and energetic labors.

Our treasurer reports the following additional Children's Day collections: James Chapel (Tickfaw), $5.45: Washington, $9.70; Iota, $4.40: total to date from exactly 100 Sunday schools, $867.72. What is the matter with the 209 schools that have not reported? Even if they cannot have the program rendered, they can at least make a contribution to the work. Later amounts received on the last year's deficit are as follows: F. B. Williams Cypress Co., Patterson, $10; P. F. Keith, Keithville, $5, making a total to date of $207.90: leaving a balance to be raised of $542.10. Let our friends respond without delay, according to the extent that they are interested in paying off this debt.

The Beginners' Class of the Monroe Church is having its picture made for the Orphanage, the pastor, Rev. C. C. Miller, being in the center of the group. The teachers of this class are seeking to develop in the children a missionary spirit by having them give intelligently to the orphanage—a form of benevolence that they can understand and appreciate. One of the lessons recently was to have each child bring a picture of a baby, and all these were pasted on a cardboard together and then stories were told of needy and fatherless children and the orphans at Ruston, and "I am Jesus' Little Lamb" was sung. The Superintendent of the Elementary Department, Mrs. J. M. Munholland, testifies that this is a fine way to teach and train children in missions.

Led by the pastor, Rev. W. W. Holmes, the Ruston Sunday School had a fine Rally Day on the second Sunday in September, immediately following the opening of the Louisiana Industrial Institute. Mr. W. A. McKennon, our First Church (Shreveport) Superintendent, and the President of the Louisiana Sunday School Association, was the speaker at the morning service, taking as his theme, "The Church of To-morrow," and a more soul-stirring message from a layman we have rarely, if ever, heard. Brother McKennon's Presiding Elder, having read his manuscript, purposes to have him deliver his address throughout the Shreveport District generally. At the night service Judge R. B. Dawkins discussed "Why Some Boys Fail;" Mr. S. M. Collins spoke on "Why Some Men Fail as Religious Leaders;" Mr. McKennon gave a resume of the progress of the Sunday school work of the First Methodist Church of Shreveport, and Prof. B. F. Dudley, the Superintendent, outlined in brief his plans for the coming year.

The four nights preceding the Sunday Rally the Field Secretary had led in some Sunday School Institute programs, and also held services with the children for three afternoons. There were 475 at Sunday school Sunday morning and an estimated congregation of 700 at 11 a. m. The work in Ruston begins this new Sunday school year very auspiciously.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

All Graded Sunday schools should remember that the last Sunday in September is Promotion Day. This is also a good day to put in these lessons for the first time.

"Nothing has been done and nothing can be done" was the self-revealing sentence in a missionary report not long since received at missionary headquarters. Before we criticise it and read the man through it, let us remember that many, by word and act, have felt and said this very same thing about the Sunday-school conditions in their own locality.

A fine Elementary Division teacher who travels a great deal has done, and is doing, a beautiful service by telling stories to children on the train whose mothers are weary and have no definite idea of entertaining poor, tired little bodies suffering from weariness and beat and general discomfort. Such joy she has brougbt to the children, and what a vista she has often opened to a mother who possibly did not know just how to use this rarely fine gift of telling stories.

One far-seeing superintendent has had fine attendance every Sabbath during the heated time. His July program ran something like this: July 6, Patriotic Sunday; July 13, Beginners' and Cradle Roll Sunday; July 20, Song Sunday; July 27, Forget-me-not Sunday. His August days were just as interesting. They were as follows: Flower Sunday, Girls' Sunday, Boys' Suuday, Superintendent's Sunday, etc. This is a very fine plan, having the advantage of putting a large body of people to work at a definite task.

There is no finer way to bold Adult Classes of men and to help the Teen Age Boy Classes than to have a clean, well-directed place where games can be played during the winter months. Use volley-ball and in-door baseball and quoits, etc. These games can be transferred to the out-of-doors as soon as warmer days come. The value of the comradeship generated on the play ground is considerable in adult as well as in teen-age life. "Chesley's Social Activities" will assist materially in the play life of the class, and after all, the proper ideal of Sunday-school life will never he reached till the Sunday and week-day life are tied indissolubly together.

Three children in a certain Sunday school bave been noticed as being specially proficient and intelligent in regard to their lessons, and inquiry was made as to why this was so. It was easily found out that the secret lay in the fact tbat the text for the Sunday school lesson for the following Sunday was read every morning at family devotion and that all the comments were drawn from this special piece of Scripture. This six-day reading brought the desired result, which astonisbed and pleased the entire school. Family devotions seem to be going sadly out of fashion. but there is no finer aid to Sunday school work than a home fulfilling its divinely appointed place.

Mamma Says "Its Safe for Children"
CONTAINS NO OPIATES
FOLEY'S HONEY and TAR
For Coughs and Colds

—And They'll Even Make A Blind Man See—

Of course, I don't mean one blind from birth or disease—but near-blind and weak-eyed on account of old age.

Now it makes no difference if you're as near-blind and weak-eyed as the old gentleman shown in the above picture, I'm going to send you a handsome pair of 10-karat SOLID GOLD FILLED "Perfect Vision" spectacles without a cent of money, and if you like to go out hunting occasionally, you'll find that you can shoulder your gun and drop the smallest squirrel off the tallest tree top at the very first shot sure, with the help of these wonderful "Perfect Vision" spectacles of mine. And in the evening, when the shadows are gathering in the dusk, they'll easily enable you to distinguish a horse from a cow out in the pasture at the greatest distance and as far as your eye can reach.

Write me today for a pair of these wonderful "Perfect Vision" spectacles of mine, and as soon as you get them I want you to put them on your eyes, no matter how weak tbey may be; sit down in front of the open hearth one of these cold wintry nights, and you'll be agreeably surprised to discover that you can again read tbe very finest print in your bible with them on, even by the dim firelight; you'll find that you can again thread the smallest-eyed needle you can lay your hands on, and do the finest kind of embroidery and crocheting with them on, and do it all nigbt long if you like without any headaches or eye-pains and with as much ease and comfort as you ever did in your life.

Now Don't Take My Word For It

but send for a pair at once and try them out yourself for reading, sewing, hunting, driving, indoors, outdoors, anywhere and everywhere, anyway and everyway. Then after a thorough try-out, if you find that every word I have said about them is as honest and as true as gospel, and if they really have restored to you the absolute perfect eyesight of your early youth, you can keep the lenses forever without one cent of pay, and

Just Do Me A Good Turn

by showing them around to your friends and neighbors, and speak a good word for them whenever you have the chance. If you want to do me this favor just write your name, address and age on the below $3.50 certificate at once, and this will entitle you to a pair of my famous "Perfect Vision" lenses absolutely free of charge as an advertisement.

3.50 DR. HAUX SPECTACLE CO.—Room 75 ST. LOUIS, MO. 3.50

Please send me on 7-days' free trial a handsome pair of 10-karat SOLID GOLD FILLED spectacles, set complete with your famous "Perfect Vision" lenses, all ready for use, also a fine leatherette plush-lined German-silver-tipped gold-lettered pocketbook spectacle-case, and if I find that the 10-karat SOLID GOLD FILLED frame is really overlaid and stiffened with genuine 10-karat pure gold, and will positively stand the 10-karat solid gold acid test without the slightest discoloration (so that I will be proud to wear them in company and to church on Sundays) then and then only will I pay you your special reduced advertising price of $1.50, if in my opinion they are really worth $5, the price you have them stamped in the nosepiece, as shown in the above picture. If, however, I don't want to keep the spectacle-frames for any reason whatever, I am positively going to remove the lenses and put them into my own frames without paying you one single solitary cent for them, as you have agreed in the above announcement to accept this certificate in full and complete payment of a pair of your famous "Perfect Vision" lenses as an advertisement, and I am certainly going to make you stick to that contract.

MY AGE IS........................

NAME ....

POSTOFFICE ....

RURAL ROUTE AND BOX No............STATE........

3.50 3.50

IMPORTANT—Fill out this certificate right now and mail it to me at once without a cent of money.

STARKVILLE METHODISM AND ELSE.

Some weeks ago Rev. W. S. Harrison, of Starkville, Miss., had about ready for the press a volume on our "Articles of Religion." It may be in the hands of the publisher by this time. His reasons for writing this book, its purpose and scope, as expressed by himself are, in part, as follows: "All my ministerial life I have felt the want of some succinct but sufficiently full statement of our creed, which I could place in the hands of serious inquirers, with the statement that here are the doctrines which Methodists believe. * * * I have here tried to snpply just such a statement of doctrine."

He further says: "To complete the statement of our essential doctrines, I have added some other Articles, to-wit: The Inspiration of the Scriptures, the Spiritual State of infants; Regeneration, Witness of the Spirit, and the entire sufficiency of Christianity to meet all social problems, etc. These Articles, we believe, complete the circle of our essential beliefs."

Brother Harrison is an original thinker, a clear and concise writer, having the art of expressing much in few words. He is teacher of a large Adult Bible class, and his expositions of the weekly lessons are instructive, earnest and helpful. His book explaining our Articles of Faith more clearly and fully will doubtless be not only readable, bnt a valuable contribution to the religious literature of Methodism.

Rev. T. H. Lipscomb, our Methodist pastor at Starkville, is held in high esteem and affection by his people. He preaches to fine congregations, and is alert and active in his pastoral work, visiting the sick and shepherding his flock. He is in frequent demand by other and neighboring charges to assist in their protracted meetings.

Brother J. E. Thomas, our presiding elder, is in his fourth year as sub-Bishop of the Columbus District. From the beginning he has been a living force, working with unflagging efficiency and zeal in the cause of the Master, and for the upbuilding of our Redeemer's kingdom throughout his large field of labor. He will long be kindly remembered for his able ministry and faithful services within the bounds of the Columbus District.

The A. and M. College of Mississippi is located in close proximity to Starkville. It enrolled about 1200 students during the past session. President George R. Hightower, of this College, is a member of the Methodist Church, as were also several other members of the faculty during the late session. The Y. M. C. A. of the College has in prospect a handsome building to cost $60,000. Mr. Rockefeller, I am told, has promised $40,000 on condition that the Association and its friends will raise the $20,000 necessary to erect the desired building. A State-wide campaign, with some $10,000 assets on hand, should insure the early use of this proposed new and handsome Y. M. C. A. temple.

Rev. F. H. McGee, who is in charge of Longview Circuit, graduated at Millsaps College last June, serving his charge as best he could while finishing his literary studies at Millsaps. He is now among his people, working industriously for the upbuilding of our Lord's kingdom. With his wife and bright little girl, he occupies a parsonage in Starkville, which belongs to the Longview charge.

It has been the great privilege of this writer to preach occasionally during the present year—a score or more times it will have been, should I be able to fill my engagements for next Sunday. I have preached some even during "the heated term," and sometimes twice a day. I find it to be a helpful tonic to body, mind and soul.

Some of the ablest gospel ministers of North Mississippi serve charges within the bounds of the Columbus District, and besides these, we have in our District a number of young men of present usefulness and future promise. The Starkville Methodist Church, within less than two years, by death has lost four of its leading members. Sister Robert Bridges, a devout Christian, after long and wasting sickness, last year passed to her heavenly home. In January of the present year, Sister Amos Ward, after protracted and painful bodily suffering, entered into rest. In the earlier part of the year Brother Nathan Puller died suddenly. He was an estimable citizen, a merchant, and a steward of the Church. Brother D. A. Saunders, a leading citizen, and a trustee of the Methodist Church, died in the early summer. "Precions in the sight of the Lord is the death of his saints." "God buries his workmen but carries on his work."

Brother T. H. Lipscomb's people have, with good spirit, taken hold of a new parsonage enterprise; and a handsome pastor's home on a desirable lot near the church is a promise of the near future. T. C. WIER.

Starkville, Sept. 4, 1913.

DON'T BURN YOUR COTTON.

What would you think of a man who would deliberately burn eight hundred and thirty-three pounds of good cotton? He would be destroying about one hundred dollars of good money. No sane man wonld waste his wealth in snch a manner, and yet we all waste a hundred dollars or more each year in thoughtless and careless bnying. When we pay more for an article than is necessary we are wasting just that much money and are burning our good cotton.

If your home is in need of a good piano or self-player piano you can save upwards of eight hnndred and thirty-three pounds of cotton by uniting with ninety-nine other carefnl and thonghtful buyers in the New Orleans Christian Advocate Piano Club. Write for your copy of the Club catalogue, which explains the great saving in price, the convenient plan of payment and the protection against every canse for dissatisfaction. Address the Manager, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

BAYOU PIERRE CHARGE (MISS. CONF.)

The Bayon Pierre charge is composed of five churches, and is situated in the western part of Copiah Connty. This is my first year on the charge, and I can say that a more delightful work I have never served. We have a great many people who love God and are loyal to the Church. That they all love their preacher is evidenced by the fact that they hold up his hands in his work, and support him without a murmur. In addition to the salary, which is well up for a country charge, they have given us many good things. The ladies at Pleasant Ridge Church, early in the year, worked up and executed a severe "pounding" for the preacher's family, and only a short time ago the ladies and young folks, at Center Point did the same thing. Both were good, substantial "poundings," and were greatly appreciated.... We have held six meetings on the work, one of which was held at a schoolhouse appointment. They were all good, with considerable interest on the part of saints and sinners. We hope that much good will result. As helpers we had Revs. J. H. Foreman, L. L. Roberts, and our presiding elder, Robert Selby, all good and true men, who need no recommendation from me because their lives and labors are well known. We received 24 members into the Church and baptized 3 infants. We hope to make a good showing on the "collections" at Conference. Blessings on the Advocate!—J. H. Grice.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells yon how he was cured after years of search for relief. Hundreds have tested it with success.

HE CARRIED AN UMBRELLA.

A dear old lady who was very "sot" in her prejudices was asked just why she didn't like a certain man. She had no particular reason that she could think of at the instant, but she had been so emphatic in her expression of dislike that she knew she would have to find some excuse—at once. Just at that moment she happened to glance out of the window and saw him passing by. He carried a neatly rolled umbrella though it hardly threatened rain.

Quick as a flash she answered her questioner. "He carries an umbrella whether it's raining or not—he is a 'softie.'"

"But," said her friend, also looking out of the window, "here comes your son William, and he is carrying an umbrella."

This did not stump the old lady. "But that's another matter—I don't like him anyhow—and besides, it all depends on who carries the umbrella," she replied triumphantly.

That is the position some people have taken regarding that wholesome and refreshing beverage Coca-Cola. They have said a good many unkind things abont it and in each instance have had it proved to them that their tales were not true.

Finally they seized upon the fact that Coca-Cola gets much of its refreshing deliciousness from the small bit of caffeine that it contans. They looked upon that as a splendid argument against it. Then, like the old lady who was reminded of her son William, they were reminded that it is the caffeine in their favorite beverages, tea and coffee, (even more than in Coca-Cola) that gives them their refreshing and sustaining qualities.

But does that stop their criticism of Coca-Cola for containing caffeine? No—their answer is similar to the old lady's—they say "But that's another matter"—what they mean is "Being prejudiced against Coca-Cola and liking tea or coffee, it all depends on what carries the caffeine."

We think the joke is on them—for caffeine is caffeine, and if it is not harmful in one it can't be harmful in another. We all know that it is not harmful in tea or coffee—that it is really helpful in whatever it is—this is bound to include Coca-cola.

Of course, the truth is, that having started an attack on false premises and having had what they thought were good reasons for criticism proved to be no reasons at all, they are grasping at an excuse which does not exist, to explain a prejudice. So you see, after all, it all depends on who carries the umbrella to people who are determined to be unfair. Let us be fair. (Adv.)

Clergymen and Intelligent Christian Gentlemen to Represent the Bible Institute Colportage Association.

Generous arrangements will be made with a few qualified representatives to serve The Bible Institute Colportage Association of Chicago (D. L. Moody, founder). Full instructions make the work plain and easy and many are earning excellent remuneration. We want energetic men and women in every community. Others are doing well and you may participate in the prosperity yourself. Write for particulars to The Bible Institute Colportage Association, 835 North La Salle Street, Chicago, Ill.

AGAINST RUSSELLISM.

(Resolution adopted by the third quarterly conference of the Washington Street, M. E. Church, South, of Vicksburg, Miss.)

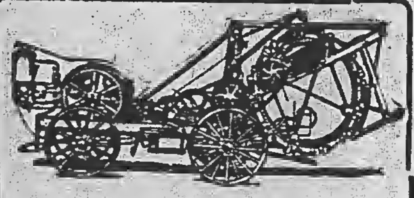
Whereas, what is known as Russellism—the doctrines promulgated by pastor Russell of New York—aims at the very foundation of one of the fundamental teachings of the Bible, namely, that there is no future punishment of the wicked, and we believe this false teaching encourages the wicked in their wickedness, and strikes a blow at the very foundation of a strong personal character, at the home life of our country, and at the civilization of our nation; therefore be it

Resolved, That we therefore urge all Christian people of the States of Mississippi, Tennessee, and Arkansas to refrain from attending the Tri-State Fair, to be held in Memphis, Tenn., during the coming fall, if the Management of that Institution allows pastor Russell to occupy a place on the plaform and gives pnblicity and prominence to his false and pernicious doctrines.

Signed: H. F. Risher, Secretary.

SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments for nearly two years before I tried Cardui. I have been so relieved since taking it I cannot say enough in praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater to-day than ever. Cardui is the standard, tonic medicine for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin to-day. Why wait?



WHAT WILL THE HARVEST BE?

That depends largely upon the condition of the land. The farmers who get the big, profitable crop productions year after year are the men who cultivate the soil, drain the low spots and dig their drainage ditches with the

BUCKEYE TRACTION DITCHER

They not only dig their own ditches but clear from $15 to $18 a day digging the ditches for their neighboring farmers. The ditches are dug a great deal better than by hand labor and in less than half the time.

The Buckeye Traction Ditcher can be had with steam or gasoline power. Either machine will easily average 100 to 150 rods a day. And hundreds of owners have found that the gasoline machine will burn kerosene just as effectively as gasoline and at half the cost.

Get a FREE demonstration of the Buckeye at the State fairs of Sedalia, Missouri or Springfield, Illinois. Visit our exhibit—it will pay to get acquainted with this strong, sturdy, money-making machine.

WRITE FOR CATALOG 33 RIGHT NOW

The Buckeye Traction Ditcher Co., Findlay, Ohio.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 60.—No. 40. "Prove All Things: Hold Fast That which Is Good." Whole No. 3006.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 2, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

OUR BISHOPS AND THEIR CRITICS.

As we predicted some weeks ago would be the case, the voice of the Church is beginning to be heard through the Annual Conferences and other bodies, and everywhere that action has been taken the course of the College of Bishops in vetoing the Kirkland-Carnegie transaction has been overwhelmingly endorsed and that of the majority of the Trustees emphatically condemned. Even in Nashville, under the very shadow of Vanderbilt University, the Methodist pastors of the city in one of their weekly meetings, with but two dissenting votes, spoke bravely out in support of the position of our Chief Pastors. If any official body of Methodists of any kind whatsoever in all our wide Connection, extending from the Potomac to the Rio Grande, and from the Atlantic to the Pacific Ocean, has yet gone to record as standing with Chancellor Kirkland and his partisans in this matter, we have not heard of it. Not a single Southern Methodist paper has lined up with them; nor, for that matter, so far as our observation has extended, have they received the approbation of any religious journal of any denomination.

A Little Band of Noisy Critics.

But while all this is true, there are scattered here and there through the Church a few men who for weeks and months have been sneering at our Bishops and seeking to discredit them with the public in a manner which has had no parallel in the history of Methodism. Some of these disparaging articles have found their way into the Church press, but most of them have appeared in the secular dailies. Has this outburst been a voluntary expression of individual sentiment, or has it been merely part of an organized propaganda? As to this, we cannot say; but we have heard it suggested that being aware that no great administrative work, such as devolves upon our Bishops annually, can be performed without creating some antagonisms, some cunning counselor in the ranks of the Philistines suggested that a vigorous attack upon the episcopacy would tend to rally to the support of the Vanderbilt Trustees all the disaffected elements of the Church, and thus give them a strength not otherwise obtainable; and that out of some such design as this was born this persistent tirade against the Chief Pastors of Southern Methodism. This suggestion may be wholly imaginary, but certain it is that our Bishops have been arraigned for things that have no more connection with the Vanderbilt controversy than has the Cumberland River with the Hanging Gardens of Babylon.

Action of The College of Bishops.

What, pray, have our Bishops done that they should be thus assaulted and held up to public ridicule? Let us dispassionately look into this matter and see. The original charter of the University expressly gives them right to supervise and pass upon the affairs of the institution. The Vanderbilt Commission, an impartial tribunal composed of five of the ablest lawyers in the South, and before which Dr. Kirkland and some of the Trustees appeared with distinguished counsel, confirmed the view that they are vested with such a power, and so did the Chancery Court of Davidson County, Tenn., the only court of law that has yet interpreted the charter. Believing that the Bishops are vested with this right of visitation or supervision, the last General Conference, in addition to their usual duty of oversight, specifically charged them with the task of looking after the interests of the Church in the University in the present contest, using in so doing the following language: "The Bishops of the Church are hereby instructed to take whatever steps they may deem necessary to maintain the rights and claims of the Church."

Now, when the Kirkland-Carnegie transaction came to light and the College of Bishops looked it over, it appeared to them to be a movement to alienate one department of the University from the Church, a transaction which they considered violative of the charter of the institution. They conferred with their counsel, who confirmed them in this conviction. Leaving out of consideration all other aspects of the affair, what were the Bishops to do under these circumstances? There was but one thing for them to do, and that was to exercise their veto power. This they did in a frank, straightforward, and courteous manner, after which they issued a dignified and thoroughly decorous address to the Church, setting forth the grounds of their action. We challenge any man to find either in that address or in the veto message of the College of Bishops a single sentence that is not worthy of any body of Christian gentlemen on earth. And this is all that the Episcopal College, as an official body, has had to say on this subject.

Utterances of Bishops Hoss and Candler.

But says some one, I thought that the College of Bishops charged the majority of the Trustees with trying to bribe the Supreme Court of Tennessee. They did nothing of the kind. It is true that in speaking wholly for himself, in a public statement issued, Bishop Hoss used the following sentence: "Now comes Mr. Carnegie, however, and throws a million dollars into the State against the Church;" and that Bishop Candler in a like statement employed the following language: "It is tantamount to dangling money before THE PUBLIC for the purpose of influencing the case." These were **individual** utterances, which no one had a right to attribute to the College of Bishops as a whole. But this has been done by writers who, in referring to these expressions, either lacked the fairness to state the facts correctly, or the courage to call Bishop Hoss or Bishop Candler specifically by name. Perhaps they thought that they had better "hesitate with violence" before venturing to do such a thing.

But let it not be thought that in pointing out these distinctions we mean to intimate that Bishop Hoss or Bishop Candler has said anything that we consider possibly improper. On the contrary, we fully approve of their utterances. Concerning them we wish to make the following affirmations:

1. Neither of them said that Mr. Carnegie's offer was an effort to bribe the Supreme Court. There was not the faintest suggestion that an attempt was being made to purchase the members of that tribunal by paying them money. What was clearly implied in both expressions was that Mr. Carnegie's proposed gift looked as if it were so conditioned as to exert an influence against the Church by arraying public sentiment against her, and by this indirect method affecting the decision in the case.

2. What Bishops Hoss and Candler said was fully warranted by the circumstances and conditions of the Kirkland-Carnegie deal. Look the transaction carefully over and see if this is not true. The lawsuit for the control of the University was in the hands of the Supreme Court, the lower Court having already passed upon it. The institution is situated in Nashville where the Supreme Judges spend much of their time. Naturally they feel a very great interest in everything pertaining to the prosperity and development of the Capital of their State, and would ordinarily be more or less influenced by the local atmosphere. So with the final adjudication of the case only a few months off, the Executive Committee of the Board of Trust of the University got into touch with Mr. Carnegie and influenced him to offer a donation of $1,000,000 to its Medical Department, with $800,000 conditioned on a verdict against the Church in the pending litigation. Nor is this all. The great steel magnate went further and delivered an opinion on the subject of the unwisdom of letting the Church control the University. This might mean not only the loss of $800,000 to the school and to Nashville, in that event, but also the loss of Mr. Carnegie's favor and of vast sums in reservation in the years to come. If all this was not meant to influence public sentiment and the pending legal decision, why was this transaction staged at this particular time?

Dull indeed must be the moral perception that could not see the impropriety of a gift tendered in this crucial hour upon such terms. Who can believe that the leading members of the majority of the Board of Trust did not know how Mr. Carnegie's offer would be regarded and what the effect would be upon the Nashville public? It is true that some of the Trustees have tried to justify the bringing forward of this deal at this time by saying that the needs of the Medical Department were so urgent that it would have been ruinous to wait longer; but unfortunately for such a contention it is not borne out by the Bulletin issued by the Carnegie Foundation for the Advancement of Teaching. The report on this Department contained in that document places it at the head of all the medical schools in Tennessee, and perhaps gives it as good a grade as any in the Middle South except Tulane and the University of Texas. And it is worth noticing that this review recommends the abolishment of the contract or leasing system of operating this department which Chancellor Kirkland has pronounced analogous to the proposed new arrangement with the Carnegie Governing Board. Nor is one word said therein about the blight or hindrance of Church ownership and control. This leads us to wonder if it was not a Nashville incubator that hatched that idea in the Laird of Skibo's brain. In view of all the foregoing, we respectfully submit that Bishops Hoss and Candler had ample justification for venturing to suggest that Mr. Carnegie's gift, conditioned as it was, wore the aspect of an attempt to influence improperly the Vanderbilt litigation.

3. In view of the significance and probable effect of this transaction, it was needful that Bishops Hoss and Candler should speak plainly. The interests of the Church imperatively demanded this. The situation required that the Methodists of the South should be made to realize fully the seeming purpose of this latest maneuver, that they might take the proper steps to counteract its influence. And the right men spoke at the right time. Bishop Hoss, being a resident of Nashville and having formerly been connected with the University as a professor, by virtue of his intimate knowledge of its history and affairs, has been the Church's leader in this great battle. But for him there is scarcely a doubt that the Church would ere this have been completely eliminated from the government of the institution, without her knowing what was going on until it was too late to assert her rights. We owe Bishop Hoss for his brave and determined fight, made at the cost of much sacrifice and suffering, a debt of gratitude that we can never repay. And Bishop Candler, too, has been on the firing line. He is one the Committee of three to whom the Bishops have committed the active management of the Church's side of this lawsuit. And, furthermore, of our Chief Pastors who have been loyal to the Church throughout this contest, he stands in point of seniority next to Bishop Wilson, who is advanced in years and whose strength is far spent. So there were abundant reasons why in so grave a crisis he should have uncouched his shining lance and have stepped abreast of Bishop Hoss to strike a blow for the Church which has so long loved and honored him, and which looks so largely to him for leadership.

4. The remarks of these two Bishops were not in criticism of private individuals, but of the public record of an official body charged with the administration of a public trust. Such a record is always legitimately a proper subject for public discussion, even though the comment be unfavorable. It is one thing to criticize the enactments of a legislature or municipal council, and quite another to criticize the private doings of their members, calling them by name. In the latter case any strictures that may be indulged in are of a personal character, but not so the former. Bishop Candler has made only one utterance bearing upon the Carnegie offer, and what he said was wholly impersonal. Nor has Bishop Hoss dealt with individuals except as they have made war upon him and forced him to do so. So much for the utterances of these two great sons of Wesley. They have not said or done a single thing that was not worthy of them and the great Church which they represent. They have performed their duty most admirably, measuring up to the requirements of the hour—nothing more, nor less.

Some Other Points.

But it has been urged that the Bishops ought not to criticise men who for years have been serving wisely and well their local churches and who hitherto have borne a good reputation. The Bishops have done nothing of the kind, so far as these men **personally** are concerned. They have only, when an exigency required it, criticised the official enactments of the Vanderbilt Board of Trust. But even if it were otherwise, this plea would be entitled to but little weight. No former service can exempt a man from responsibility for his present conduct. No prior good character can protect a person from blame when he has committed a censurable act. All through this regrettable controversy there has been a persistent effort to shelter an ugly and indefensible record by claiming a creditable past for the men who have made it. But such a defense cannot avail. Scarcely a day passes that some man, whose life up to that time had been regarded as spotless, does not under the stress of some great temptation wreck his character and career. Nobody's **opinion** of what an individual has been or is, is worth anything when the glaring light of stubborn facts shows him to be something else. No amount of good done at some other time and place can purchase a license to do wrong now without being held accountable for the consequences.

But is not this the twentieth century, and have we not, in this glorious day of liberty, the right to say what we please about Bishops? Where either in the Book of Discipline or in the Bible is a Methodist given authority to do any such thing? The General Rules of our Church forbid us "to speak evil of magistrates and ministers." Never until our dying day shall we forget the splendid eloquence with which we have heard the princely Charles B. Galloway commend the wisdom and wholesomeness of this injunction. And in perfect accord with this regulation in the Discipline are the memorable words of St. Paul: "And we beseech you, brethren, to know them that labor among you, and over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." Have the higher critics expunged from the Sacred Canon this and the many similar passages contained therein, and are we no longer under any obligations to regard them? For our part, we are old-fashioned enough in our Methodism to hope that the day will never come when our Chief Pastors will not be treated with the utmost consideration, courtesy, and respect. Shall we elect men to this high office and place upon them responsibilities weighty enough to crush an angel's heart, and instead of standing by them and sustaining them and praying for them, pelt them with the stones of a merciless criticism? Shall we let the foolish ambition to be accounted an independent and free-lance sort of a character lead us into doing anything so unkind and unchristian as that? God forbid it!

Not the worst thing they have done.

But why should the majority of the Vanderbilt Trustees get in such high dudgeon because it has been suggested that the object of the Carnegie-Kirkland deal was, through an appeal to public sentiment, to influence the pending litigation for the control of the University? Have they not done numerous other things as bad or worse than this? Is this any worse than it was for the Trustees to recognize for years the charter rights of the Bishops, and then come into Court and affirm that they have never had any such rights? Is it any worse than it was for them to declare, by formal action, that they 'recognized and rejoiced in the ownership of the Church,' and later to vote down a resolution in a manner to affirm that the Church does not own the University and that the Board does not hold it in trust for the Church—a position which they also took in their Bill in Court when they denied the representative character of the incorporators of the institution, and in other ways? Is it any worse than was their quiet movement to obtain a new charter with the name of the Church utterly eliminated? Is it any worse than was the action of about half the Board at Asheville, nearly four years ago, in having their distinguished President to state to the General Conference that the 'Board had accepted the findings of the Vanderbilt Commission and intended in good faith to be bound by them, taking care only to keep within the limits of the laws of Tennessee;" when they knew that under their interpretation of the Tennessee laws, they could not accept a single finding of the Commission of any consequence—this statement being made, too, at a time when it was calculated to mislead the General Conference and the Church? A couple of years ago Dr. James A. Anderson, then Editor of the Western Methodist, who is known to be very close to some of the dominating members of the Vanderbilt Board of Trust, stated in his paper that both the Trustees and Bishops had taken positions in the Bills which they had filed in Court in which they did not believe, with a view to gaining some legal advantage. This deliverance at once brought from Bishop Hoss a ringing protest in which he declared that the Bishops had made no statement in their Bill to which they did not stand ready to swear; but the majority of the Trustees have not been heard from on this subject up to this good hour. Is the Kirkland-Carnegie deal and what has been suggested concerning it any worse than that? No, no; when these gentlemen remain comparatively complacent concerning these other things, and then get so wrought up because they have staged an ugly looking performance that has been characterized as a maneuver to sway public sentiment and the decision of the Court, they are merely "straining out a gnat and swallowing a camel."

Concerning Amiable Fault-finders.

Are we talking too plainly? Is Mr. Straddler ready to begin to pass around quietly inveighing against "such criminations and recriminations?" About the most contemptible character in the late Civil War was the fellow who managed to keep from enlisting and who never fired a gun, but who found fault with all the generals and with the manner in which every battle was conducted. It was men of his type who were responsible for the death of Albert Sydney Johnston at Shiloh, and for the displacement of Joseph E. Johnston and the horrible butchery of the Army of Tennessee under Hood. We have had some of these carping, fence-riding critics in the Church ever since this great battle has been going on. Nothing quite suits them. They are glad that Judge Allison decided in favor of the Church, but in making his decision he ought not to have delivered a stump speech. They are with the Bishops, but it is very much to be deplored that they have said anything to hurt anybody's feelings. And so on. In reality these men are with Dr. Kirkland, but they know that an overwhelming majority of our people are with the Bishops and they lack the courage to stand up for their convictions. Let no one be misled by the fault-finding of these straddlers. If Bishop Hoss, Bishop Candler, Dr. Du Bose, and some of the rest of us had been made of the metal of these men, the University would have been clean gone and there would have been no chance to save it. This has been a real fight—not a sham battle. It has cost some of us work and worry, and sacrifice, and heart-suffering, and the loss of friends to conserve what we believe to be the sacred rights and interests of the Church; and while we have been struggling to this end these amiable critics have not struck a single blow. What we have done, **we have had to do in spite of them.**

Spiteful Nagging at Bishop Candler.

But in the course of this entire controversy there has been nothing more unjustifiable and discreditable than the unkind thrusts that have been made at Bishop Candler relative to matters which have not the remotest connection with the University. The Coca-Cola insinuations are so puerile and silly that we shall not pause to notice them. That any Methodist should have stooped to make such a fling is most humiliating, and demonstrates anew the enormous capacity of unsanctified human nature to do that which is little and mean. Nor need much time be wasted in defending Bishop Candler's views concerning Mr. Rockefeller's donation of $1,000,000 to fight the hook worm in the South. If the whole of his utterance on that subject were always given, instead of a detached and revised quotation, what he said might well be let stand for itself. The insinuation that he was vulgar is utterly unwarranted. A man of cleaner speech than Warren Candler cannot be found. The unfailing spring of his remarkable wit ever sends forth a crystalline stream—never is it tinged with the faintest trace of smut.

Bishop Candler's position is that the South should have some self-respect; that she is no longer poor, and that she is able to provide whatever may be necessary to conserve the health and physical well-being of her citizens, without bending the suppliant knee and stretching out itching palms toward Northern millionaires who have made their money by questionable methods. Such has been the reputation of the Standard Oil Company in the United States that any connection whatever with it has been sufficient to wreck the career of any public man, no matter how brilliant his talents. Long and shining is the list of those who have thus fallen. Why should the people of the South, who have long been distinguished for their adherence to lofty ideals, submit to being patronized as if they were an object of charity by the king of this corrupt corporation, which has debauched more legislatures than any other evil agency that ever operated upon American soil, and thus aid in increasing its power for harm by helping to clothe it with a semblance of respectability? What has become of the spirit that animated Robert E. Lee when he refused to lend his name to a large insurance concern for the then almost unheard-of salary of $50,000 per annum? Has it disappeared from among the sons and daughters of Dixie and left us a race of beggars and mammon worshipers?

To palliate for their wrong-doing by giving money for benevolent purposes has long been a favorite custom of evil institutions. The Louisiana lottery did this, and the liquor dealers are ever prating of their generosity and what they are doing for the maintenance of our public schools. We would not think of letting corporations or rich men place any branch of our Government, State or national, under obligations to them; we will not even let the railroads give a poor legislator a free pass. Why then should we be willing to let them subsidize or take over our colleges and universities which mold the sentiments of our youth, and which through them will largely shape the public policies of the future? What sort of political economy and sociology will the institutions that are under obligations to these rich monopolists teach in the coming years? Will they take the money of Mr. Carnegie and Mr. Rockefeller and yet condemn the methods by which it was made, showing how they failed to reward labor with a just share of its earnings? This is a question before which we may well pause and think. The notion is already widespread in the land that our Churches are largely dominated and controlled by the rich, and this has caused them to lose to a regrettable extent their grip upon the toiling and struggling masses. And we may be sure that chasing about after millionaires, and fawning on them to secure their money, will not help this deplorable situation.

But whether one agrees with Bishop Candler or not, he is entitled to his opinion. There is nothing dishonorable in it—nothing to justify the sneers and ridicule that have been heaped upon him. This gifted and unselfish minister is literally wearing himself out for the Church and the cause of God. Every part of the Connection has been strengthened and blessed by his self-sacrificing labors. He has largely made our Cuban Methodism. And so forgetful has he been of his own interests in toiling for others, that he does not to-day own free of debt the home that shelters his family. Great in head, he is yet greater in heart. **And he has been the patient and forbearing man** throughout all this strife and controversy. If we mistake not, his recent utterance was the first that he has made since this fight began. And when shown the ugly, stinging personal things that have been said about him, he has invariably refused to take public notice of them. Of one who has been particularly spiteful toward him, he said: "I have loved him too long to give him up easily; I shall hope against hope that he yet may see the error of his way and retrace his steps." Such has been the kindliness and gentleness of this man who is to-day the mightiest master of ridicule and sarcasm in the South, if not in the nation. Had he been animated by a different spirit and turned upon his detractors, we should doubtless have largely had a repetition of what happened in the case of Lord Byron and the Scotch Reviewers, so graphically described by Shelley in his imperishable Adonais:

"How they fled,
When, like Apollo, from his golden bow,
The Pythan of the age one arrow sped
And smiled!—The spoilers tempt no second blow;
They fawn on the proud feet that spurn them
lying low."

OUR FRENCH POPULATION AND MISSIONS.

The Lafayette District embraces in its territory fourteen parishes and part of a fifteenth. It has 22 pastoral charges, three of these being the French Mission proper. These fourteen parishes and the portion of a fifteenth have a population of approximately 310,000.

The minutes of the Louisiana Conference of 1912 report a membership from this territory of 4558. Allowing for some changes made and additions since that report, let us say that we now have 5000. All other Protestants may reach another 5000. This would give us a Protestant membership of 10,000, which probably means that we have about 30,000 adherents to the Protestant faith. This leaves 280,000. From this number subtract 10,000 more for Jews and all others not Roman Catholic, and you still have a Roman Catholic population of 270,000. The majority of this Roman Catholic population are native-born French, descendants of the early settlers of this country.

We have only three men laboring in the French Mission proper for the enlightenment and conversion of this great number of Roman Catholics. Is it right for the Methodist and other Protestant Churches to carry on missionary operations amongst these Roman Catholics of Louisiana? If it is not right we ought to quit. If it is right—and I am sure it is—then we ought to do more. We should at once see that our present force, the men we now have in the French Mission field, have a more liberal support. I do not pretend to say that we will at once make any great inroads into, or win many converts from the well organized Roman Catholic churches in the towns, but there are vast numbers in the country places who are Roman Catholic in name only. These are waiting for and are ready to receive and accept the gospel as preached by us.

Give us the money, the Lord's money—it rightfully belongs to him—and let us man these places, not with novices, not as an experiment, but with trained and experienced men, and we will accomplish much in the way of converting numbers of these neglected ones to the Protestant faith and unto God.

There is within the bounds of the Houma Mission a local preacher of marked ability and fitness for the work. He is a native-born Frenchman, and is ready to devote his entire time to the work if he can be supported. We have been praying the Lord to give us just such men as this. Were we ready for the answer to that prayer? Are we now ready to help this man go?

Give us one hundred cents on the dollar on our Conference Missionary assessment and we can send him. **We cannot afford to do less, and we ought to do more.**

J. IVEY HOFFPAUIR.
Indian Bayou, La., Sept. 20, 1913.

FLESHLY LUSTS.

By Rev. James Cannon, D. D.

I had not been at a fashionable hotel for some time, and when the dancing began I watched the movements for awhile. It was shamefully and shamelessly suggestive in the infamous two-step dances known as the "tango," "turkey trot," etc. All round dancing is a temptation to the flesh, for it brings the bodies of men and women in unusual relations to each other. There may be some persons who can engage in it without any known excitation of the sexual appetites, but there is no question but that it is responsible for the downfall of many souls. Thousands who never yield to the temptation in a physical way, are condemned by the Master's utterance, "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." The imagination runs riot and pictures scenes of indulgence which the individual fears for various reasons to put into physical actuality. But the infamous two-step dances of the past few years exhibit publicly the filthy thoughts and imaginings of the heart. They are, indeed, manifestations of "the earthly, the sensual, the devilish" in human nature. The movements of the body are so suggestive as to be an insult to the woman were she not herself engaged in responsive movements. It really bewilders an onlooker of normal mind that persons can engage publicly in such suggestive actions and expect to retain the respect of decent society, to say nothing of their own self-respect. Certainly, if men and women assumed such attitudes in private, with no music, and were snapped by kodaks, and the pictures were exhibited to a jury in a suit for divorce, there would be no doubt of a verdict. And yet our social life is in such a condition that men and women can do these indecent things and walk off the ball-room floor and speak to other men and women as though they had done nothing shocking and degrading.

And society swallows the insult in silence, and in so doing pronounces its own condemnation. "Society" is rotten to the core. The question is, how long will the Church of God allow persons who engage in such conduct publicly, who flaunt their indecencies in the faces of all beholders, also to call themselves publicly members of the Church and to partake of the body and blood of Christ in remembrance of Him who sets as the standard for His Church, "Blessed are the pure in heart for they shall see God."—Baltimore and Richmond Christian Advocate.

HOME MISSION WEEK.

To the Pastors of the Mississippi Conference.

Dear Brethren: In view of the good results which followed the observance of Home Mission Week last year throughout the United States, it was decided at the annual meeting of the Home Mission Council and the Council of Women for Home Missions, held in January, to request the Churches of America to join in a similar observance this year, November 16-23 being designated as Home Mission Week. Inasmuch as this date conflicts with the sessions of a number of our Annual Conferences, it was agreed by the Council that our Church should set its own time for said observance. Accordingly, our Board of Missions, at its annual meeting in May, appointed October 19-26 as Home Mission Week.

Instead of a general survey of the problems of the home field, the theme to be considered this year is "New Americans for New America," it being deemed highly important to give greater attention than ever before to the obligations, missionary and otherwise, involved in the presence among us of vast numbers of foreigners of various nationalities, who are coming to our shores at the rate of a million a year, and who, if neglected by the Church and left unevangelized, will inevitably drag American society down to lower levels and endanger the perpetuity of our republican institutions. The subject is well worthy of careful and prayerful consideration.

To the oppressed peoples of Europe America is still the land of freedom and opportunity, and hence hundreds of thousands of immigrants pour in upon us every year in the hope of bettering their condition. Statistics show that most of these foreigners come to stay. It is a significant fact that fully sixty-eight per cent of the immigrants who now come to America are from Southern Europe, their ideals and customs differing in large measure from those of the Teutonic peoples who formerly furnished the majority of our immigrants. The United States Government has recently established immigrant stations at Charleston, Savannah, Pensacola, Mobile, New Orleans, and Galveston, shiploads of foreigners being landed at these Southern ports every month, most of them being destined to find homes in the sunny South. The immigrant inspector of Galveston tells us that in a few years 150,000 to 200,000 immigrants will be pouring in through that port every year. Upon the completion of the Panama Canal, immigration to our Southern ports is sure to increase enormously. It is a startling fact that there are already in Texas fully three-quarters of a million people who speak a foreign language.

It is hoped and expected by our General Secretaries that every pastor in Southern Methodism will co-operate in the observance of Home Mission Week. Let us, one and all, as pastors of the Mississippi Conference make careful preparation for its observance, and unite in making it an occasion of great interest and profit.

Says Dr. John M. Moore, Secretary of our Home Department, in the Missionary Voice for September: "The plan suggested embraces sermons on October 19 and 26 on the immigrant. It is hoped that all Thanksgiving sermons may treat American ideals and the relation of the immigrant peoples to them. On prayer meeting evening it is hoped to have the men of a church discuss the relation of the local church to the new Americans in the community. For the women a parlor meeting is suggested or an afternoon tea, with an address on 'Near Neighbors from Far Lands.' The Epworth League should discuss on October 19 and 26, 'New Americans and a New America.' The Sunday schools should have stories of immigrants told at the opening and closing exercises on these two Sundays."

I take the liberty of suggesting that either the first or the second Sunday of Home Mission Week would be a very appropriate time for the taking of an offering for Home and Conference Missions, where the assessment has not already been raised in full. Yours fraternally,

M. M. BLACK,
Conference Missionary Sec'y.
Laurel, Miss.

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Church News

The semi-annual meeting of the Bishops of the M. E. Church, South, will be held in St. John's Church in St. Louis on October 30.

* * *

Dr. G. Campbell Morgan and Gipsy Smith are to make a tour, embracing fifteen cities of the United States chiefly in the West, next winter, beginning in January.

* * *

The St. Louis Annual Conference, in session at Jackson, Mo., last week endorsed the position of the Bishops and minority of the Trustees concerning the Carnegie offer.

* * *

The tenth anniversary of Bishop T. D. Bratton's incumbency as the official head of the Mississippi Diocese of the Protestant Episcopal Church was celebrated in Jackson last Monday.

* * *

At the recent Zionist Congress in Vienna, one of the subjects discussed was the establishment of a Jewish University in Jerusalem. It is estimated that the equipment of such an institution will cost $500,000, one-fourth of which has already been subscribed.

* * *

Trinity College, at Durham, N. C., is reported to have opened with the largest enrollment in its history. Though under the blight of Church control, Trinity is marching forward with a steady step. An Employment Bureau has been organized at this institution to help needy students secure work to aid in defraying their expenses.

* * *

The injunction of a minority of the Trustees of the Randolph-Macon Woman's College, which sought to prevent the Virginia and Baltimore Annual Conferences from having any voice in the selection of the members of the Board of Trust, was recently dissolved by the Court. This is another great victory for the Church.

* * *

The Baptists of Texas have lately closed an educational campaign which resulted in raising $400,000 for Baylor University. The Methodists of that commonwealth have recently raised $500,000 for the Southern Methodist University, at Dallas, $65,000 for Stamford College, and are now after $100,000 for the Polytechnic College of Fort Worth.

* * *

According to The Independent, the Roman Catholic Church in the United States gave last year for foreign missions $365,000, a gain of $100,000 over the amount contributed in 1911. This is said to be larger than the amount contributed by the Catholics of any other country except France, where the contributions totaled $620,000. These amounts look small compared with what is raised for foreign missions by the Protestant Churches.

* * *

The East Columbia Conference by a vote of 21 to 3 ratified the proposition to change the name of the Church to that of the "Methodist Episcopal Church in America." It did not stop with that action, however, but went further and asked the General Conference to substitute for the new name proposed that of "The Methodist Church.' This is getting things considerably muddled, since the last designation would also have to be passed upon by all the Annual Conferences.

The production of gold in the United States has been steadily growing for a number of years: in 1890 it was $118,848,000; in 1900, $254,576,000; in 1912, $465,000,000. Mr. Bryan and other politicians who advocated the free and unlimited coinage of silver in the nineties, contend that this larger output of the yellow metal is what has brought prosperity to the country under the gold standard. The believers in a single monetary standard do not, however, by any means concede this to be true; they still insist that the theories of the bimetallists were erroneous and mischievous.

NEWS NOTES AND PERSONALS.

We are happy to state that Mrs. Bessie W. Lipscomb, who some time since underwent a serious operation at Natchez, Miss., has sufficiently recovered to return to headquarters and resume her labors as the Home Base Secretary of our Woman's Missionary work. Her address is 810 Broadway, Nashville, Tenn.

Rev. C. M. Chapman, of Port Gibson Female College, says: "We have the best school that we have ever had—not in numbers, but in quality and efficiency. Our Sunday school and prayer services are up to a high standard, and the religious life of the student body is most admirable." We are pleased to have this optimistic note concerning the work at this historic and worthy institution.

After worshiping in their present modest frame structure for twenty-seven years the Methodists of Carollton, this city, have decided to erect a new church to cost between $30,000 and $35,000. The plans for the new building have already been adopted and work upon it is expected to begin at an early date. The new edifice will be constructed of pressed brick, trimmed with stone, and is Italian-Romanesque in design, cruciform in shape, and surmounted by a dome. Its seating capacity will be between 300 and 400.

Dr. J. W. Moore, who for the past two years has been pastor of the First Methodist Church of New Orleans, has been transferred to the Baltimore Conference, and held his concluding services in this city last Sunday. It was our pleasure to hear him at the morning hour, when he discussed eloquently and impressively the great theme of "Human Immortality." Dr. Moore left Monday to attend the Holston Conference, now in session at Cleveland, Tenn., of which body his lamented father was an esteemed member. He expects to report for duty in his new field about October 15. Dr. Moore's ministry in the Crescent City was a fruitful one, and he has left behind a large number of friends and admirers.

A correspondent from Natchez, Miss., writes us that Mrs. A. C. Yeager, the wife of our pastor at Hamburg, Miss., underwent a serious operation at the Natchez City Hospital on Thursday morning, Sept. 24, which was entirely successful, there being at the time he wrote every prospect of an early recovery. The same correspondent also stated that Rev. R. D. Norsworthy, one of the honored superannuates of the Mississippi Conference, who has been residing in Natchez with his daughter, Mrs. Will Durbin, will soon go to the home of his son, Rev. T. J. Norsworthy, at Yazoo City, Miss. We regret to report that he represented Brother Norsworthy's health, and also that of his good wife, as being quite feeble.

Read the article, entitled "A Call to Arms," by Mrs. A. C. McKinney, which appears on another page. This communication reached us after our paper had gone to press last week and we are giving it the earliest publication possible; but notwithstanding this, the "Subscription Day" that she names, October 1, will have passed before this issue of the Advocate is in the hands of our readers. However, we suggest that any parties who may be interested may yet go ahead and raise what money they can for this cause. It will not be less serviceable because it happened not to be secured on the 1st. We feel a deep interest in every movement that has for its aim the strengthening of the prohibition sentiment in Louisiana.

At a union meeting of all the quarterly conferences of the churches in New Orleans, which was held at the First Methodist Church last Monday night, the organization of a City Church Extension and Missionary Society was effected. The Society is to be governed by a Board of Directors who are to be elected annually by the separate quarterly conferences, and a certificate of membership will be granted to any person desiring to join the organization upon the payment of $1. The first members of the Board of Directors were chosen Monday night, and the first work of the new organization will be to perfect the plans for the great Methodist Rally to be held in First Church on the evening of the third Sunday in this month, at which Bishop W. A. Candler will be the speaker.

Rev. H. R. Singleton, since his return from Europe, has arranged a number of interesting lectures, illustrated by stereopticon slides made from pictures taken by himself. The first of the series, "Rome," was delivered on Friday night at the Parker Memorial Church and was received with great favor by a large audience. "The Romantic Rhine" is the subject of the second lecture which he will deliver on the evening of October 3. Other subjects to follow are, "London," "Paris," "Italy," "Scotland," "Holland," and "Rural England." The reputation of Brother Singleton as a popular lecturer is too well known to need to be mentioned here, but those who heard him give the first of his present series say that it was the best he has yet delivered. Churches or societies desiring to make money, and at the same time instruct and entertain their people, would do well to invite Brother Singleton to visit them.

Under date of Sept. 29, Rev. M. L. White, of Richton, Miss., writes as follows: "A great meeting is now in progress here. Brother Burke Culpepper is doing the preaching, and great audiences are in attendance. There was no place in the town that would hold the crowds; so in two days' time we built a tabernacle 112 by 50 feet, which will hold 1200 people. Men, women, and children turned out and helped in its construction. I never saw such enthusiastic workers. Our tabernacle would do credit to a much larger town. We will continue the services eight days longer; people are attending who have never gone to church here before. The indications point to a sweeping revival. Brother Culpepper is a preacher of power and a fine worker in every respect." (Later information is that this meeting has taken on still larger proportions and that up to the 29th ult. fifty persons had joined the Church.)

We regret to announce the death of Mrs. J. H. Keller which took place at her residence in this city, 535 Lowerline Street, at 1 o'clock p.m., on Thursday, Sept. 24. Prior to her marriage, she was Miss Martha Washington Silk, whose devotion to her mother and orphan niece whom she reared, excited the admiration of many. Mrs. Keller and her esteemed husband, who passed to his reward several years ago, were among the best known of New Orleans Methodists, and by their abounding generosity, and in other ways, they made their influence widely felt for good in the Crescent City. They took a deep interest in the annual exercises at the Seashore Campground, and in their summer home near-by dispensed to the pastors and other friends in attendance a gracious hospitality. At the time of her decease Mrs. Keller was a member of the Board of Managers of the Home for Incurables and also of that of St. Mark's Hall, two worthy institutions of this city. She was also a useful and active member of Felicity Street Church, of which Rev. C. A. Battle is pastor, and will be greatly missed by that congregation.

GOOD NEWS FROM WHITWORTH.

Whitworth College has had a most satisfactory opening. Every member of the unusually strong faculty was present. The various departments are all well patronized. More than 130 have registered in the Music Department. The season bids fair to excel any year of the present administration.

I. W. COOPER.

Brookhaven, Miss.

The only way to be free from fear is to keep God's law; the only way to avoid the brambles is to walk in the beaten path.—George T. Dowling.

It is the part of wisdom to spend little of your time upon the things that vex and anger you, and much of your time upon things that bring you quietness and confidence and good cheer.—Henry Van Dyke.

OUT-OF-TOWN CUSTOMERS

Now brought into closer touch with our store, for on January 1st we commenced our Free Delivery by Parcels Post,

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

D. H. HOLMES CO.
NEW ORLEANS, LA.

Secular News and Comment

By Rev. A. J. Gearheard.

This year's registration of students at the University of California reached 8,000, which places it in point of attendance next to Columbia University among the colleges of the United States, and the tenth among all the educational institutions of the world.

* * *

The cost of rearing children has increased 40 per cent in the last ten years, according to the report of the Chicago Nursery and Half-Orphan Asylum, which was made on Sept. 22. In 1904 this institution kept children at an annual cost of $101, while the current year's expenditures show an average of $140 per child.

* * *

John Townsend Trowbridge, dean of living American authors and poets, celebrated his 86th birthday in Boston, on Sept. 18. He numbers among his early associates such authors as Emerson, Lowell, Longfellow, Whittier, and Holmes. The aged poet is remembered by the average school child, and especially by aviators, for his poem entitled "Darius Green and His Flying Machine."

* * *

Federico Gamboa, the Minister of Mexican Foreign Affairs, was on Sept. 24 nominated by the Catholic party for the Presidency of Mexico. His running mate is General Eugene Rascon. It is said that General Huerta, the Provisional President, favored the nomination of Gamboa, and that it is probable that he will withdraw from the race. With Huerta eliminated from the Mexican situation and a new President in the chair, it is believed that the United States will give its moral support to the Mexican Republic.

* * *

State Senator J. C. Walker, of Shaw, Miss., has recently drafted a bill which he proposes to introduce at the next session of the Mississippi State Legislature, providing for an eugenics marriage law. Such a measure was under consideration by the Mississippi Conference and other large bodies interested in the moral upbuilding of the State last year. Mr. Walker says that he will submit a copy of his proposed measure to the State press and the clergy as soon as possible, in order that its merits may be thoroughly discussed.

* * *

On Sept. 23, delegates attending the session of the International Association of Refrigerators in Chicago were served with a cold storage banquet. There was on the table nothing that had been marketed within the last six months. The fish served were caught seven months ago; the salmon were a year out of water; the turkey was killed last December; the chicken had been dead for eleven months; the eggs came from the nest in March, 1912, and the beef was from meat butchered two years ago. Evidently the refrigerator people believe in eating the same kind of material they offer to the public.

* * *

According to statistics compiled by Mr. Frank Johnston and published in the New Orleans Picayune, the number of convicts in the Mississippi State Penitentiary increased during the years from 1900 to 1912 from 910 to 1708. During the same period the population of the State increased from 1,551,270 to something over 1,787,114 (1910 census). Thus it will be seen that while the population increased but a little more than 15 per cent, the prison population increased nearly 100 per cent. This abnormal increase in the prison population is said to be due to the large number serving long-time sentences.

* * *

Secretary of War Garrison has put himself on record as being opposed to any form of hazing. The dismissal recently of a number of cadets from West Point for hazing and the punishment of others were the immediate causes of his making a public declaration of his stand. It is the opinion of the writer that school authorities should invariably declare the school's position concerning hazing at the beginning of every term. Many timid boys suffer shameful treatment at the hands of older pupils because they are not sure as to the stand the authorities of the school would take were they to make complaint.

* * *

It is estimated that Louisiana will this year produce a corn crop of 70,000,000 bushels, the market price of which will be $50,000,000. It is stated that this yield, together with the other staple crops of cotton, sugar, and rice, ought to net the people of the State something like $100,000,000 or $120,000,000, and that the smaller crops—peanuts, potatoes, onions, oranges, strawberries, and other truck—should swell the net value of the State's agricultural products to $140,000,000 or $150,000,000. Besides this, the commonwealth has other lucrative resources in her oil, sulphur, lumber, live-stock, and manufacturing industries. As a lumbering State Louisiana stands second, Washington being in the lead.

* * *

The Anti-Saloon League of America will commemorate its 20th anniversary on November 10 by beginning on that date a National Convention in Columbus, Ohio. Plans are being made for entertaining 20,000 delegates. The purpose of the convention is to inaugurate a Nation-wide movement in favor of national prohibition. Superintendent G. W. Eichelburger, of the Mississippi State organization, is trying to secure the promise of not less than 100 delegates from that State. He announces that the railroads have promised a rate of one fare for the round trip. Mr. Eichelberger is endeavoring to persuade a number of churches to defray the expenses of their pastors and send them as delegates. Those who expect to attend are requested to address him at Jackson, Miss.

* * *

Two important inventions were announced during the past week: one by a New Orleans man, a burglar-proof express car, and one by a Californian, which is a wireless camera. The burglar-proof express car is a two-story car so arranged that all valuables are kept in the top of the car where the express agent remains except at stations. The inventor claims that his car will safeguard valuables being transmitted by express and save the public more than two million dollars a year. The wireless camera is a device which operates only in the dark and keeps photographed on a screen all the objects within a radius of several miles. Such a camera would be of great service to ships sailing at night in a heavy fog.

* * *

Following the example of The Independent which had recently conducted a plebiscite among its readers to determine who are the ten foremost Americans, the British Weekly conducted one to determine which ten citizens of Great Britain likewise stand in the forefront. King George V led, with Lloyd George second, Premier Asquith third, Sir Edward Grey fourth, and A. J. Balfour fifth. Both the statesmen and preachers fared much better in the English than in the American vote. Mr. Roosevelt, who ran far ahead of all our public men, stood fourth in the Independent's list, while Mr. Bryan's number was eight, and President Wilson's nine. Not a single minister was included in the list on this side of the water; but on the other side, Dr. Clifford, Dr. Meyer, and Dr. G. Campbell Morgan were among the favored half-score.

FOR SALE.

All of the volumes of "The International Critical Commentary" that are out of the press (twenty-five in number) at a low price. I could also sell the remaining volumes as they are published, as I have contracted for the entire set at a special price. A bargain for the one who means business. Address, Geo. W. Hiveley, Utica, Miss.

A WORD IN REPLY.

My entire position on the Vanderbilt matter is comprised in the contention that by the terms of the charter the Board is a self-perpetuating body. For that position I have produced the most eminent authority in Methodist circles. The General Conference entered into an agreement with the trustees on that basis. The Conference violated that agreement. The only attempt to meet this has been by speculations and abuse.

Men of as good character as any in the episcopal college or elsewhere have been charged with an attempt to bribe the Court, and with other dishonest conduct. Those charges I have met and refuted. That also has been met with vituperation. Again I decline to make any reply to Dr. Featherstun's scolding.

J. R. BINGHAM.

Sept. 25, 1913.

BY THE EDITOR.

Brother Bingham says above that his entire contention is that the Board of Trust is a self-perpetuating body. He is co-operating with a Board that has also affirmed that the Bishops have no rights at all under the Charter and that the men who incorporated the University acted not in a REPRESENTATIVE, but in an INDIVIDUAL CAPACITY, which is equivalent to denying the ownership of the Church. Does he not agree with Chancellor Kirkland and his associates on these propositions? If not, let him speak out and say so. He owes it to the Church to be frank and open; he has no right to have any concealments. **And also let him tell the Methodist public what rights the Church will have left in the University if the Court should sustain the contentions set up by the majority of the Board of Trust in the Bill which they have filed in Court.** If he believes ONLY that the Board may elect the trustees, and nothing more, why does he help them to override the veto power of the Bishops? The contract which he talks of the Church having violated was of little consequence. It had no foundation in the Charter and the Board could have revoked it at any time, as it finally did do. If that was all the claim the Church had upon the University, the sooner that fact was developed the better. It is not true that the General Conference ever admitted that the Vanderbilt Board is independent, as the Brother's language might seem to imply. Speak out, Brother Bingham, and let the Methodists of North Mississippi and the Church at large know where you stand on all the vital issues involved in this lawsuit. You may have space in the Advocate to answer these questions. Brother Bingham is the only man that we have heard of who thinks he has met and refuted anything. Nor is his judgment as to the probity of men by any means infallible. We think that he has rather overdone the business of trying to vouch for others—especially since it is well known that his opportunity to know personally the members of the Vanderbilt Board of Trust has been exceedingly limited. It would require little less than omniscience merely to sit with a body of men in perhaps a half dozen brief sessions and give them a certificate of character that is worth anything.

MEETING OF PRESIDING ELDERS.

The presiding elders of the Mississippi Conference are called to meet in the Capitol Street Church at Jackson, Miss., at 10 a.m. on Thursday, October 16, 1913. Brethren, let us have a full attendance.

J. T. LEGGETT,
Chairman Presiding Elders' Council.
Meridian, Miss.

THE NEW CAMELIA.

The W. G. Coyle Company of New Orleans own and operate one of the most commodious steamers on Lake Pontchartrain. The steamer makes daily trips between New Orleans and Mandeville, and on every Wednesday conducts an excursion to that popular resort. People living in New Orleans find the service of this boat most satisfactory, and find the trip one of the most delightful of any of the many offered to different points near the city. Strangers can scarcely afford to fail to include a ride on this handsome boat across the Lake in the sight-seeing events of a trip to Louisiana's Winter Capital.—Adv.

FOR SALE.—The Southern Review, unbound, from 1867 to 1878. A. T. Bledsoe, Editor. Miss H. Cockerille, 2116 P St. N. W., Washington, D. C.

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REV. K. M. HARRISON.

The Rev. K. M. Harrison was born in the State of North Carolina, March 30, 1836. His parents moved to Mississippi when he was quite a small boy, and settled near Corinth, where he grew up and lived until he entered the itinerant ministry of the Methodist Episcopal Church, South, at 47 years of age. Brother Harrison was converted at nine years of age and joined the M. E. Church, South.

He was married twice: his first marriage was to Miss Francis Elizabeth Bradberry of Corinth, Miss., on Oct. 4th, 1860. Of this union were born nine children, three of whom died while small; the others are: Kenneth, of Columbus, Miss., and Leonidas, of Alcorn County, Miss., and four daughters, Mrs. Surratt, of Alcorn County, Miss., Mrs. W. E. Wiygul, of Nettleton, Miss., Mrs. J. M. Wiygul, of Nettleton, Miss., and Mrs. James Bynum of Brownwood, Texas.

He was married the second time, to Miss Mary Jane McKinnon, of near Kossuth, Miss., on Dec. 21, 1881, and of this union were born two children, a boy and a girl; the girl died in infancy; the son, Charles M. Harrison, lives in Amory, Miss.

Brother Harrison had been in declining health since last December, but for a few weeks before he was stricken with his last illness he seemed to improve. As it had been his habit to preach on the fifth Sundays since his superannuation, on the fourth Sunday in August he said, "If I continue to improve I shall preach next Sunday," but he was taken suddenly sick that afternoon and went steadily down until he died, Sept. 2, 1913.

Brother Harrison leaves his good wife and seven children to mourn his departure. I had known Brother Harrison intimately for 28 years. I had the honor to succeed him on the Corinth Circuit, where his citizenship for years had marked him as one of the leading citizens of Alcorn County. He represented his county in 1880 in the State Legislature, being elected over one of Alcorn County's most popular men.

He entered the North Mississippi Conference in 1883 and served the following charges: Burnt Mills, one year; Corinth Circuit, two years (and one year as a supply in 1882, making three years in all); Kossuth, two years—1886-1887; Booneville, four years—1889-1891; Columbus Circuit, three years—1892-1894; Batesville and Wesley, three years—1895-1897; Amory, four years—1898-1901. Here, at the close of his quadrennium, he took the superannuate relation, and had resided at Amory ever since.

He was recognized as one of the strong preachers of the Conference. He was an unusually clear, deep thinker, and was a student of books and men. His analysis of Scripture texts was always illuminating and thought-provoking; his sermons on the great doctrines of the Bible, such as Regeneration, were great. No man who ever heard him on Regeneration will forget it. His ministry was fruitful of great good to the Church. He was placed on the Committee of the Fourth Year at the time he finished his fourth year's course; this was quite a compliment to his ability. His age when he entered the Conference, coupled with some physical weakness, kept him from being assigned to some of the most responsible works of his Conference. No man ever served the people in the office of pastor more acceptably than did Brother K. M. Harrison. He was one of the few men against whom I never heard an adverse criticism.

Here in his home town his name is as "ointment poured forth." He was honored, revered, and loved by all denominations, and even those who did not attend church had great respect for him. His sunny spirit, his warm brotherly greeting, with his unusual social powers, enabling him to meet all conditions to the ease and comfort of all, made him much loved by all classes.

May the rich blessings of our great Father above keep his loved ones in peace to the day of the reunion on high! He had served his generation well, and God called him home at the ripe age of 77 years. A good man has gone to his reward. Much fruit of righteousness will follow from his works. W. M. YOUNG.

A CALL TO ARMS.

A recent letter from Rev. A. W. Turner, State Superintendent of the Louisiana Anti-Saloon League, contains this statement and request:

"Our enemies are more active and aggressive than ever before; if we do not get busy we shall be twenty years getting our State dry. The W. C. T. U. will never have a better opportunity than now to help the cause. Let me urge that you keep one of your best lecturers (like Mrs. Armor) actively engaged in Louisiana from now till our Legislature meets next spring."

In order to comply with this request we must have money, and in order to get money we are going to give every friend of temperance in our beloved State a chance to contribute. Our plan is this: October 1 has been set apart as "Subscription Day," and our women are asked to advertise the fact through the pulpit and press, and where it is convenient make a thorough house-to-house canvass, giving every man, woman, and child an opportunity to give any amount they choose from 5c to $500.

This is Home Missions applied. A soul saved in Louisiana is just as precious as one in Africa or Japan. We always feel an interest in our investments. If you have not been interested in the temperance reform, invest on this day. We can safely promise you larger dividends than any bank in the United States.

If you do not believe that a dry State means prosperity read the records from Kansas—no financial panic or floating bonds there. The W. C. T. U. is the mother of the temperance reform, and if you are a loyal son or daughter you will delight her with a generous gift as early as you can in October. If there is no W. C. T. U. in your town send your offering to Mrs. E. M. Henning, State Treasurer, whose address is 1427 Park Ave., Alexandria, Louisiana.

MRS. A. C. McKINNEY,
Pres. La. W. C. T. U.

HIGHLY COMMENDED BY DR. DOWLING.

Dr. Oscar Dowling recently visited Ruston and subjected the city to a thorough sanitary inspection, publishing the results of his work in the local papers. His report is significant in that it shows the Louisiana Methodist Orphanage as one of the four places, out of the 49 inspected, which were pronounced in good condition. Indeed, the Orphans' Home received the highest score given. Those who know how rigid Dr. Dowling is in his examination of sanitary conditions, and those who know Ruston, can but realize that this report is highly creditable to the Orphanage. In addition to the above official report, we received the following letter from Dr. Dowling:

"Rev. Rob't W. Vaughan, Ruston, La.

Dear Sir: On July 22nd, when the Health Train was in Ruston, it was my pleasant duty to make a sanitary inspection of your Institution. I am glad to tell you that the bed rooms, baths, sewing rooms, laundry, toilets, and surroundings were found in good condition.

Hoping that this Home will always be maintained so as to reach the highest standard of excellence, and with best wishes for the prosperity and happiness of the little charges in your care,

I am, yours very truly,
OSCAR DOWLING,
President,
Louisiana State Board of Health."

IMPORTANT.

The General Sunday School Board has sent out a request to the various Conference Sunday School Boards for special contributions this year for Sunday school extension and evangelism in New Mexico and Southern Arizona. The opportunities now opening up in these rapidly developing sections of our country are great and the need for help is urgent. The Sunday School Board is trying to meet this need. The first two Conferences to which the appeal was sent were the Missouri and the Kentucky. The former responded with an appropriation of **one hundred dollars**, the latter with an appropriation of **seventy-five dollars**. We trust that all other Conferences will do as well in proportion to ability. E. B. CHAPPELL.

Nashville, Tenn.,

THE SOUTH CONTROLS IN THIS.

There can never be suffrage for women as long as the thirteen Southern States adhere to the policy to which all of them now seem to be committed. That policy is in opposition to the movement for the ballot for the ladies. There can be no constitutional amendment in favor of equal suffrage until it is ratified by three-fourths of the States. Comprising more than a fourth of the States of the Union, the Southern States, by refusing to endorse the amendment, can forever prevent votes for women as a national fact.

This fact seems to have been overlooked at the recent conference in New Orleans of the officers of the Woman's Suffrage Party in the South. This conference addressed letters to the governors of the various States, and in them declared: "The members of the woman suffrage organizations in the different States believe in States' rights, but unless the South squarely faces the issue, the force of public opinion will make woman suffrage mandatory through a Constitutional Amendment."

That is a clear misconception of the conditions necessary for the granting of the ballot to all of the women of the United States. Some States may take this step, as a number of States have done, but Congress cannot perfect it without the ratification by thirty-five States.

The suffragette campaign has made little progress in the South, and it is likely that the Southern States will be the last to fall in line. Until one of them secedes from the present stand, votes for women as a national proposition is doomed.—Macon (Ga.) Daily News.

FROM PRESIDENT WATKINS.

Dear Brother Meek:

At this date I would say that we are fairly in advance of the opening of last session. To be more specific, the register of the College classes is decidedly better than last year. The Training School matriculation of boys is quite as good as at this stage of last year's work. The Law students come in slowly and it is hard to be definite in regard to that department. It appears to be slightly off, but Judge Whitfield thinks the opening is the best that we have had.

The personnel of the student body seems to be unusually good. A finer body of men we have never had here, nor one that has gotten down to work with so much energy and good spirit. Prof. Withers, who was selected in place of Prof. J. M. Burton who was granted leave of absence for one year, reported promptly for work and has made a very pleasant impression upon his associates in the faculty and upon the student body.

Fraternally,
Sept. 25, 1913. A. F. WATKINS.

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THE WRITE WAY.

By Helen Elizabeth Coolidge.

If you would learn to write aright
And so your teacher please,
Be very sure to dot your i's
And cross your little t's.

Another way is capital;
Just mind your p's and q's—
Scrawl crooked s, let o be round,
The rest—the way you choose.
—Christian Intelligencer.

A NAUGHTY SQUIRREL.

One of the magazines tells us of a squirrel which actually tried to rob the United States mail. One of the mail carriers, we are told, was on his regular rounds, and had among the mail which he was to deliver, an advertising card to which was attached a nut as an advertising device.

A little squirrel, seeing the nut, jumped upon the mail carrier's shoulder, and running down his arm with lightning speed, took the nut and card from his hand, and then climbed to a nearby tree, where it proceeded to investigate the contents of the nut. Fortunately, upon discovering that the nut was not the kind it wanted, the squirrel dropped it, without damaging either the nut or the card upon which it was mounted, and later they were both delivered to the proper address.—Apples of Gold.

HOW MARBLES ARE MADE.

Of course every real boy plays marbles, but not every boy knows how they are made. Many are of baked clay, porcelain or glass, but the original marbles were fashioned from the substance from which they take their name, and many are still made of it, and in great quantities, in Saxony, for export to India, China and the United States. A hard stone, containing carbonate of lime, is used. This is broken into square blocks and about one hundred and fifty of these blocks are thrown into a mill, in which is a flat slab of stone with many circular furrows on its face. A block of oak of the same diameter as the stone, a part of which rests on the small stones, is made to revolve on the slab while water flows upon it. The whole process requires but a quarter of an hour, and one mill can turn out twenty thousand marbles a week. The mills at Oberstein, on the Nahe, in Germany, manufacture marbles and agates especially for the American market.—The Continent.

A CROW STORY.

People who don't know the crow may find difficulty in believing the following anecdote, though Anglo-Indians will accept it without hesitation.

A dog of my acquaintance, a fox terrier of long eastern experience, was one morning eating a chicken bone on the veranda, when two crows happened to pass and, observing the dog and his bone, wheeled down and lit on the veranda railing, where they set to work croaking to induce him to drop his breakfast. Under ordinary circumstances an English dog will fly at a crow the minute he appears; but on this occasion Jack simply looked up, growled, and continued gnawing. The crows ceased croaking and consulted together for a moment, then one of the pair dropped onto the veranda a few yards behind the dog and croaked at him again, once more obtaining no answer but a growl. After strolling casually round the veranda for a minute, to let Jack settle down, the bird hopped up silently and swiftly and gave the dog's tail a cruel nip. That was too much. With a howl of pain Jack turned upon his tormentor, and crow No. 2, who had been patiently awaiting this opportunity, swooped down upon the bone and carried it off.

You never saw a dog wear a look of such abject humiliation as Jack wore when he recognized how he had been fooled.—Illustrated Christian Weekly.

BE OBSERVANT.

A child may know more than a philosopher about some things. A little girl entered the study of Mezeral, the celebrated historian, and asked him for a coal of fire.

"But you haven't brought a shovel," he said.

"I don't need any," was the reply.

And then, very much to his astonishment, she filled her hand with ashes, and put the live coal on top. No doubt the learned man knew that ashes were a bad conductor of heat, but he had never seen the fact verified in such a practical manner.

Two boys of my acquaintance one morning took a walk with a naturalist.

"Do you notice anything peculiar in the movement of those wasps?" he asked, as he pointed to a puddle in the middle of the road.

"Nothing, except they seem to come and go," replied one of the boys.

The other was less prompt in his reply, but he had observed to some purpose.

"I notice they fly away in pairs," he said. "On [illegible] as a little pellet of mud, the other nothing [illegible] Are there drones among wasps, as among be[illegible]

"Both were alike busy, and each went away with a burden," replied the naturalist. "The one you thought a 'do nothing' had a mouthful of water. They reach their nest together; the one deposits his pellet of mud, and the other ejects the water upon it, which makes it of the consistency of mortar. Then they paddle it upon the nest, and fly away for more materials."

You see, one boy observed a little, and the other a good deal more, while the naturalist had something to tell them that surprised them very much.

Boys, be observant. Cultivate that faculty. Hear sharply. Look keenly. Glance at a shop window as you pass it, and then try how many things you can recall that you noticed in it.—Southern Churchman.

HOW WUZZY BECAME A HERO.

(This story of recent Mississippi floods, written by Caroline L. Slack, won the first prize, a gold medal, offered by the Louisiana State Society for the Prevention of Cruelty to Animals to its Band of Mercy children in the public schools of New Orleans.)

"Oh! what are you going to do with those dear little puppies?" asked little Helen Barbour of her brother John.

"Drown 'em, I guess, Sis. Any objections?" he answered.

Helen vanished into the house, but soon appeared looking very much pleased.

"Johnnie," she said, "what do you think? You remember that mother told me I could have two pets. Well, I have taken these puppies as my choice, and I shall call them Fuzzy and Wuzzy."

Helen took the rescued puppies to an outhouse where she made them a comfortable bed in a soap-box. Here she put the puppies to sleep after they had drunk warm milk to their heart's content.

It seemed to Helen as if every day Fuzzy and Wuzzy grew larger. Two years have passed since their rescue. They are now full grown dogs, the pets of all the Barbour household.

During the awful overflow of the Mississippi River, through which we lately passed, Fuzzy and Wuzzy distinguished themselves. Mr. Barbour, Helen's father, was watching the levee in front of his home one night, accompanied by Wuzzy. The good gentleman was very much fatigued during his long vigil, and was dozing a bit when Wuzzy heard a peculiar sound. The dog's instinct guided him to a part of the levee where he saw the water pouring through a muskrat hole in what seemed to be the strongest portion of the levee. He ran to Mr. Barbour, caught him by his trouser leg and tugged with all his might and main in an effort to awaken him.

Helen's father woke up and was about to pat the dog on his head and tell him to lie down and go to sleep, when Wuzzy barked loudly and ran to the muskrat hole, where he stood and continued to bark. Mr. Barbour, not thinking anything serious the matter, did not follow him. When the dog saw that his master did not move, he ran to him, barked beseechingly at him, and ran back to the hole.

"That dog is certainly acting peculiarly," said Mr. Barhour. "I think that I will see what ails him." So he picked up his gun and walked to the spot where Wuzzy stood. His experienced ear caught the sound of running water and he looked anxiously to see where it came from. He saw the muskrat hole, and discharged his gun as a signal to his sons in the house. They hastily appeared, carrying spades, hoes, and sacks of earth.

The break was quickly mended, so that it did not do any damage. Thanks to Wuzzy, no lives or property were lost. The whole Barbour family praised the dog for having saved their lives, but doubtless when he did this brave act he was thinking of Fuzzy and their four dear little puppies at home.

Without this humane act of Helen's a larger portion of Louisiana would probably have gone under water, causing a greater loss of life and property. Thus we see that kindness is always doubly repaid.—The Child's Gem.

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Editorial.

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will be held on Thursday, Oct. 30, at 11 a.m., in the Advocate office.

J. M. HENRY,
Chairman.

WHEREIN THE DIFFERENCE LIES.

The question has been asked why it is that Bishop McTyeire and Chancellor Garland are so highly honored by the Church, while the majority of the Vanderbilt Trustees are so severely condemned for taking exactly the same position. Our answer is that such inquirers are wholly wrong in their premise: the two positions are not at all identical.

The Church thoroughly trusted Bishop McTyeire and Chancellor Garland: (1) Because they stood for the full charter rights of the Bishops, defined by Dr. Kirkland, himself in 1898, in a formal address to the Church, as "almost, if not quite, identical with the power of the Board of Trust;" (2) they believed that the Church owned the University and never had any other thought; (3) they always showed the very highest respect and regard for the wishes of the Church and considered themselves its servants. Having the utmost confidence in these men and their colleagues, the Church at that time regarded the matter as to how the trustees were chosen as of comparatively little importance; and the question was never in their lifetime raised as a legal proposition.

On the other hand, the Church thoroughly distrusts the majority of the present Board of Trust: (1) Because they have denied the charter rights of the Bishops, one of the strongest holds that the Church has upon the institution, affirming that part of the charter to be mere "surplusage" and averring in the Bill which they filed in Court (Page 108) that the **"Bishops have no visitorial power of any kind whatsoever;"** (2) because they have denied the ownership of the Church, both by voting down the Bradfield resolution and by declaring in their bill that the twenty-four men who incorporated the University acted in an "individual" capacity and not as "representatives" of the Church (Page 67)—this, too, when in every instance these men were plainly set down as representatives of some Annual Conference of the M. E. Church, South; (3) because in 1905 they endeavored to take out a new charter which from beginning to end did not either directly or indirectly refer to the Methodist Church—a charter which eminent lawyers declared would have made possible the complete alienation of the institution; (4) because the President of the Board of Trust at Asheville, claiming to speak after consultation with his fellow-trustees on the ground (about half of them were present), declared that the Board "had accepted the findings of the Vanderbilt Commission and intended in good faith to be bound by them," but later these gentlemen came into Court and declared without a single dissenting voice that it had never been their purpose to accept the findings of the Commission; (5) because they have shown that they care nothing whatever for the will and wishes of the Church.

No, no; it is not because the majority of the Trustees conscientiously believe that the Board is a self-perpetuating body that they have been so vigorously criticised. If they had left the charter unchallenged, if they had not denied the ownership of the Church, and had stood candidly and courageously upon the proposition that the Board is independent, they might possibly have had a following of some size in the Church, and they would certainly have had the respect and high esteem of all. But this, as we have shown, they have not done. On the contrary, they have sought to sever every tie that bound the University to the Church, have made various contradictory statements, and have shifted their position from time to time with the most unblushing effrontery. We have not the space at our disposal to give quotations showing this now, but we stand ready to place them in parallel columns whenever anybody challenges us to do so. As we have before said in the Advocate, **the only point on which these men agree with Bishop McTyeire is the one that would assist them in eliminating the Church, and they utterly repudiate his views on every other proposition.**

The truth is, it cannot even be said that this controversy arose over the question as to who should elect the Trustees; **that was an after development.** The trouble started in 1905 when the Board of Trust refused longer to recognize the charter rights of the College of Bishops as an official body, and sought to secure the famous new charter which left the Methodist Church entirely out. This stirred up so much feeling throughout the Connection that the appointment of the Vanderbilt Commission followed at the General Conference of 1906. After thoroughly studying the case, that judicial body in a most luminous decision that was highly commended by Dr. Winton, now Vice President of the Board of Trust, among its other findings, informed the Church that she possessed the right to elect the Trustees. But so modest was she, even then, that she informed the Board of Trustees that she did not care to exercise that prerogative if only they would recognize it, and that it would please her to have things go on as they had before. And when she finally found it necessary, in order to settle the principle involved, to exercise this right, she did so only one time and immediately delegated the power back to the Board of Trust and the General Board of Education.

Much has been said about the repeated affirmations of the Vanderbilt Board of Trust that it is self-perpetuating; but the fact is after this issue was really raised no expression on this point could be obtained from that body. So far as this question was concerned, all its members seemed suddenly to be stricken with the lockjaw. The President of the Board and Dr. Kirkland addressed the Committee on Education at Asheville at great length, but never once did they assert any such right. To what extent they had accepted the findings of the Vanderbilt Commission could not then in any possible way be learned. They had to be literally "smoked out" by sending three Trustees to Nashville, so that dodging was no longer possible. This was the only method by which an answer from them could be obtained. In the light of these facts, is it surprising that the Church has put one estimate upon McTyeire, Garland, and their associates, and quite a different one upon the majority of the present Board of Trustees?

OUR ORPHANAGE "WORK DAYS."

Brother Vaughan and Brother Williams have issued their Orphanage "Work Day" appeals to the Methodists of Louisiana and Mississippi. The time designated in this State is Saturday, October 11, and that fixed for the Mississippians is one week later—Saturday, October 18. It is to be earnestly hoped that not a church or community in either commonwealth will fail to co-operate in this most commendable undertaking and give generous assistance to this worthy cause. We have no nobler work than that of caring for the children amongst us who have been so unfortunate as to have their parents taken from them and to be left destitute and helpless. And not only is this a sacred duty, but it also opens to us an inspiring opportunity. Who can measure the influence of 200 or 300 boys and girls rightly trained and taught and sent out into the world as Christian young men and women to take their part in life's activities? Certainly, here is a rich field of service that we cannot afford to neglect.

Both of our Orphanages are institutions of which we have a right to be proud. They are admirably located, have excellent buildings, and are making a record unsurpassed by any similar plants in the country. Our two Superintendents are splendidly qualified for the positions to which the Church has called them, and are unsparing in their labors to take care of the interests committed to their hands. But the demands upon these institutions are constantly becoming larger, and their needs are very great. Hence, we should respond with fidelity and a large-hearted liberality to these urgent calls that our leaders have made for assistance. **Much depends upon our pastors in this matter.** It is chiefly they who must bring this movement to the attention of our people and enlist them in it. If they will rightly present the claims of this great work, we have little doubt that the results in every respect will be highly gratifying. Let us make our "Work Days" successful this year far beyond any that we have yet had.

A SCHOLAR'S VERDICT.

The impression prevails to some extent that all modern research has tended to discredit the view of the Plenary Inspiration of the Scriptures, but that this is not true is evident from the following quotation which we take from an address delivered at the annual meeting of the Bible League of Great Britain by Dr. A. C. Dixon, pastor of the Metropolitan Tabernacle of London:

"I met a gentleman, who has written one book at least on Archaeology, and who has lectured at least forty times in the British Museum, some time ago on the train. I asked him, 'Are there any facts discovered during the last twenty-five years which would lead you to question what is known as the traditional view of Inspiration?' He replied without a moment's hesitation, 'Every fact discovered during the twenty-five years goes to confirm the conservative view of the Inspiration of the Bible.'"

A RESPITE PROMISED.

We are giving considerable space to Vanderbilt matters in this issue of the Advocate, as we also did last week. This contest involves the ownership and control of between $3,000,000 and $4,000,000 worth of property, and must vitally affect our whole educational system. In view of the fact that the Methodists of our patronizing territory were among those who helped to establish the University, we have felt it to be our duty to stand strongly for the maintenance of their rights and interests in the institution. Our Bishops, who were instructed by the General Conference to act for the Church in this contest, have been so much misrepresented in the public prints that we thought it well to clear away the wrong impressions that have been created as to what they have done and to set forth their actions and utterances in their true light.

We hope now, for a time at least, to have much less to say concerning the issues of this regrettable controversy. There are a few minor points relating to it that we desire to touch upon, after which it is our purpose to turn our attention to other things. Of course, if any statement that we have made is called in question we shall be glad to adduce our sources of authority therefor. There are some perhaps who think it would have been preferable to have kept this entire discussion out of our church papers. We reply that to have done that would, in our opinion, have greatly weakened our cause, and that nothing would have more delighted the majority of the Vanderbilt Trustees. When men are pursuing a reprehensible course they dread the light and lash of public opinion. **There are none of the Church's leaders who did not desire our various public organs to speak boldly out,** and surely our editors should not be expected to act in a manner to please the gentlemen of the opposition. We have been especially gratified to note that the controversial spirit lately manifested does not seem to have checked the revival work that has been going on so generally throughout the Connection. Perhaps the reason it has not tended to do so is that our Methodist people are so nearly united on the questions at issue.

A GREAT DAY IN SHREVEPORT.

On last Sunday the new First Methodist Church at Shreveport, La., which has just been completed at a cost approximating $150,000, was formally opened, with Bishop H. C. Morrison occupying the pulpit. The great congregation taxed the spacious auditorium to its utmost capacity, and the sermon was one that will long live in the memories of those who were so fortunate as to hear it. This new edifice is one of the most imposing in appearance and modern in its appointments in the entire South, and Dr. G. E. Cameron and his enterprising flock are to be heartily congratulated upon having successfully erected such a house of worship. Bishop Morrison took a collection amounting to $5000.

BISHOP CANDLER COMING.

Bishop W. A. Candler, who has charge of the Louisiana Conference this year, will reach New Orleans on October 17 and remain through the following Sunday. On Friday evening, the 17th, he will deliver an address at the First Methodist Church, after which a reception will be given him by the pastors and Methodist people of the city. On Sunday at 11 a.m. he will preach at the First Methodist Church, and at the evening hour all our other churches will call in their appointments and there will be a general rally at First Church. The Bishop's visit is being looked forward to with anticipations of great pleasure, and the occasion promises to be a memorable one in the annals of New Orleans Methodism.

PERSONAL AND OTHER NOTES.

Rev. R. H. Barr is engaged in a revival meeting at Beauregard, Miss., where he is pastor. He is being assisted by Rev. J. A. Moore, of Magnolia.

As will be seen elsewhere in this issue of the Advocate, Dr. I. W. Cooper reports a fine opening at Whitworth. This splendid institution well deserves a large patronage.

A protracted meeting will be held at Carrollton Avenue Church of New Orleans beginning on October 12. Rev. C. V. Breithaupt, of Houma, La., has been engaged to do the preaching.

Dr. A. C. King, a prominent physician of Algiers and a leading official member of our Church there, has been chosen Professor of Surgery in that department of Tulane University known as the New Orleans Polyclinic.

Rev. R. M. Brown received three members into the Church at Algiers last Sunday evening. Two of the new members were secured through the efforts of workers in the Men's Bible Class, which organization has proven to be of great value to Methodism in Algiers.

In a personal note to the Editor, Rev. R. A. Ellis, of Yazoo City, Miss., who is one of the esteemed veterans of the North Mississippi Conference, states that his health at present is very good. We are pleased to know that time is dealing kindly with him.

Rev. F. R. Hill, pastor of the Rayue Memorial Church of New Orleans, is expected to return this week from Monteagle, Tenn., where he has been for the last six weeks recuperating. His pulpit was filled last Sunday by Dr. J. M. Henry, presiding elder of the New Orleans District.

Among those who have recently been rendering helpful service in looking after the interests of the Conference organ, is Rev. R. A. Sibley, Jr., of Harrisville, Miss. It is the habit of this stirring pastor to take good care of all the claims of the Church. We are grateful to him for not forgetting the Advocate in his rounds.

According to a report published in the New Orleans Picayune, Rev. W. B. Alsworth, our pastor at Silver Creek, Miss, was thrown from a buggy and painfully hurt at Monticello, Miss., on Sept. 25. We have not been informed as to the seriousness of his injuries, but trust that ere this he has fully recovered from them.

Rev. H. W. Jamieson, Junior Pastor of the First Methodist Church of this city, completed the organization of St. Paul's Methodist Church in New Orleans last Sunday. The new organization begins its history as a church with 34 charter members and a bright outlook for the future. Brother Jamieson is to be commended for his faithful and effective work at the St. Paul Mission.

Mrs. A. M. Sutton, of Minden, La., passed to her reward on Sept. 22. Rev. J. L. Sutton, of New Orleans, was notified of the critical illness of his mother, but was unable to reach her bedside before death claimed her. We are pained to learn of the demise of this good woman, and extend our tenderest sympathy to Brother Sutton and the other members of this stricken family.

If any one imagines that Dr. J. W. Boswell, now residing in Nashville, Tenn., is a superannuated man when it comes to vigor of thought and facility of utterance, he is very much mistaken. The Doctor has lately been doing some excellent writing for the church press. The New York Weekly Witness of last week quoted editorially from one of his recent articles and commented favorably upon it.

Rev. J. L. Sutton has completed the arrangements for a revival meeting at the Louisiana Avenue Church, of this city, which will be held some time in November. Rev. C. W. Crisler, of Hattiesburg, Miss., has been engaged to do the preaching, and the Lewis Brothers' Quartette will furnish the music on week nights. With such a team to help him, Brother Sutton has every reason to expect fine results from his meeting.

Dr. C. F. Reid, of Nashville, Tenn., spent last Sunday with Rev. W. M. Sullivan and his congregation at Moss Point, Miss. He occupied the pulpit both in the morning and at night to the delight of large congregations. At the evening hour the Presbyterians joined in a great union service. As a result of Dr. Reid's visit, the Moss Point congregation subscribed the funds to construct a house for one of our day schools in China.

On last Friday evening a most delightful lawn party was enjoyed by the members of the Carrollton Avenue Church of New Orleans. A picture of the new church which the congregation will soon erect was displayed for the first time. The pastor, Rev. J. G. Snelling, and others delivered short and enthusiastic addresses. Mr. T. O. Adams rendered some very effective solos, and his wife and others entertained most charmingly with recitations.

In a note to the Editor, Rev. W. M. Williams, superintendent of the Methodist Orphanage at Jackson, Miss., says: "We now have 205 children in the Home. They are all well, and all who are old enough are in school. Surely, the 125,000 Methodists of the State will support them!"

The Carrollton Avenue Church of this city will observe next Sunday as Sunday school "Rally Day." Rev. J. G. Snelling, the wide-awake pastor, is urging the school on that occasion to give $100 to the Louisiana Orphanage at Ruston.

We acknowledge the reception of an interesting sermon on the "New Birth," by Rev. D. Scarborough, of Santa Ana, Cal. It has been issued in the form of an attractive pamphlet for general distribution among his people. Such a discourse ought to accomplish much good.

Rev. C. F. Emery, pastor of the Crawford Street Church of Vicksburg, Miss., favored us with an additional list of 22 subscribers from his excellent charge a few days since. We scarcely need to say that we are grateful to Brother Emery for extending our circulation in the historic Hill City.

We take the following from a business letter received from Rev. C. C. Miller, of Monroe, La., on Sept. 26: "Our work is progressing nicely here. 'The beloved,' Brother Schuhlc, is in high favor with all the people at Monroe and throughout his district. His genial smile and efficient service make him a welcome guest wherever he goes."

Since our last issue, the following brethren, whose names are not mentioned elsewhere, have brought us under obligations for two or more subscribers: Rev. W. W. Perry, Haynesville, La., 4; Rev. J. L. Lay, Simsboro, La., 12; Rev. Ben E. Meigs, Jackson, Miss., 6; Rev. W. T. Woodward, Sicily Island, La., 12; Rev. L. A. Darsey, Ocean Springs, Miss., 9.

We regret to be informed that for more than ten weeks Brother J. E. Williams and his family, of Hickory, Miss., have been sorely distressed over the illness of little Seth Ward, one of the beloved members of their household. We are pleased to know, however, that it is thought that the little sufferer will recover, and we trust that ere this his condition has decidedly improved.

Rev. J. H. Bass, our pastor of the Second Church at Columbus, Miss., says: "In my article appearing in the Advocate last week, in speaking of the religious services at the I. I. and C., in this city, I was made to say that the young ladies have 'their Y. M. C. A. prayer meetings,' when I wrote Y. W. C. A." We regret having made this error, and are glad of this opportunity to correct it.

Rev. T. H. Dorsey, of Water Valley, Miss., sends us the following good news from his charge: "We have just closed a most excellent revival here. Rev. J. O. Hanes, of the North Alabama Conference, with his helper, Mr. W. G. Waltermire, were with us for twelve days. Forty people gave their names for church membership, and the church itself was greatly revived. We won a great victory. I consider these brethren sound and efficient revivalists. They did a great work, under God, at this place."

Rev. G. W. Gordon, the pastor, reports a most successful meeting at Sherman, Miss., in which he had the assistance of Rev. W. L. Graves, of Iuka. He has also recently held successful meetings at Belden and Chesterville, in which he was assisted by Rev. S. A. Brown, of Booneville, and Rev. J. A. Goad, of New Albany, respectively. Brother Gordon is rounding out his work and getting ready for a fine year's finish. He expects to make a good report at Conference. He has had up to the present 40 accessions to the Church.

Rev. H. B. Watkins, pastor of the Jefferson Street Church, of Natchez, Miss., writes: "Brother R. A. Maddox, Sunday School Field Agent of the Mississippi Conference, concluded his itinerary in the Port Gibson District with a full day's work in Natchez, on Sunday, Sept. 14. He was pleased with his reception at all points. If his work everywhere was as valuable as that which he did here, it ought to be fruitful of much good. Our house of worship has recently been stuccoed at a cost of $1800, and is much improved in appearance."

From a personal note from Evangelist O. B. Culpepper, of Memphis, Tenn., we extract the following: "I have just closed my seventh revival meeting in Dr. H. B. Johnston's (the Memphis) District. Hundreds have joined the Church. Memphis Methodism is on the up-grade in every way. Dr. Johnston is as live a wire as I ever touched. He is young, vigorous, resourceful, alert, and ever on the job. It was he who really started and carried to success the movement to stop the opening of the Tri-State Fair on Sunday and to dispense with 'Pastor' Russell."

We take the following from the Magnolia (Miss.) Gazette: "Mrs. Telicia Cooper, while on a visit to her son, Dr. F. C. Smith, of Bude, Miss., was taken suddenly ill and died there on Sept. 24. She was buried in the Hopewell Baptist Cemetery, the funeral being conducted by Rev. D. F. Guice." Mrs. Cooper was in the 80th year of her age, and leaves a host of friends and relatives to mourn her death. Among the best known of her relatives is Dr. I. W. Cooper, President of Whitworth College. We extend heartfelt sympathy to the bereaved loved ones, and pray that God may sustain them in this hour of sorrow.

The Nashville Christian Advocate of last week contained a brief letter from Bishop Murrah, who, with Mrs. Murrah, has safely reached Kobe, Japan, both of them being in excellent health after their long journey. The Bishop says: "I find all our missionaries in Japan well and full of hope. Indeed, their optimism is exhilarating." In his communication, short as it was, our Mississippi Episcopos took occasion to line himself squarely up with his colleagues on the Vanderbilt question. Is it not a pity that he should be so dull as not to appreciate what Dr. Kirkland and Mr. Carnegie propose to do for the University?

It is stated that after the 15th of this month the "Underworld," which has so long cursed the town of Clarksdale, Miss., will be a thing of the past, the property holders having decided that they can no longer take the risk of renting property to such a class, since the courts have held that they are subject to prosecution therefor. Much credit is due Rev. J. T. Lewis, our pastor at Clarksdale, the Editor of the Challenge, and the good women for creating the sentiment that has brought about the suppression of this shameful evil. There is a bright day ahead for the progressive Capital of what Gov. Alcorn used to call "sweet Coahoma County."

A unique meeting is scheduled to take place in Houston, Miss., on October 6. The plan is to bring all the Methodist pastors and officials in Chickasaw County (the number of the former being 7 and of the latter 102) together for a consultation concerning the work of the Church. At the same time, Rev J. W. Bell, presiding elder of the Aberdeen District, will hold jointly the quarterly conferences of the three near-by charges. Dinner will be served on the ground, and nothing will be left undone to make the occasion a pleasant and memorable one. This somewhat novel undertaking was originated by our pastor at Houston, Rev. R. P. Neblett.

Rev. W. T. Griffin, the most efficient Superintendent of our Gulf Coast Mission (Mississippi), states that the work at the Seamen's Bethel at Gulfport is progressing nicely. This arm of service is making its influence widely felt for good, and it is most regrettable that the report ever got abroad that there was any purpose to discontinue it. We hope to reproduce, in part at least, in the next issue of the Advocate, what Mrs. A. L. Marshall had to say on this subject in the September number of The Missionary Voice. Brother Griffin deserves to be strongly sustained by the Church in the maintenance and enlargement of this urgently needed enterprise.

A correspondent informs us that after the return of Sister W. L. Duren from a month's stay in South Mississippi to the parsonage in Tupelo, the ladies of the Missionary Societies of that city gave a delightful social entertainment, to which she and Brother Duren were invited. After an interesting order of exercises had been rendered a large laundry basket, covered with beautiful flowers, was brought forward, and to Mrs. J. C. Windham, a daughter of Brother J. F. Evans, was assigned the task of explaining the meaning of this unusual procedure, which she did in a most happy manner. Underneath the flowers was a splendid array of presents, consisting of linen, cut glass, china, silverware, etc., which came from the ladies to Sister Duren as testimonials of their appreciation and esteem, the collection including a remembrance from nearly every woman in the Church. Brother and Sister Duren were taken completely by surprise and were well-nigh overwhelmed by this generous and unexpected action upon the part of their friends. Tupelo never does things by halves.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1913. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. HARIETTE HOWARD was born Oct. 1, 1829, and departed this life March 28, 1913. She was happily married to Mr. William R. Howard on Dec. 21, 1847. To them were born 9 children, 4 of whom preceded her to the glory world. She was left a widow on Feb. 15, 1890. Sister Howard joined the M. E. Church, South, at the age of 15 and remained a consistent member of the same until death. She was a good wife, a tender mother, a devoted church worker, and a faithful Christian. She had implicit faith in the Christ she served She leaves 5 children, 3 girls and 2 boys, and a host of friends to mourn their loss. I pray for them that some sweet day they may meet their dear mother and friend on the sunlit hills of glory.

HER PASTOR.

Sister MARY WORTHY WELCH was born May 14, 1825, near old Williamsburg, in Covington County, Miss. She was the second of sixteen children born in the home of William Worthy and wife, Annie E. Langston. The record of her conversion sounded like a romance to me, but was evidently a common occurrence in those days. She was powerfully convicted during a prayer meeting held at her father's house when a girl of 14. All of that night she was, to all appearances, as if dead. Some time in the early part of the next morning she awoke, testifying to the fact that she was a "new creature in Christ Jesus." And I may add that I am sure that no one who knew her could ever doubt her union with Christ. She united with the Methodist Church at the first opportunity, and for just a little over 75 years was a member of old Bethel Church, in Covington County. On Jan. 15, 1850, she was happily married to Richard Welch. There were reared in this home three sons and three daughters. Four of these, two sons and two daughters, and a host of grandchildren and great-grandchildren, scattered over nearly all parts of the State, are left to mourn for her. Her home was one where the Spirit of Christ reigned supreme. It was the delight of her life to work for the Lord. The Bible was her constant guide; she read it daily. She enjoyed having the preachers with her, and it is needless to say, they enjoyed going there. She departed this life June 27, 1913, at the home of Sister Ross Wedgworth, a daughter, with whom she had been for some time, near Hattiesburg, Miss. She was in her 89th year. We buried her in the old cemetery at Bethel by the side of the church she had been a member of for three-quarters of a century.

J. L. NEILL.

RESOLUTIONS OF RESPECT.

Whereas, our dear Heavenly Father, in his wisdom and love, has called his faithful servant, Mrs. C. F. Mattis, our beloved friend, neighbor and coworker in our Sunday school, to her reward, therefore be it resolved:

1. That the M. E. Church, South, at Learned, Miss., has lost a devoted charter member, her little Sunday school class a faithful teacher, and the members of the Sunday school a helpful companion. Let us strive to draw a lesson from her faithful attendance, which will incite us to greater usefulness in the Master's work.

2. That we tender our heartfelt sympathy to the bereft home circle, praying that they may accept this grief submissively and find comfort in our Father's abiding love.

3. That as a Sunday school we will "lift up our eyes unto the hills from whence cometh our help," feeling that another attraction has been added to the vast throng assembled around the "Great White Throne."

4. That a copy of these resolutions be sent to the family, and published in the New Orleans Christian Advocate.

(Signed.)
MRS. J. M. COLLINS,
MRS. J. B. PATRICK,
MRS. P. M. WATSON,
MISS LILLIAN BUSH,
Committee.

WILLIAM J. LONG.

Uncle Jock, as he was familiarly called, died at 3 a.m., July 26, 1913. He was born Aug. 3, 1833, and at 17 years of age joined the Methodist Church, of which he was a loyal member. He was always an officer—either trustee or steward—and was for many years superintendent of the school, holding that position until he gave down about 20 years ago. He was married on Dec. 30, 1858, to Miss Martha Askew, daughter of Rev. Childress Askew, who survives him. He leaves two children, Mrs. James J. Wood, of Yost, Ky., and Rev. W. Fred Long, of Jackson, Miss. He served his country as first and second lieutenant and major. He bore himself worthily as a Christian, husband, father, soldier and citizen.

J. K. EPLY.
Rochester, Ky.

FROM BROTHER SHIPMAN.

Dear Doctor: Enclosed find my appointments—a part of the fourth round. Notwithstanding the awful ravages of the boll weevils the third quarter wound up surprisingly well financially. The preachers have had good meetings, and there has been a large ingathering of souls, for which we give thanks.

Mrs. Shipman went down to Jackson the Tuesday before the opening of Millsaps College with our three boys—Smylie, James, and Austin—and feels that she left them in good hands. She and the boys were very favorably impressed with all they saw and heard. She regarded the addresses delivered on Wednesday morning as of a very high order and as calculated to do the entire student body much good. Wife and the little girl, Sarah Belle, now abide in the district parsonage, to the delight of this elder. A two years' stay in Belle Buckle, Tenn., has largely restored her broken down health.

Very cordially your brother,
W. S. SHIPMAN.
Durant, Miss.

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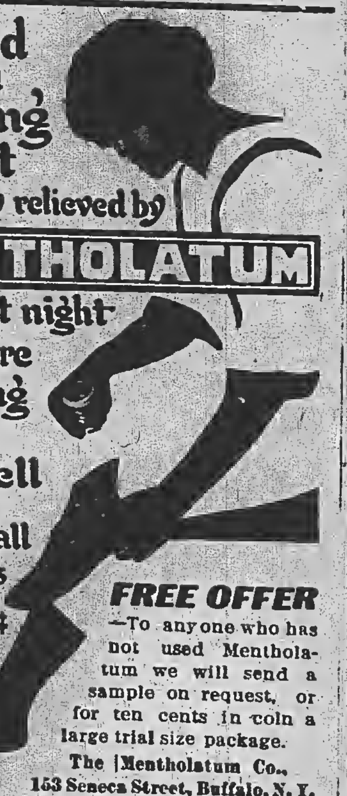

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Tidings From the Field

Buena Vista, Miss.

Dear Dr. Meek: I have finished my protracted meetings and will soon be busy trying to get the Conference collections. I have received 47 into the Church. The revivals were good at nearly all the churches. We had our third quarterly meeting Sept. 20 and 21. Presiding Elder Bell was with us and preached a fine sermon. Rev. J. T. Lockhart, of Batesville, was with us on Sunday and preached a sermon that was thoroughly enjoyed by all. Brother Lockhart was formerly the pastor here and the people all love him. Our report to the third quarterly conference was really good. We hope to have everything in good shape for Conference. Pray for me.—T. J. Durrett.

Vardaman, Miss.

Dear Brother Meek: Just a line concerning our summer's work. Our revivals resulted in 19 accessions to our Church by profession of faith, and the Church received such a spiritual uplift as never before in the history of the charge. I had with me Rev. P. M. Covington, of Jasper, Ala.; Brother S. E. Galloway, of Nashville, Tenn.; Rev. J. D. Farmer, of Detroit, Texas, and Mrs. Willie Thomas, of Townsley, Ala., who is one of the Lord's anointed. These all did splendid work in condemning sin and in holding up the Bible standard of Christian living, which is nothing less than loving God with the whole heart and our neighbor as ourself.—D. M. Gean, P. C.

Holmesville, Miss.

Dear Bro. Meek: Brother J. A. Wells, our pastor, has just closed a glorious revival at Holmesville. The Lord helped him to preach against sin and to hold up Jesus as a Savior, sanctifier, and coming King. Some were blessed at the altar and two bright boys were added to the Church. The people were much interested and the crowds grew in numbers from day to day. We also had with us a noble, consecrated young man, in the person of Brother Fred Sartin, who conducted a children's service one afternoon during the meeting. It was a beautiful sight to see one so young and tender in years showing the young, as well as the old, how to live for Jesus. To know Brother Sartin is to love him. The ladies, young people and children were organized into a missionary society. We feel that much good will be accomplished by such an organization. Truly, the Lord is with us.—A Layman.

Oloh, Miss.

We have closed two more revival meetings on the Oloh Mission. At Oloh we were assisted by Rev. Geo. Guice. He did some fine preaching. There were five accessions to the Church by vows. The people, and especially the pastor, were greatly blessed by their association with Brother Guice. In the meeting at East Columbia the preaching was done by Rev. M. B. Sharbrough and Rev. Lyman Carley. Both did most excellent work, and the general opinion was that their pulpit messages were of a high order. There were seven accessions to the Church, and the membership was greatly benefited. The pastor feels that he has received strength and been better equipped for his work because of these meetings. On the last night of the meeting at East Columbia the pastor was given a box containing clothing for himself and family, the value of which was not less than $16. We appreciated the gift, and are persuaded that it is a good way to surprise a preacher. It is my opinion that a great many members could easily spare a few yards of cloth or other articles of a serviceable kind and give it to the pastor. Any appreciative pastor would be glad to get such things. Shortly after the close of the meeting at East Columbia I was called upon to bury an elderly woman, a Mrs. Whiddon of the Baptist Church. I knew her as a friend and a conscientious woman, and feel that she is truly at rest. Her son, James, has requested me to thank the people in and around Oloh for their kindness to Mrs. Whiddon in her last days.—A. H. Steele, P. C.

Waterford Ct., N. Miss. Conf.

Our Asbury congregation closed last night at Spring Creek Church one of the best revivals that has been held in that community, or on this (the Waterford) circuit, in a number of years. The church members were greatly revived and sinners were saved. At the morning service yesterday the power of the Spirit was so manifest that the people talked, prayed, and shouted until the preacher did not get to take a text or preach. It was a great meeting. May God continue the good work begun in the hearts of the people and help them to keep the vows made to have family worship, to keep up the Sunday school and prayer meeting, and to live for God and the right! Our pastor is a beginner in the ministry, and is supplying the work. The people love Brother Gregory, and these expressions are on many lips: "He is such a good man;" "He has religion, and has been such a help to me." The divine fire in the soul will surely touch other lives. Rev. T. E. Gregory, of the Tyro Circuit, brother of our pastor, came over on Monday and did the preaching till the meeting closed. Our people fell in love with him. Why not? God used him as an instrument in bringing a great blessing to our church. The North Mississippi Conference has a rich treasure in his consecrated manhood. He is young, and has a fine mind and a tender heart. What a fine personality! True as steel—pure as gold. And, best of all, he is giving it in consecrated service to the God who has so richly endowed him. The burden of his life and preaching is: "Nearer, nearer, oh God, to thee!" and "Let me know, oh God, more of thee, and help me to tell it to others, that they may seek God with the whole heart!" May God bless you, Brother Meek, and all the Advocate family!—Columbus K. Hall.

Waterford, Miss.

A NOTE OF THANKS.

Very much to our surprise, there appeared at the parsonage at Hermanville, Miss., on Thursday night, September 11, a guest who presented to the pastor and family an abundant supply of eatables, such as sugar, coffee, etc., upon each package of which was the name of the donor. May the blessings of Almighty God rest upon the head of each one who aided in the contribution of these many things. Especially do we desire to thank Miss Annie Mae Miller and Miss Ora Bridges, who took the lead in arranging for these donations.

Rev. and Mrs. W. L. Blackwell.

Hermanville, Miss.

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To follow the use of **Leonardi's Golden Eye Lotion.** Willremove irritation and heal inflammation in one day. Cooling, strengthening. It makes eyes strong—Leonardi's does. Satisfaction or money back. At druggists for 25c., or sent postpaid on receipt of 30c. by S. B. Leonardi & Co., Tampa, Fla.

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Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
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IUKA CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

We began our revival meeting at Indian Creek on Sunday, Sept. 24. We have had some good meetings this year, resulting in several additions to the Church. We are preparing to build a new church at Hebron, and have the ground and enough timber and money promised to make a start. We have needed a new house of worship at this place for years, and there has been much talking done; but the brethren mean business this time, and we are going to build the church. Also the brethren are getting lumber and material on the ground to repair the parsonage and add another room. When this is done we will have a nice, comfortable preacher's home here. We hope to do better on our finances this year than last, especially on Conference collections, although we have had a severe drouth and crops are short. Our fourth quarterly conference will meet at Snowdown on Nov. 22.—W. T. Bazzel, P. C.

WAYNESBORO, MISS.

Dear Dr. Meek: Our work in this part of the Lord's harvest field has been superb. We have held all of our revival meetings except one. Rev. J. A. Smith, of Clayton, Ga., did the preaching for us at Big Rock and Hebron to the satisfaction of all who were in attendance. We found Brother Smith to be a faithful dispenser of the Word of God. His sermons were clear, forceful. and orthodox...... Rev. B. F. Crook, of Terry, Miss., came to us on the evening of July 25 and began a meeting at Fedora Church, and we found him to be a faithful minister. Frank is called the "Crook" of our Conference, but we found him to be an uncompromising and fearless workman for the Master's cause. He preached a straightforward doctrine, showing sin up in its heinous colors. He, too, was clear, orthodox and forceful in his discourses......On Sunday, Aug. 24, we began our meeting at Pleasant Grove. Brother S. N. Young, from Bucatunna, Miss., was to assist in this meeting. He came to us sick and was not able to preach but three times during the meeting. Most of the preaching was done by the pastor. We had a good meeting at this place, closing out with a good old Methodist handshake. I held a meeting at Olive Branch school house not long since with good results. We had the power and presence of the Holy Spirit throughout the entire meeting. We have many things to be thankful for on this work. We have had a goodly number converted and sanctified, and are looking forward to and expecting great things from the presence of the Lord on our "Holiness Rally" occasion, beginning Oct. 9 at Big Rock Church. My people are cheerful and happy. Praise God!—Hilary Westbrook, P. C.

Will Relieve Nervous Depression and Low Spirits

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

ACONA, MISS.

Dear Dr. Meek: The Acona Methodist Church is a full half of the Black Hawk pastoral charge, and for some time has been counted reliable in Christian work and on the current church expenses. The annual revival there has proper recognition, and is given prominence among the important events of the year. At the recent special meeting of 9 days the usual great congregations were present, and the interest was good from the beginning and gained unto the final finish. There were 15 additions to the Church and beneficial results otherwise which will linger no doubt as the years pass. Many of the church membership were actively enlisted, and excellent service was rendered by the choir and visiting singers. Evident regard for the occasion prevailed, and, from all indications, great numbers realized that "This is the house of God and the gate of heaven." Rev. J. E. Cunningham, of Greenwood, Miss., was present for eight days and did valiant and useful pulpit service at every coming together, and was exceedingly helpful and much enjoyed in the social circle. The congregations "sat up and took notice" as time went on, and some one pronounced the remark, "That is the best sermon I ever heard." Acona grades high among the churches, and not a few from that congregation are entering a record of usefulness elsewhere, one of whom takes prominence as a chief minister and pastor of big churches in Texas. The Greenwood visitor enjoys "a day on the lake"—at long intervals—but is a tireless worker and is honored as pastor at a top church of his Conference. An immense crowd waited upon the quarterly meeting services at the Shute Schoolhouse. Rev. W. S. Shipman, presiding elder of the district, wrought usefully and greatly pleased the many who were present. Since the above, there have been 15 additions to the Church at the Shute and Elliott branches of the Black Hawk congregation, making a total of 34 for this church and 52 for the entire charge. About $250 has been expended at the parsonage, and the Foreign Mission assessment is paid, with a good showing over the regular expenses.—A. H. Williams.

DO ONE OR THE OTHER!

If you are troubled with boils, carbuncles, old sores, bruises, burns, festering wounds, ulcers, or some other painful skin ailment, or tumors, etc., either write Dr. W. F. Gray & Co., 806 Gray Building, Nashville, Tenn., for a free sample of Gray's Ointment, or get a 25c box from your druggist, or by mail from the manufacturer. This splendid preparation arrests all pain and prevents complications from these skin eruptions which so often prove disastrous, and is considered to-day, by eminent physicians the world over as a most effective remedy. You can always depend upon Gray's Ointment for speedy and permanent relief from any skin eruption or inflammation and as a preventive of blood poison. It is a friend that will never go back on you. Your medicine chest is incomplete without it. Write for free sample.

"There are men out of the Church to-day, practically disowners of Christ, who owe all that they have and are to Him; for who can estimate our indebtedness for the great ideals and lofty standards of nineteen centuries of Christianity."

NOT A DAY IN BED.

Gramling, S. C.—In a letter from Gramling, Mrs. Lulu Walden says: "I was so weak before I began taking Cardui that it tired me to walk just a little. Since taking it I do all the house work for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.

NOTHING GREATER ON EARTH.

When Napoleon was leading his army through the rugged fastnesses of the Alps, a drummer boy lost his footing and fell to the abyss below. An officer asked the great commander if the army should halt and attempt to rescue the boy, or at least ascertain whether the fall had resulted in his death. After a moment's thought Napoleon's answer was: "No, it is only a boy." Many boys in our own country have lost their footing and many have fallen to an untimely end. But shall we say as did the heartless general, "It is only a boy?" Is not the boy the greatest asset of our country and of the Church of God? We must save the boys to the Church and make of them godly Christian men. This is the high duty and the noble privilege of the Church of God. —Southern Churchman.

Don't Take Harsh Purges

They are very harmful.

Bond's Pills are Gentle

They do not sicken or gripe.
They do not "tear you to pieces."
They do not leave you constipated.
They are small, mild, effective.

Just take one Bond's Pill at bed time for that Headache, biliousness, torpid liver, etc., and wake up well! All druggists, 25 cents. Write Bond's Pharmacy Co., Dept. B., Little Rock, Ark., for free sample.

MARRIAGES.

At Wortham, Miss., at the home of the bride's father, B. B. Williams, on Sept. 10, 1913, by Rev. J. L. Sells, Mr. JAMES LEE and Miss MARY ELVIRA WILLIAMS.

At the home of the bride's brother, Dr. H. H. Gayer, of Belmont, Miss., on May 27, 1913, by Rev. W. W. Hartsfield, Mr. WILFORD HARWELL, of Iuka, Miss., and Miss FLO ALICE GAYER.

At Old Bethel Methodist Church, Sept. 7, 1913, by Rev. W. W. Hartsfield, Mr. ELMER WIGGINTON and Miss EVERGREEN PHARR.

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To be despised may be no ill-fortune, but the real ill-fortune is to be despicable.—John Ruskin.

"It saddened me to see how short my arrow fell, but I counted it no mistake that I had aimed high."

A CHANCE TO MAKE MONEY.

You can make dollars and dollars selling Pure Fruit Candy; so if you want more money than you ever possessed, send forty-eight 2-cent stamps to cover the expense of mailing seventy-seven Pure Food Formulas and a set of assorted Bon-bon moulds. I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business. You don't have to canvass; you sell right from your own home. I made $12 the first day; so can you. Isabelle Inez, Block 1166, Pittsburg, Pa.

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This Home-Made Remedy has no Equal for Prompt Results.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. Take a teaspoonful every one, two or three hours.

This simple remedy takes hold of a cough more quickly than anything else you ever used. Usually conquers an ordinary cough inside of 24 hours. Splendid, too, for whooping cough, spasmodic croup and bronchitis. It stimulates the appetite and is slightly laxative, which helps end a cough.

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Making cough syrup with Pinex and sugar syrup (or strained honey) has proven so popular throughout the United States and Canada that it is often imitated. But the old, successful mixture has never been equaled.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Durant District—Fourth Round.

Loulsville, at L.	Oct. 6,
Lexington.. ..8 p.m..	Oct. 8,
Valden, at Columbianna	Oct. 11, 12
Chester, at Plsgah	Oct. 18,
Ackerman, at Salem	Oct. 19, 20
Rual Hill, at Macedonia	Oct. 25,
Kosciusko Clr., at Springdale	Oct. 26, 27
Poplar Creek, at Poplar Springs	Nov. 1, 2
Hesterville, at Bethel, 11 a. m.	Nov. 8,
Sldon and Tchula	Nov. 9, 10
Black Hawk and Acona, at Acona, 11 a. m.	Nov. 11,
Ebenezer, at Liberty Chapel	Nov. 15, 16
McCool, at Tabernacle, Wed., 11 a. m.	Nov. 19,
West, at Bowling Green	Nov. 22, 23

W. S. SHIPMAN, P. E.

Winona District—Fourth Round.

Bellfontaine Ct., at South Union	Oct. 11, 12
Belzoni Ct., at Belzoni	Oct. 18, 19
Rulevllle Ct., at Doddsville	Oct. 19, 20
Slates Springs Ct., at Spring Hill	Oct. 25, 26
Eupora and Maben Ct., at Maben	Oct. 26, 27
North Carrollton Ct., at Longview	Nov. 1, 2
Indianola Mission, at Morgan City	Nov. 2, 3
Isola Ct., at Inverness, a.m.	Nov. 4,
Schlater Ct., at Schlater, a. m.	Nov. 6,
Minter City Sta., at Minter City ....p. m.	Nov. 6,

The Pastors will please see that reports are presented by the Women's Missionary Societies, Trustees, etc.; also have duplicate lists of names of those to be elected Sunday school Superintendents, Stewards, Church Leaders and all Trustees, with P. O. address of each.

BEN P. JACO, P. E.

Columbus District—Fourth Round.

Sturges, at Bethel	Oct. 10,
Longview, at Bevils Hlll	Oct. 11, 12
Mayhew, at Lebanon	Oct. 18, 19
Starkville	Oct. 19, 20
Artesia, at Sessums	Oct. 25, 26
Macon	Oct. 31, Nov. 2
Brooksville	Nov. 2, 3
Cochrane, at Cochrane	Nov. 8, 9
Columbus Circuit	Nov. 15, 16
Crawford, at Schafers	Nov. 22, 23

J. E. THOMAS, P. E.

Corinth Dist.—Fourth Round.

Kirkville, at Gilmore Chapel	Oct. 10,
Mantachey, at Mantachey	Oct. 11,
Guntown and Baldwyn, at Guntown	Oct. 12, 13
Ripley Ct., at Brownfield	Oct. 16,
Chalybeate, at Camp Ground	Oct. 17,
Dumas, at New Hope	Oct. 18,
Ripley and B. Mountain, at Ripley	Oct. 19, 20
Hickory Flat, at Bethel	Oct. 23,
Myrtle, at Union Hill	Oct. 2,
New Albany Ct., at Mt. Olivet	Oct. 25, 26
New Albany Station	Oct. 26, 27

The Committee of Examination on License to Preach and Recommendation for Admission on Trial into the Annual Conference will meet in Corinth on Wednesday, Oct. 29, at 9 a. m. The following brethren, with the presiding elder, compose the Committee: S. A. Brown, W. L. Graves, J. H. Felts, and Eugene Johnson.

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

Newton District—Fourth Round.

Shiloh, at Shiloh	Thurs.	Oct. 9,
Trenton, at T.	Sat. & Sun.	Oct. 11, 12
Homewood, at Carr's	Sat. & Sun.,	Oct. 18, 19
Neshoba, at ———	Fri.	Oct. 24,
McDonald, at ———	Sat.	Oct. 25,
Philadelphia	Sun.	Oct. 26,
Pearl, at Liberty	Thurs.	Oct. 30,
Carthage, at ———	Fri.	Oct. 31,
Walnut Grove, at ———	Sat. & Sun.	Nov. 1, 2
Lake, at ———	Sat. & Sun.	Nov. 8, 9
Forest, at ———	Sat. & Sun.	Nov. 15, 16
Morton & Pelahatchie, at P.,	Monday	Nov. 17

H. WALTER FEATHERSTUN, P.E.

Seashore Dist.—Fourth Round.

Biloxi, Main St	Oct. 8,
Moss Point	Oct. 15,
Americus, at Salem	Oct. 16,
Brooklyn & Bond, at Bond	Oct. 18, 19
Columbia	Oct. 22,
Hub & Oakvale	Oct. 23,
Pascagoula	Oct. 25, 26
Bay St. Louis	Oct. 27,
29th St. & Lyman, at L.	Oct. 29,
Logtown	Nov. 1, 2

W. H. HUNTLEY, P. E.
Gulfport.

Jackson District—Fourth Round.

Sharon, at Lone Pine	Oct. 11, 12
Canton	Oct. 12, 13
Flora	Oct. 19, 20
Brandon, at Forest Hill	Oct. 25, 26
Eden, at Phillips Chapel	Oct. 31,
Benton	Nov. 1, 2
Lintonia	Nov. 2, 3
Yazoo City	Nov. 4,
Satartia, at Mt. Olivet	Nov. 5, 7

Dear Brethren: God has blessed us with gracious revivals in almost all parts of the district. During the remaining quarter let Pastors and Stewards put forth every effort to collect in full all claims, both for the support of the Ministry and Conference assessments.

PAUL D. HARDIN, P. E.

Hattiesburg District—Fourth Round.

Lucedale	Oct. 11, 12
Richton	Oct. 12, 13
Magee, at Ryals Creek	Oct. 18, 19
Collins	Oct. 25, 26
Summerland, at Hebron	Oct. 27,
Silver Creek	Nov. 1, 2
Sumrall	Nov. 2, 3
Oloh, at ——,	Nov. 5,
Taylorsville at Mize	Nov. 8, 9

Let the Trustees in each charge see that full answers are given to question 32. The Woman's Missionary Societies will please make reports of the year's work. Let earnest, thoughtful, and fervent prayer be given to the selection of officers for the ensuing conference year.

GEO. H. THOMPSON, P. E.

LOUISIANA CONFERENCE.

Shreveport District—Fourth Round.

Leesville	Oct. 29,
Anacoca, at Hornbeck	Oct. 30,
Many	Oct. 31,
Zwolle	Nov. 1,
Mansfield	Nov. 3,
Grand Cane	Nov. 4,
Coushatta	Nov. 12,
Wesley	Nov. 13,
Pleasant Hill	Nov. 18,
Pelican	Nov. 19,
Ida	Nov. 20,
Mooringsport and V., at Vivian	Nov. 24,
Greenwood	Nov. 25,
Logansport	Nov. 26,
S. Mansfield	Nov. 29,
Shreveport, 1st Ch.	Dec. 1,
Bayou La Chute	Dec. 2,
Shreveport, Noel Mem.	Dec. 3,
Shreveport, City Mis.	Dec. 4,

PAUL M. BROWN, P. E.

Monroe District—Fourth Round.

Farmerville	Oct. 12,
Rayville	Oct. 19,
Waterproof	Oct. 23,
Florence, at Vidalla	Oct. 26,
Mangham	Nov. 2, 3
Brooklyn	Nov. 8, 9
Eros	Nov. 9, 10
Calhoun	Nov. 15, 16

WM. SCHUHLE, P. E.

Baton Rouge Dist.—Fourth Round.

East Feliciana, at Gilead, Wednesday	Oct. 8,
(Preaching at Clinton, Wednesday night, 7:30)	Oct. 8,
(Institute and Preaching at Oak Grove, Tuesday, 11 a.m. to 4 p.m.)	Oct. 7,
District Sunday School Institute, at Kentwood	Oct. 9, 10
Hammond	Oct. 12, 13
Presiding Elders' Meeting, in Baton Rouge, Wednesday	Oct. 15,
Plaquemine, at Plaquemine, Friday, 10 a.m.	Oct. 17,
Port Vincent, at New River	Oct. 18, 19
Ponchatoula, at Wesley's Chapel	Oct. 25,

WM. H. COLEMAN, P. E.

Lafayette Dist.—Fourth Round.

Lake Charles	Oct. 11, 12
Sulphur and Vinton, at Sulphur	Oct. 12,
Patterson	Oct. 18, 19
St. Martinsville and French Miss., at M.... Wed.	Oct. 22,
Eunice	Oct. 25, 26
Acadia, at Maxie, Wed	Oct. 29,
Vermillion, at Henry	Nov. 1, 2
Gueydan and Abbeville, at Gueydan	Nov. 3,

JAMES I. HOFFPAUIR, P. E.

Ruston Dist.—Fourth Round.

Ringgold, at Rocky	Oct. 7,
Gibsland, at Mount Moriah	Oct. 8,
Lisbon, at Arizona	Oct. 10,
Homer	Oct. 11, 12
Bienville, at Ebenezer	Oct. 25, 26
Ruston	Oct. 27,
Haynesville, at Colquit	Nov. 1, 2
Bernice, at Bernice	Nov. 7,
Jonesboro, at Jonesboro	Nov. 8, 9
Winnfield	Nov. 9,
Sibley, at Sibley	Nov. 11,
Haughton, at Doyline	Nov. 12,
Minden	Nov. 16, 17
Cotton Valley	Nov. 18,
Arcadia	Nov. 19,
Simsboro, at Pine Grove	Nov. 22, 23

BRISCOE CARTER, P. E.

Alexandria District—Fourth Round.

Boyce and Lecompte, at L.	Oct. 12,
Standard	Oct. 19,
Pollock	Oct. 20, 21
Alexandria, 8 p. m.	Oct. 22,
Melville, at Melville	Oct. 25, 26
Bunkie, 8 p. m.	Oct. 26,
Provincal 8 p. m.	Oct. 29,
Columbia	Nov. 1, 2

H. W. MAY, P. E.

ROSY AS A GIRL.

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years from female ailments, and at times was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

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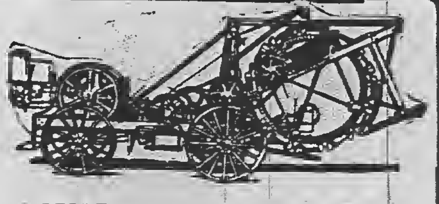

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

MISSIONARY DATES.

Itinerary of District Meetings and Institutes of the North Mississippi Conference, Woman's Missionary Society, October, 1913.

Corinth District, at Camp Ground, Walnut, Oct. 13-14; Holly Springs District, at Oxford, morning, afternoon, and night, Oct. 16; Sardis District, at Sardis, afternoon and night, Oct. 17; Greenville District, at Clarksdale, afternoon and night, Oct. 18, and Sunday, the 19th, and morning of the 20th; Winona District, at Winona, morning, afternoon and night of 21st and morning of 22nd; Durant District, at Vaiden, afternoon and night of 22nd, and morning, afternoon, and night of 23d; Columbus District, at Brooksville, afternoon and night of Oct. 24, and morning and afternoon of the 25th; Aberdeen District, at Prairie, night of 25th, all day Sunday, the 26th, and Monday morning and afternoon of the 27th.

The Conference President, Mrs. Vic Thompson Hoyle, accompanied by Miss Mary Daniel, the Conference Deaconess, and either Miss Smallwood or Miss Wasson who are at home on furlough from China, will be in attendance at all of these meetings. Other Conference officers will be in attendance also and the auxiliaries are urged to send delegates. Genuine hospitality is awaiting them at all of these places. All departments of the work will be discussed and reports from auxiliaries will be called for.—Mrs. Walter Campbell, Conf. Pub. Supt.

"WESLEY HOUSE DAY."

Oct. 16.

We feel sure that every woman in our Mississippi auxiliaries is sufficiently familiar with the various phases of work engaged in by our Conference Society, hence it isn't necessary to use space in explaining about our Wesley Homes. If you are not convinced of their need, however, get in communication with the deaconesses who are in charge of these homes and they will give you facts which will convince the most skeptical. We have two Wesley Houses, one in Meridian and the other in Biloxi. Both are doing much for the moral and spiritual uplift of the people in their midst.

Mrs. K. T. Moore, our Superintendent of Supplies, is sending a personal letter to every auxiliary in the Conference asking their co-operation in behalf of these two Wesley Houses. She appoints Oct. 16 as Wesley House Day, and requests every auxiliary to send on that day as liberal a contribution as possible for this grand work undertaken by our Conference. Let us make glad the hearts of our deaconesses who are laboring so earnestly and faithfully in this part of our Master's vineyard. Mrs. Moore suggests that you send table linen, bedding, towels, etc. In fact, you may send any thing which will add to the comfort of the Home. Many of our women have put up fruit, vegetables, preserves, and jellies this summer. Any of these will be acceptable. Let your own heart dictate what you will give and how much. Remember, the things which add to your comfort and happiness are just the things which will bring a like joy to our deaconesses.

Mrs. R. E. Johnson, our Conference President, suggests that Oct. 15 be set apart as a day of special prayer that our Lord will put it into the hearts of our people to respond to this plea for the Wesley Houses. Work, pray, and give! "God so loved the world that he gave"—what? Superfluities? Leavings? That which cost him nothing? How much do you love? Let your gifts be a measure of your love.

Mrs. Johnson asks if there is not some one who will give $1000 on that day to the Biloxi Wesley House. She says, "It will enable us to have a building which will meet the requirements and needs of these foreign-born people who know not the Savior and for whom we are responsible." The Master says, "Thou shall love thy neighbor as thyself." How many of us can truthfully say, "I do?"

RUSTON AUXILIARY.

Louisiana Conference.

The Ruston Auxiliary held a very successful public meeting on Sunday night, Sept. 21. We selected for our program, with slight changes, the "Missionary Spectacular" in the July Voice. The illuminated electrical cross was the work of Gordon E. McKinney, a 15-year-old member of the Church and Sunday school, and was a thing of beauty, covered as it was with white crepe paper, and a small wreath of ivy encircling it.

Among those representing the Home Department were three small children, a boy and two girls, bearing banners containing the words, "Mary Werlein Mission," "St. Mark's Hall," and "French Mission" respectively, each child making a plea for the mission he or she represented. At the close, while the children faced the audience with outstretched hands, "Christianity" recited the beautiful poem about the dying millions. The lights were all turned off save those in the cross and the earnest voice of the speaker, under the pale light of the cross, made the service very impressive. It was pronounced a great success, as an object lesson, by the most critical, and as such we recommend it to others. The collection amounted to more than $17, and will be equally divided between the two departments and appropriated to the pledge made by each.

MRS. A. C. McKINNEY.

JAPAN'S WHITE SLAVE REFORM.

"The crusade against white slavery, initiated in this country, has now spread to Japan," said G. N. Andrews, of Osaka, at the Willard Hotel, in Washington. "The latest manifestation of the movement developed in Osaka some months ago, following a big fire we had there. A portion of the burnt-out area included one of the five licensed redlight districts. This section of the city comprised 136 houses, which had been occupied by some 1300 women.

"No sooner was it in ashes than the W. C. T. U. of the city, together with the Osaka Y. M. C. A., began a campaign to prevent its re-establishment. Seldom has there been such excitement over a moral issue. The second day after the fire the Governor and Chief of Police were called in, the newspapers were induced to take up the movement, and a monster mass meeting was arranged for. It was held the fourth day after the fire, and was one of the largest ever held in the public hall, 3000 citizens, including some of the city's most prominent residents, attending. The next day one of the big papers began a series of daily articles, advocating the abolishment of this sore spot, and finally, with this aid, the campaign was won."

Your Boy

First, ask your doctor about Ayer's Sarsaparilla as a tonic for the young. Then use it or not, as he says. J. C. Ayer Co., Lowell, Mass.

Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.

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YOU and your farm wagon spend a great deal of time together. Of all farm tools, it is your standby. Its wheels bear the burden of big loads—towering racks of hay and grain, sacks of produce, loads of sand and gravel, anything that needs moving, over miles of roads to market. It takes solid strength to stand up long under that. When next you ride on a load, listen to the constant racking, creaking, groaning sound of the wagon box, wheels, and running gear as the load pitches back and forth over the road ruts. Not an unpleasant sound, but the strain that causes it is hard on the wagon. I H C wagons—

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give the buyer the most he can get for his money because they defy hard usage for the longest time, and are easiest on the horses, which is no small item.

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Superintendent McKennon, of the First Methodist Church of Shreveport, has set for a goal on Rally Day this Fall an attendance of 1913, and judging by the past record of this school for the last two years we predict that that number will be present. This congregation has recently been housed in a magnificent new house of worship with ample provision for its splendid Sunday school, and no doubt its future growth will continue to be magnificent.

After having attended the State Sunday School Convention last Spring, Brother T. F. Sledge, the Superintendent, put on a more aggressive policy for the Grand Cane Sunday School, one feature being the rule to always open the school on time. The school has gone from 60 to 107 in membership (including the Home Department, 146) and there are now four organized classes. Brother Sledge reports that when one man's baby was old enough to bring to Sunday school that he also came and joined the school; so in reaching the baby the father was reached also, and both are now regular Sunday school attendants.

It does not seem to be generally known that Rev. J. M. Brown, our pastor at Haughton, was the organizer of the Louisiana Sunday School Association. It was during his fifteen years as Chairman of the Louisiana Conference Sunday School Committee, before there was a Sunday School Board, that the honored W. B. Jacobs, of International Sunday School Association fame, came to Louisiana, and, with Brother Brown, organized the State Association in the Felicity Street Methodist Church. Rev. S. H. Werlein was at that time pastor, and cordially co-operated in the movement. Thus are Methodists in the lead in all that is good.

Mr. J. H. Thatcher is proving himself to be an ingathering Superintendent at Mansfield, where in mid-summer, without the 50 or more furnished by the College, he maintained an attendance of over 200, when never before in the history of the church was there an attendance at Sunday school of over 165. One feature of Brother Thatcher's policy was to put on a campaign for men, which movement has been eminently successful. The workers go to the Courthouse, the barber shops, the hotels and any and everywhere that men may be found, some even calling for them on Sunday morning. This activity of the Methodists has led the Baptists also to build up a fine men's class with a leading banker as president.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

Brother Superintendent, do you vary your Sunday school program? You can do it with ease and pleasure by giving Bible or missionary drills, etc., at the opening.

We will commence a series of Institutes in the Seashore District on Oct. 8, and continue until Oct. 17, as was stated by Brother L. F. Alford in the Advocate last week. Following these Institutes, we will tour the Brookhaven District.

Remember that Oct. 1 is the time to begin with the new Graded Lessons. There are a great many advantages to be derived from the use of the graded system, and one is that it relieves the superintendent of the old custom of re-telling or re-reciting the lesson at the close of the Sunday school hour.

On September 1 the Field Secretary began a series of Sunday School Institutes in the Port Gibson District, as arranged by the presiding elder, Rev. T. W. Adams. Success seemed to crown every effort from the very first day. The people took a deep interest in the work except at one or two places. One thing that greatly impressed me was the fact that we left the railroad and went out into the country one day during an Institute, to where it was said that there had not been a Sunday school in ten or fifteen years. This was at Bear Creek, but I am glad to say that we killed the "Bear" that day and organized a Sunday school at that place. Brother Ford volunteered his services as superintendent, and all the parents within reach of the church stood up and promised that they would attend every Sunday that they could and carry their children. I shall never forget that day. I found some fine people at Bear Creek, as I always find everywhere in the State, but for some reason they had lost interest in the Sunday school work of the community.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Things move along so rapidly nowadays that people who say "It can't be done" are interrupted by somebody doing it.

If the 173,000 Sunday school superintendents of America fail in their duty the work of all the churches will be hampered, and the King's business will receive a wound too deep for healing. Very much of the success or failure of Sunday school life lies in the hands of the superintendents.

Mr. E. E. French, of our Publishing House in Nashville, has gotten out two splendid and needed leaflets on Promotion Requirements for the Graded Sunday school. As the value and real necessity of grading and promoting pupils becomes apparent to the average Sunday school (and it is coming rapidly) the information contained in these leaflets will prove quite serviceable.

A famous elementary teacher said a very simple but wise thing the other day when talking of her splendid Beginners' Department and the help it was to the school and to the parents: "Oh! yes, we have an excellent Beginners' Department to-day because we had an active, increasing Cradle Roll a few years ago." This easiest and almost best line of Sunday school work is one of the feeders of the Sunday school and Church.

If the boys of the teen age are to be kept in the Sunday school these things must be done by the Church of to-day:

(1) There must be a better understanding by parents and teachers of the boy's life and nature; (2) more men must be enlisted as teachers and directors in this work; (3) the program must be adapted to the growing needs of the boy. Don't study the lesson less but the boy more.

Things do not "just happen" in Sunday school circles any more than they do in business or a profession. Great results are the outcome of careful planning and earnest prayer. If you desire success in the observation of any of the special days in your school, begin in time, and work constantly to that end. Familiarize yourself with each detail, and then help others who have a part to do. Interest creates enthusiasm. Work out a program of special days in the school and then work to the program. Plan your program of special days for the year with great care, then post it in a conspicuous place in the schoolroom in a frame and glass where all can see it. Call attention to the days also from the platform and in every convenient way frequently. Do this in the proper order so as to avoid confusion of dates.

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 9, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

"Write it over every gate.
On the church and halls of State,
In the hearts of every band,
in the laws of every land:
Where there's drink there's danger."

* * *

The Negroes of Louisiana have for some days been conducting in New Orleans a very creditable State Fair. They gave a parade through the city to call attention to their exposition, and upon one of the banners carried was the inscription, "Fewer Saloons and More Schools." This is an admirable slogan with which to face the future.

* * *

At its recent session the Tennessee Legislature substituted the electric chair for the gallows as a means of dispatching criminals sentenced to death. This action, we think, deserves hearty commendation. If men must be executed (and we believe in capital punishment), it ought to be done in the most humane manner possible, and in private.

* * *

The Chickasahay Baptist Association, which recently met at Shubuta, Miss., went on record as favoring the establishment in that State of a reformatory or industrial school for wayward youths. That such an institution is needed in every commonwealth is a fact so obvious as scarcely to require any argument to sustain it. The Christian people of Mississippi should see that this cause is strongly presented to the next State Legislature when it convenes.

* * *

A lady in America is represented as having made in a letter to a missionary in North China the inquiry, "What kind of an automobile do you use in your work?" This interrogation would rank very well with that of the Queen of Louis XVI of France who, when just before the outbreak of the French Revolution, she heard it stated to the King that the people were without bread, asked, "Why do they then not eat cake?" Can it be that the sister referred to has been reading Tom Watson's fictitious accounts of the luxurious living of foreign missionaries and didn't know any better than to believe them?

* * *

"In honor preferring one another," was one of St. Paul's injunctions to the primitive Christians. To what extent they were obedient to the Apostle's exhortation, we do not know; but perhaps they did not have alluring General Conferences in that age to which delegates were to be chosen, and it was easier to repress the spirit of self-seeking. But certainly there can be no excuse at any time for a Christian man, either directly or indirectly, to strive to bring about his own elevation to conspicuous place in the Church; and such a disposition upon the part of any one deserves rebuke at the hands of the brethren. Unholy ambition is bad enough among the people of the world, and among those who profess to be the disciples of Jesus it is vastly worse.

WHAT SHALL WE DO WITH THEM?

At the request of our active and alert Home Mission Secretary, Dr. John M. Moore, we are giving considerable space this week to the immigrant problem which is now challenging the evangelical enterprise of the Christian Churches of the United States as never before. The foreigners who are beginning to pour into our country upon such a tremendous scale, by their coming have not only imposed upon us an imperative duty, but have also opened to us the door of an inspiring opportunity. The future safety of our own Nation largely depends upon the Christianization of these new-comers, the major part of whom will live and die beneath the American flag. We must either lift them up, or they will pull us down. Our citizenship is proportionately much more largely Christian now than it was fifty or a hundred years ago, but for the past two or three years the trend has been in the wrong direction, the percentage of gain in our population having been greater than the percentage of increase in the membership of our Churches. Surely such a tendency as this should be enough to arouse us from our lethargy and set us to working for the Master with redoubled aggressiveness and energy. Our failure to reach more successfully the vast stream of immigrants constantly landing upon our shores is doubtless responsible, in some measure, for this recent bad showing.

But it is not alone the welfare of our Republic and the winning of their souls to Christ that should incite us to do our utmost to evangelize these migrating foreigners. But, since many of them go back to the countries from whence they came, they are capable of being made a propagating agency to carry the glorious gospel of our Lord into all parts of the habitable globe. Shall we make use of this strategic opportunity, or let it pass by unimproved? How dare we neglect it when there are such tremendous consequences at stake?

It is to be hoped that all our pastors will at once begin to make preparation to observe Home Mission Week—October 19 to 26. Even if there are no immigrants in your immediate community, the occasion can be made one of great profit. It can be utilized to impart missionary information to the people and awaken more fully their sense of obligation to all of the spiritually destitute in our widely extended dominion. An important problem that concerns any part of the Church should concern every part of it. There are no State limits in the kingdom of God. The most remote inhabitant of the planet is our neighbor, and if he be in need it is our unmistakable duty to reach forth to him a helping hand. Nor is there the slightest conflict between home and foreign missions. If we make the United States a truly Christian country, the effect will be increasingly felt among all the pagan populations of the globe.

RELIGIOUS CONDITIONS IN GERMANY.

Germany has been very largely the home of higher criticism, for which so much has been claimed in the way of illuminating the Scriptures and clothing the ministry of the Church with new power and efficiency; but, so far from helping religious conditions in that country, the influence of the new teaching seems to have tended in the opposite direction. In confirmation of this statement, we quote the following description of the present state of the Church in the land of Luther, which is from the pen of a Berlin correspondent of the Christian World of London:

"The Church at the present time, and for years past, has been, religiously speaking, in a state of complete inactivity. It has given birth to no great religious movements. The serious preaching of the Gospel and the services of spiritual Christianity have been conspicuously absent. In all parts of the country pious Germans are lamenting the coldness, the apathy of pastors and other spiritual guides, and see no other way out of the difficulty than the building up of little 'Gemeinschaften' outside the Church, where God may be worshiped in fervency and in accordance with the true spirit of the Reformation. **Church after church is being filled with clergymen who may be scientifically fit for their posts, who may have an excellent academic reputation, but who are truly and simply unbelievers in every sense of the term.** And in the theological faculties of the universities the pious German sees many of the most influential positions **being filled by men who are unquestionably scientific, but who are certainly unfitted to be the guides of young men who are to be called to the ministry of the Church.** The devout German sees on all sides the secularization of his Church, its growing reliance on the State for support. He sees powerful movements on all sides which have as their object complete secession from the Church. In Berlin 10,000 persons last year left the Church rather than pay Church taxes, and every city in the Empire has the same story to tell. These are rumblings which portend the storm, and the far-sighted men in the Church know that evil days are coming unless they can be staved off by a deepening of Christian life in the nation, and by the rousing of the Church to a more serious view of its responsibilities."

This is indeed a dark picture, and one which may well excite alarm among the spiritually-minded people of the German Empire. Nor is it there alone that these most deplorable tendencies are apparent. They are discoverable to some extent in our own country, though at present the general disposition is to belittle them. But the fact cannot be denied that remarkably strange utterances now and then emanate from some of our theological seminaries and that much of our present religious teaching is tinctured with the spirit of rationalism. We think that the Germans are proposing the correct remedy for the trouble which has developed among them, namely, "a deepening of the Christian life of the nation." And this is what we, too, must do for our people if we would escape the disasters that are now threatening the Church in the Kaiser's realms. **A heartfelt religion is the only one that is adequate to meet the deep needs of a people and preserve their morals and their ideals. A speculative Christianity, unverified in the human consciousness, is certain to become unsound in its theology and to disclose its impotency to cope with the mighty forces of evil.**

SOMETIME.

What I do thou knowest not now; but thou shalt know hereafter.—Jesus.

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us, out of life's dark night,
As stars shine more in deeper tints of blue,
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end could see;
And even as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.
And if some friend we love is lying low,
Where human kisses cannot reach his face,
Oh! do not blame the loving Father so,
But wear your sorrow with obedient grace.

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends His friend,
And that sometimes the sable pall of death
Conceals the fairest boon His love can send.
If we could push ajar the gates of life,
And stand within and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery would find a key.

But not to-day. Then be content, poor heart!
God's plans, like lilies, pure and white unfold,
We must not tear the close-shut leaves apart,
Time will reveal the hidden cups of gold.
And if through patient toil we reach the land
Where weary feet, with sandals loose, may rest,
Then shall we know and clearly understand—
I think that we shall say, "God knew the best!"

—Mrs. May Riley Smith, in Zion's Herald.

THE LARGER MEANING OF IMMIGRATION.

By the Rev. N. W. Stroup.

The hand of Providence has been clearly visible in every phase of America's progress. For long centuries this continent was hidden, so that in the fullness of time God might open its doors to the Pilgrim and the Puritan as a chosen land wherein he might build a new race out of the peoples of all races. We dare not think that this great continent, so rich in resources and so varied in climate, was accidentally discovered by an Old World adventurer. The early immigrants were the best product of the then most Christian nations. The chief motive that led them to desert their native soil was that of religious liberty. Conscience was more to them than commerce, and their love of liberty far surpassed their eagerness for conquest. The percentage of illiteracy among the early immigrants was less than three per cent, while to-day the incoming millions from Southern Europe are almost thirty-three per cent illiterate. The most serious deficiency, however, is their lack of moral and religious conviction and character.

In the wisdom of God America was protected from a certain type of immigrants up until about twenty-five years ago, when we were expected to have grown strong enough to assimilate and Christianize the less favored people who have been coming to our shores during the past two or three decades. This was to be the Land of Promise to all of those who for centuries had been held in political and religious bondage. They have broken with Old World traditions and customs, and are coming hither seeking a better country. True, many come with little more than a money motive, but we shall find that they are not entirely without the higher sentiments of religion if we approach them in the right spirit.

They are coming a million strong annually, and we ask, why? Many of them come to stay a few years, and then return home, and we may again ask, why? They are here to help in the world's work and earn money. But in a more important sense, they are here to receive the spirit of our free institutions, and to transmit it personally to their own countrymen. They come to enter Uncle Sam's university and learn the ethics of democracy, the nobility of labor, and liberty of conscience. This Republic is a free school for the children of all nations. They need the lessons and we are held responsible for the way in which we interpret the truth.

Where to Begin.

"As we have, therefore, opportunity, let us do good unto all men," is a very fitting exhortation to America with respect to her obligation to these foreign-speaking people. Our influence should begin as soon as they enter the country and comprise every part of our complex life. Steamship officials, railroad employees, government officials, and private citizens all have opportunities and obligations toward these strangers who come among us. It is more than a personal matter how we shall think of them and treat them, since they represent nations and systems of government. We should not forget that we have a chance to influence the destiny of Russia, China, and Italy and other countries for centuries to come when we impart to these immigrants a new conception of life and liberty. They are as impressionable as children during the first few months of their residing in this new land, and we should not fail to take advantage of this early opportunity. The time during which he is seeking a home and employment is an epoch of supreme importance in the life of an individual when he enters a strange country and seeks to adapt himself to a new environment. This offers the host an excellent opportunity to act the part of a Christian guardian and win the confidence and loyalty of these future Americans. The kind of citizens they are to be and the response they are to make to our appeal in later years is largely dependent on the character and spirit of our treatment of them during the first months and years that they are in the United States.

First Impressions.

The unfortunate thing about our efforts to Americanize the immigrants is the fact that during the first months of their residence, when impressions are so deep and lasting, they are apt to be in contact with the worst side of our civic and social life. They do not know our language and they deserve more patient treatment than they generally receive. Like trunks and boxes, they are pushed about and often bruised and broken in spirit. Officials are often severe and only the saloonkeeper and "ward boss" seem to treat them kindly, and this false kindness is later found to be only the mask of wolves and pirates. The other day I noticed a dozen new arrivals being led from the depot, and I followed only to find to my sorrow that this questionable friend was the representative of a cheap boarding house and saloon. This sort of an introduction to American city life accounts for the most of the vice and crime which we so sadly deprecate among these foreign-speaking citizens.

Missionary Shuttles.

The fact that thousands of the immigrants return to their native land every year is an important element in the foreign mission problem. During three years, from 1908 to 1910, 2,586,226 immigrants came into the United States, while 823,311 others returned home. We cannot estimate what it means to have 13,000 Japanese, 11,000 Chinese, 20,000 Greeks, 80,000 Poles, 40,000 Slovaks, 18,000 Russians, and 300,000 Italians return to their native land and associate again with their own countrymen after having had from one to ten years' schooling in Uncle Sam's great university, where by precept and example we seek to teach liberty, equality and true religion.

In the year 1910, 202,436 immigrants returned home; in 1911, 295,666; in 1912, 333,262. Some have been disappointed; some are homesick; and many, having saved a small fortune, expect to enjoy the remaining part of their days in independence. Another reason for the brief period of residence in the United States of so many immigrants is due to the fact that when they embarked for the new world they left their families on the other side of the ocean, expecting in a few years to join them. What a force to aid in the Americanization, and may we hope also the Christianization, of the world. Can we fail to appreciate the importance of the foreign missionary element in all our home missionary work? We should never divorce these two phases of work so vital to the extension of Christ's coming Kingdom.

The small band of missionaries sent out by the various Church Boards seem insignificant when compared with the hundreds of thousands who annually embark from America at their own expense. They go with a potential message, knowing both the language and the people to whom they speak. For years we have been sending epistles from the New World to the Old, and while not of the character written by the Apostle Paul, they, nevertheless, have an influence either for good or for ill upon those to whom they are addressed. The serious question for us to consider is, what impressions are these people carrying back to the homeland? Have they been brought in touch with Christian men and women, or have they associated only with the lawless, the intemperate and the immoral? Do they carry back a message about slum conditions, sweat shops and labor quarrels, or have they met our mission workers and learned something of the unselfish service and sacrifice of the hundreds of Christian men and women who are giving their lives to this task? Have they been segregated in sections of our large cities, where their children were denied the privilege of the public school and kept in parochial schools and under priestly rule very much as they formerly lived?

The chief opportunity the Republic has to teach patriotism and impart the spirit of our free institutions is in the public schools; so that when these foreign-speaking people are segregated and subjected to Roman Catholic domination, the nation is seriously handicapped. In some way Uncle Sam must have a chance to teach the children, and the adults who are too old to enter school when they arrive must be reached by the Protestant Churches and Social Settlement workers. We seem to lack contact with the immigrant, and without that we can never be efficient in service. Night schools taught by Christian men ought to be organized in connection with every Protestant church. These would be helpful in leavening this mass of humanity that otherwise will remain indifferent, and often antagonistic, to the best interests of the nation. We cannot fail to trace a very vital relationship between the hundreds of Chinese students who have been trained in American colleges and universities and the birth of the new Chinese Republic which came about so peacefully and providentially.

The immigrant problem, says Stelzie, "is to be a severe test of Protestant America. It is a problem which embraces all the problems that have ever faced the Church: problems physical, for the immigrant must be assimilated; problems educational, for the immigrant must become an intelligent citizen; problems patriotic, for the immigrant must be led to see that upon him depends the future of his adopted country; problems religious, for the immigrant must learn that his spiritual interests are of supreme importance." To Christians who possess the world vision of service, the above task is equally an obligation, whether they are to return home or stay here and become settled American citizens. "Other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd."

FOR SALE.

All of the volumes of "The International Critical Commentary" that are out of the press (twenty-five in number) at a low price. I could also sell the remaining volumes as they are published, as I have contracted for the entire set at a special price. A bargain for the one who means business. Address, Geo. W. Hiveley, Utica, Miss.

REACHING THE FOREIGNER.

By Rev. John M. Moore, D. D.

"Distance lends enchantment" and "familiarity breeds contempt" may be applied to the spirit and attitude of many religious people toward the Chinese, Japanese, Italians, Mexicans, Africans, and other foreign born peoples. Audiences may be stirred by appeals in behalf of China, Japan, Africa, Cuba, and Mexico, but an oppressive silence frequently follows an exhortation to Christian work for the Chinese, Japanese, Cubans, Mexicans, Italians, Bohemians and other foreigners that are in the United States, in the South, yea in one's own community. Missions have been largely looked upon as set off and set up religious activities, for which some well disposed volunteers have been appointed and sent out. The service expected of the Church and its individual members is the writing of checks, the support of mite boxes, or dues in a missionary society. Before the age of steam and electricity no other way of carrying on mission work was open. Not so now. The ends of the earth have met in America. Pentecost in the United States, as in Jerusalem, would stir the nations through their numerous representatives congregated here.

Shall missions to the foreigners who come here mean doing for them what we send missionaries to their native lands to do for their people? Who shall do this work? Shall the method followed by necessity in connection with foreign fields, that of employing some one to do the work, be looked upon as the only method to be used in the home field? Fortunately, of the fifteen millions of foreign born people in the United States, and of the nineteen millions born of foreign parentage, a large per cent are reilgious; but there are several millions of them that need to be reached through missionary effort. Shall missionaries be selected, prepared and sent to them? The task is beyond the willingness of the Church, whatever may be said of the ability. Then it is an open question as to whether, if it were possible, that course would be wise. The foreigner in this country needs to feel the throb of American church life, the freedom and the force, the zeal and warmth of the Christianity of the United States. Can the impact of this church life, the meaning and the energy of this Christianity be best transmitted to the immigrants by a few chosen individuals who are sent as missionaries to them, or would the better way be to employ means and methods by which to bring the immigrants into vital touch with the Church—its life, its activities, and the living truth for which it stands?

Religion in the native land of a large majority of the immigrants meant rites, ceremonies, crosses, chapels, shrines, and superstitions. Here they should be taught that religion means fellowship and service, with sobriety, chastity, self-control, and the nobler inner virtues. But the immigrant cannot be expected to break suddenly with his past and rush blindly into new conditions of faith and life. He should be given a full chance to know the best of us and the best in us and in our religion. He usually knows the worst in our civilization. He has a right to demand that we know him, the best in him, and his real needs. Social and ecclesiastical segregation makes this impossible and also permits misunderstandings and resultant evils. The foreign church with a foreign minister and services conducted in a foreign language may be, and really is, in many instances, a necessity; but nevertheless it greatly retards the assimilation of the foreign people, and is, in a large measure, responsible for the loss to the Church altogether of the young people among them. As far as possible, the pastor of an American congregation in a community and the missionary pastor of the foreign congregation of the same faith should be co-laborers. Missions to foreigners should not be set up and set off religious activities, but rather the co-ordinate activities of the same ecclesiastical organization.

Let no one think that religious work among foreigners will never at times and in certain localities require trained missionaries who can speak the foreigner's language, or even men of that nationality who can preach in the mother tongue to the people. This is always desirable even when it is not a necessity. We must have missionaries, American and foreign, to establish the point of contact between the American Church and the colony of foreigners. We must have schools with teachers in charge who can speak and teach the foreign language. All these the Department of Home Missions must sustain. But no Church can discharge its full duty to the foreigners by such necessarily limited activities. Personal evangelism is the most important and successful way of winning the immigrants to American Christianity, and for this work the Church should furnish many earnest and skilful laborers.

How to help the foreigner is a question for all Christian people. Some one has given the following answer: Know the foreigner; find out his needs; meet the needs you find; make a friend of him; remember his son and his daughter. If these instructions were followed there would not be any problem of the foreigner. Why not treat the foreigner as a neighbor and not as a problem?

The foreigner wants to learn the English language. Why should not classes in English, at night or in the day, be taught in our churches? There are many excellent professional teachers, many professional and business men, who would be glad to be thus employed. Palmore Institute, in Kobe, Japan, has been a most successful missionary agency, through which many hundreds of Kobe's business men have been brought to Christ. It is only a night school. It is not necessary that the teacher should know the foreigner's language, nor that the class should be of only one nationality. Dr. Peter Roberts has worked out a system for teaching English to foreigners. In some towns and cities several classes might be formed. No better method of reaching and keeping the foreigner can be employed. While he is being taught the English language he can learn American citizenship and American church life.

A pastor in Mississippi has the only Chinaman in his town in his Sunday school and a member of his Wesley Adult Bible Class. He was recently converted and taken into the Church. A member of the class brought him into the class and led him to Christ. These Adult Bible Classes offer unusual facilities for reaching Greeks, Italians, Bohemians, Germans, Chinese, Japanese, and the rest. They can best be reached and handled by a special committee of the class. More of these foreigners may be reached and baptized every year by our churches at home than by all our missionaries abroad.

The Sunday schools should have a warm welcome and even a missionary zeal for the children of foreigners who live in the community. The reception given them will influence their future relation to the school and the Church. They would require special instruction by the best teachers to give them an appreciation of the helpfulness of the school. No one should expect these children of Romish, Greek, or Slavish parents to come of their own accord. They have to be won one at a time in the foreign fields, and then it is hard to hold them. The same will be true in the United States. But the Master's Commission is to "teach" them.

American pastors should seek the privilege of preaching to the immigrants. In most cases an interpreter will be necessary. Where there are foreigners who are missionaries the American pastors will render a great service to Christianity by re-enforcing the missionary by his presence occasionally and by a word of encouragement and exhortation. American pastors and foreign pastors must be colleagues, comrades, and co-laborers, indeed.

The call is to the Church for social, educational, religious service to the foreigners at its door. The Commission says, "Go," not "Send." The will finds the way. Housing, social conditions, educational shortcomings may all need attention. Training in morals, the interpretation of Christianity from the American standpoint, education in religion, and the call to personal salvation, must be accomplished for the immigrant. No one is excused from the task. Let it be undertaken in the name of humanity, in the name of the Church, and in the name of Christ.

BOOKS ON IMMIGRANTS.

By Rev. John M. Moore, D. D.

The Churches of America are studying the immigrant in their Mission Study Classes this fall. The Home Mission Council at its meeting last January selected "The Immigrant" as the subject for study through the autumn, and for discussion during the observance of Home Mission Week, which in our Church is October 19-26. Every preacher, and many of our leading laymen, will want to make a special study of the immigrant and will want the best books to be had on this subject. I will speak of those that I know most about.

For the facts about immigrants in the United States no better sources of information are to be had than the abstract of the Census that deals with the immigrant. This document can be had free upon application to the Census Bureau at Washington. The annual report of the Commissioner General of Immigration for the year ending June 30, 1912, has information that every leader in the Church should possess. The Monthly Bulletins for the year July 1, 1912, to July 1, 1913, will give the facts about the immigrants that arrived during the last year. These reports and bulletins can be had free upon application to the Bureau of Immigration, Department of Labor, Washington.

The textbook on Immigration for Mission Study Classes has been prepared by Rev. Wm. P. Shriver, Superintedent of the Department of Immigration of the Presbyterian Church, U. S. A. The title is "Immigrant Forces." This book is sold for 50c, cloth, and 35c, paper cover. It is a splendid volume of eight chapters. In the first chapter the author discusses the question, Why Do They Come; in the second chapter, The Classes of Immigrants, and the Countries from Which They Come; in the third chapter, The New Communities; in the fourth chapter, New Civic Service; in the sixth chapter, Religious Backgrounds; in the seventh chapter, The Task of the Church; and in the eighth chapter, Getting Together. This is a splendid introductory book of 267 pages. While it is deficient in plans and methods for reaching the foreigners, yet it is valuable in the facts which it presents, and cannot fail to be intensely interesting to all who are beginning the study of this absorbing subject.

Frederick J. Haskins is the author of "The Immigrant—an Asset and a Liability;" a book that sells for $1.25. This is one of the very best books on the subject of immigration. It is written from the standpoint of an observer who lives in Washington City, and who is in touch with the authorities of the government that deals with the immigrant. In this book is epitomized the findings of the Immigration Commissioner who was appointed by the government a few years ago. It is not only very instructive, but very entertaining.

Prof. E. A. Steiner is perhaps the best informed man about the immigrant of all who have written books on the subject. He himself is an immigrant. He has visited all the countries from which our immigrants come. He is thoroughly informed as to the inhabitants of Southern and Southeastern Europe. He writes with the knowledge of an expert and with the literary flavor of a novelist. His two books—"The Immigrant Tide: Its Ebb and Flow," and "On the Trail of the Immigrant," price $1.50 each—are exceedingly illuminating. They read like a romance. They put the reader in human touch with the foreigner in his old home and in his new. Prof. Steiner has recently issued two other books. One, "The

Broken Wall," price $1.00, gives a series of stories about the immigrants. They are exceedingly entertaining. In the book, "Against the Current," Prof. Steiner gives a frank bit of autobiography, telling the story of his early life as a Jew. One of his parents was a Jew, while the other was a Gentile, but he is now a very earnest Christian.

There is no better authority in the United States on the Immigrant than Dr. Peter Roberts, the Interdenominational Secretary of the Y. M. C. A., who is at the head of the Department of Immigration. He has a fine book entitled "The New Immigration." It is to be highly commended to all who are studying this great subject. Miss Emily Balch has written a great book on "Our Slavic Fellow Citizens." If one desires to study the Jew, perhaps the best book is Dr. Fishberg's "The Jews," which costs $1.50. One-fifth of all the Jews in the world live in the United States, and they are coming to this country at the rate of 90,000 a year, and very few of them ever return to their native land. Any of these volumes can be procured from any one of our Publishing Houses.

Church News

Dr. J. A. Anderson, formerly Editor of the Western Christian Advocate, has been transferred to the Missouri Conference and stationed at Troy.

* * *

There are two counties in Arkansas that have no Presbyterian church of any description, while in six other counties there is but one each.

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Bishop R. G. Waterhouse recently opened the temporary headquarters of our Church in San Francisco, preaching both in the morning and evening. The Pacific Methodist Advocate states that his discourses were of a very high order.

* * *

Sunday, November 9, has been designated as "Purity Sunday," and the pastors of all churches in America are requested to deliver on that date at least one sermon condemning commercialized vice and encouraging social and personal morality.

* * *

Of the 54 who were graduated from Trinity College last June, 21 have entered the profession of teaching, 7 are preaching, 11 are in business, 11 are pursuing studies in some college or university, and each of the other 4 is engaged in a different occupation.

* * *

The Denver Conference, by a majority of one, voted against changing the name of the Church. This is worth noting that the Denver is one of the far Western Conferences, which have been represented as being almost unanimously in favor of this movement.

* * *

At the recent session of the St. Louis Conference Rev. J. M. Bradley was returned to Sikeston and Rev. H. P. Crowe to Fredericktown. Dr. J. W. Lee was re-assigned to St. John's in St. Louis, and Dr. Theodore Copeland was appointed to Cabanne, in the same city, for the fourth year.

* * *

The St. Louis Conference held its sixty-sixth session in the New McKendree Church in Jackson, Mo., September 24-29. The New McKendree Church is situated just three miles east of "Old McKendree" chapel, which was built in 1809, and which is said to be the oldest Methodist structure west of the Mississippi River.

* * *

All the presiding elders of the three Arkansas Conferences (Little Rock, Arkansas, and White River) met recently in Little Rock with Bishop Kilgo, who is to preside over these Conferences this year. While in that city they had taken a picture, which was printed on the front page of the Western Methodist in its issue of Sept. 25.

* * *

The Holston Conference reported 8,312 new members on profession of faith during the past year. The Louisiana Conference reported last year, 2,290; the North Mississippi Conference, 2,209, and the Mississippi Conference, 2,910. If such results can be obtained in the Holston Conference, does it not appear to be time for the Methodists of Louisiana and Mississippi to bestir themselves to accomplish larger results in the way of soul-winning.

* * *

The Editor of the St. Louis Christian Advocate makes the following reference to Bishop Hoss's presidency over the Southwest Missouri Conference: "In the temporary absence of the Bishop during one session, a resolution was adopted, accompanied by some remarks, expressing the sincere appreciation felt by the Conference of the kindly and unostentatious manner in which he conducted the business of the session. And personally we feel like saying, here and now, that having known many Bishops and having had experience in Conferences for some half of a century, we have never in all that time known a presiding officer whose impartial consideration for all, even the most obscure member of the Conference, was so manifest and whose brotherly spirit was so unfailing."

BATON ROUGE DISTRICT NOTES.

Wilson Charge.

We began our fourth round at Pine Grove on the Wilson Charge, Sept. 20-21. That princely layman, F. H. Holden, of Wilson, carried the elder out in his new automobile and remained for the conference. The attendance was very gratifying, each church on the charge being represented by one steward or more and five Sunday school superintendents being present to represent the five Sunday schools of the charge. The reports showed advance along financial lines, a Sunday school for each congregation, and a number of new members received on profession of faith. The elect ladies of the cultured Pine Grove community had prepared a banquet than which kings could have no better, and the report of their missionary society proved that their good works are in things spiritual as well as material. Services were held Sunday at Pine Grove and Wilson. Both congregations made liberal contributions to the new District Parsonage which is being erected in Baton Rouge. The elder had the pleasure on this trip of being a guest in the hospitable homes of the following esteemed friends: Mr. and Mrs. F. H. Holden, Mr. and Mrs. W. W. Hawsey, Mr. and Mrs. Gutzein, and Dr. and Mrs. W. B. Singletary. Brother Sweeney is a faithful man of God, and no pastor serves a better people. May the Lord's richest blessings abide with this good pastor and people and enable them to lead all the lost ones of their community to Christ!

Hammond.

Since we have no pastor in Hammond at present, the Presiding Elder has been giving our people an extra service occasionally. On Sunday, Sept. 28, he preached at 11 a. m. and 8 p. m. to large congregations and received three adults into the Church by baptism and vows. Our live Sunday school superintendent, Dr. L. D. McGehee, maintains a large and active Sunday school and looks after the Wednesday evening prayer metings. We are also pleased to note a large and working Epworth League. We trust that the Lord may direct us to the right man to place in this field of present opportunity.

Baton Rouge Methodism.

Our work in Baton Rouge is enjoying unprecedented success. The pastor of our First Church, Rev. W. W. Drake, seems to be in favor with all the people of his church and the city. His genial disposition, coupled with his consecrated, manly life full of wise planning and zealous achieving, makes him a successful leader of the growing host of choice spirits that constitute the First Church congregation. This year they have advanced their pastor's and presiding elder's salaries by a handsome amount; have assumed one-half of the support of a missionary; have contributed $1200 toward the building of a new District Parsonage, and are undertaking and accomplishing many other good things. We predict that First Church, Baton Rouge, will become one of the great churches of our Methodism.

The pastor and people of our Second Church are working quietly, but wisely and surely, and before many are aware of it they will have a brand-new church out of the old one, with twice the seating space and a number of Sunday school rooms. They are also proposing to change the name of their beloved Church to "Keener Memorial"—a name that deserves to be held in sacred and hallowed memory by the Methodists of Louisiana. It is rumored that Mangum will not be satisfied with building a new church, but that he also contemplates the erection of a neat little parsonage adjoining the church building. Ask him.

WM. H. COLEMAN, P. E.

PETER O. ROSENSTREAM.

We clip the following from Saturday's Picayune:

"Yesterday morning, surrounded by his loved ones, the spirit of Mr. Peter O. Rosenstream left the Church Militant, which he loved and honored, for the Church Triumphant, where so many of his former brethren and sisters had preceded him. The saintly servant of God met the grim destroyer without fear, and with a smile left earth for his home in the skies. There were no shadows, and with full assurance of an abundant entrance into a brighter and better kingdom, he quietly fell asleep."

Born in Skanor, Sweden, Oct. 4, 1850, he was laid to rest in this city Oct. 4, 1913, just sixty-three years after. Leaving Sweden for America in 1868, he at the age of eighteen joined his uncle, Mr. John Nelson, who was a wholesale grocer in New Orleans, and became a member of the firm. After the death of his uncle, the firm's name was changed to Rosenstream, Weiss & Co. He retired from active business life a decade or more ago. He married Miss Barbara Frank, who, with six of their ten children, survives him. Brother Rosenstream was a model husband and father, and all his many friends knew him as an upright man, a genuine Christian, true as steel to God and his fellow men. He was a Methodist in principle and practice, always reliable and efficient as a church officer, and gave for church and all good purposes with unstinted hand, as God prospered him. He was in his early manhood a member of the Felicity Street Church, working therein heartily for the Master. When the Louisiana Avenue Church was being built he transferred his membership to that charge and thereafter lived as one of its best and strongest members. He, with four or five other young men, who, like him, were noted for their liberality and self-sacrifice, served on the Building Committee and had the church ready on time for dedication by Bishop Keener. So he lived to the end, loving and serving God, an active worker in the Church and a helper and blessing to all who came his way and stood in need of his assistance.

A FRIEND.

POSITION WANTED.

Settled widow without encumbrances desires place as matron, housekeeper, companion, nurse, or governess, or any place of trust. Good references. Address Mrs. Hope, care New Orleans Christian Advocate, New Orleans, La.

OUT-OF-TOWN CUSTOMERS

Now brought into closer touch with our store, for on

January 1st we commenced our Free Delivery by Parcels Post,

Purchases made from Holmes' will be delivered free of cost to the purchaser, just as to residents of New Orleans, and out-of-town customers will no longer have to figure the added expense of postage or expressage on a purchase as previously, for we will deliver, free of charge, merchandise weighing 11 pounds and less, and not over 72 inches length and girth combined, as per Parcels Post Regulations.

Our out-of-town readers of this announcement will do well to remember that not only have we a Mail Order service that is prompt and efficient, giving as careful attention to commissions by mail as if purchase was made in person, but we also deliver anything under the Parcels Post regulations "FREE OF CHARGE."

D. H. HOLMES CO.
NEW ORLEANS, LA.

Secular News and Comment

By Rev. A. J. Gearheard.

The Police Jury of St. Mary Parish, La., has appropriated $900 to employ a Government expert to teach agriculture to the farmers within its bounds.

* * *

Tulane University has this year added two new departments—Journalism and Hebrew. Prof. Ruth will have charge of the former and Rabbi Max Heller of the latter.

* * *

On October 2 the law granting pensions to indigent ex-Confederate soldiers went into effect in Missouri, and 63 checks were transmitted by the State Treasurer to the first applicants.

* * *

According to figures compiled by experts in the Treasury Department, 425,000 people in the United States have yearly incomes in excess of $3000, and are therefore subject to the new income tax law. This law will, according to estimates furnished from Washington, net the American Government revenue to the amount of $82,066,000 annually.

* * *

Dr. C. B. Wilkins took charge as Superintendent of the Charity Hospital in New Orleans on Oct. 1. As Superintendent, he takes rank over both the head surgeon and the Sister Superior. The passing of the almost undisputed authority of Romanism in this State institution will be welcomed by the majority of its patrons.

* * *

On October 2 the picture of Gen. Sam Houston was removed from the walls of the Texas State Senate chamber and in its place was hung a painting of ex-Senator J. W. Bailey. We do not doubt but that Mr. Bailey is one of the greatest Constitutional lawyers the Lone Star State ever produced, but it does not become Texas to neglect to honor the name of General Sam Houston.

* * *

On October 1 forty counties in Alabama took action requiring the County Superintendents to give their full time to the school interests. There are yet 27 counties in Alabama that allow the Superintendents to be partially employed at something else than the work of their offices. The new plan is a decided advancement. And Alabama is not the only State in the South that is making progress in the task of devising a better educational system. The whole South is moving steadily forward toward the attainment of a more efficient educational policy.

* * *

Two immigrants, a man and woman, were on October 2 deported from New York City to England because they confessed to having lived together as man and wife for five years without ever having been legally married. They were deported as undesirables. If there is a law which makes men and women who ignore the marriage vows undesirable immigrants, should we not also cease to tolerate the scores of men and women whose immorality is flaunted in the face of the public in the daily papers? Certainly, what is undesirable in an immigrant should not be endured in a citizen.

* * *

An effort is being made to have one of the forts protecting the Panama Canal named "Fort John T. Morgan," after the late Senator Morgan of Alabama. For twenty years Senator Morgan was one of the most active men in America in urging the construction of the great waterway, and it is perhaps to his persistence and influence more than to that of any other public official that the United States owes the construction of the Canal. If any man is to be honored by having his name attached to any of the improvements connected with the Canal, certainly the late Senator from Alabama should not be overlooked.

CONCERNING PORT GIBSON FEMALE COLLEGE.

Since President Chapman is so modest and possessed of Solomon's injunction, "Let another man praise thee and not thine own mouth," I send this brief statement concerning our school at Port Gibson for young ladies. The institution has advanced far enough into its 74th session to justify righteous conclusions as to its prospects for the year. Owing to the financial depression throughout our territory, and the limited number of positions to be given "duty girls," the friends of the College were anxious at the time of its opening; but President Chapman has delightfully surprised himself, as well as the friends of the institution. There are now more than forty boarders composing as fine a student body as has ever entered the halls of the College. Backed by a full corps of competent teachers, the work goes smoothly on.

Port Gibson Female College has never advertised as a large institution, her buildings not allowing this, but her boast has been of work well done, which is manifest in the stand her graduates have taken in the public schools in this and adjoining counties. After all, one can drink only a certain amount of water, whether it be from the fountain head or the spreading lake. Sometimes I fear the disposition to count numbers, both in our State and Church schools, is detrimental rather than beneficial to the better education. We recall that President Woodrow Wilson some years ago advanced such a principle in the administration of Princeton, and, if I mistake not, won his contention. I recall an expression from a small boy who was engaged in a contest. The chooser made complaint that the other side had all the larger boys, which was met by the small boy who said, "It ain't the big that counts; it's the good," and the sequel to the game proved his statement to be true.

Since the opening of the School we have been taking our meals with the students at the College and are perfectly satisfied with Sister Chapman's supervision there. T. B. HOLLOMAN.

REV. MARVIN JOHNSON DEAD.

Dear Bro. Meek: It is with a sad heart that I write you about the death of my dear brother, Marvin, who passed away on the morning of Sept. 3, at Alamorgordo, New Mexico, where he had just moved in search of a better climate. He had lived in Aztec, N. Mexico, for several years, where he served the Church as pastor for two years before he superannuated on account of his health, and where he had many warm friends. He had only been at his new home a few days when the end came.

He was converted when seven years of age, and joined the Church. I feel sure he never backslid a day in his life. I would not dare say he was without faults—perhaps they were many—but this much I do know: he loved God and his fellow-man, and I can safely say that nearly, if not quite, all who knew him loved him.

His first charge was Mar's Hill Circuit, in the Winona District, North Mississippi Conference. He served this charge three years, and from there he was sent to the Eupora and Maben charge. During his second year there his physician advised him to go West for his health. The people of this charge were very kind and good to him in every way, and he loved them very much. His first charge in the West was Ho, Colo. After serving it two years he was sent to Aztec, New Mexico, where he lived until a week before his death.

Too much can not be said of his devoted wife who went so willingly with him wherever he went, and who by her sweet Christian life and strong faith in God was so much help to him in his work. His wife and four boys survive him. It seemed that there was a bright future for him if he could have lived, but God knoweth best and doeth all things well. And while it is hard to give him up, we bow in humble submission to His will, and rejoice in the hope of meeting him in that land where sad partings will come no more.

His brother,
J. G. JOHNSON.

Potts Camp, Miss.

THE MISSION OF MAN.

Ever since the comedy in the garden of Eden which led to the tragedy in the garden of Gethsemane, man, "made in the image of God," and woman, his "helpmeet," have been spoiling God's plans; and, in order to carry out his divine purposes concerning the race, a new order of things has often been evolved. We have not selected the above subject with the hope of gaining notoriety, or getting into the "Congressional Record," but simply by comparison to prove that Adam is falling about as far short as Eve, and that Adam's failure to measure up is largely responsible for Eve's dissatisfaction with her lot. Man is the head of the household, but statistics tell us that only about 40 per cent of the families of the United States are supported by the heads thereof. Would any man be willing for a woman to "hoss" an institution run and supported by his efforts only? If a woman must become the breadwinner, she naturally wants to select the bread. With the saloons claiming 100,000 men yearly and the large number engaged in the white slave traffic, not fit to be in the home, much less "head" it (for here again careful observation discloses the awful fact that a considerable percentage of the men of our Nation are living by the double standard of morals), what else can we expect of the women but rebellion? Science tells us that girls inherit their fathers' traits of character more than their mothers', and with all past generations falling heir to the fathers' short comings, and the children brought up under the environment of their influence in the home, we should not be surprised at the results. Let the men raise the standard of morals; make it one; clean up the Nation; drive out the saloons; and wipe out white slavery, and woman will then fulfil her mission.

ALICE CARY McKINNEY.

AN URGENT CALL.

St. Mark's Hall is now located in its new quarters at 908 Esplanade Avenue, right on the border of the old French quarter, covering an area of one hundred square blocks with a population of 40,000 people. The section known as "Little Italy" is included in this part of the city. The needs of these people are many and we are endeavoring to reach them with the pure gospel, believing that 'the entrance of God's word giveth light.' Since the organization of our little church we have received more than 70 into its fellowship. We have a small chapel but it is unfurnished, and we make this appeal to our people to hear this Macedonian cry for help. Two dozen pews and an altar would make this chapel comfortable and the people would feel that they had a place of worship. When we consider all the form and ceremony and elegance to which they have hitherto been accustomed, we should at least provide a simple and attractive place for them to come. The pews will cost $7 each. May we not have help at once to meet this urgent need? Let us hear from you, dear friends.

W. E. THOMAS, Pastor.
908 Esplanade Avenue, New Orleans, La.

A FINAL WORD.

To Louisiana Methodists

A word just to remind you that Saturday, Oct. 11, this week, is our "Work Day," and that we have nearly 80 children in our Orphanage looking to you for the means necessary to care for them through the coming winter. I hope that every Methodist in Louisiana will respond to this appeal and give to our Orphanage the proceeds of that day's labor. What money is given to this cause, if not sent direct to us, will be given through the Sunday schools and Churches on Sunday.

With the cold and damp of winter approaching and the increased expense; with some 60 children attending public school, and having books to buy; with nearly 80 children to feed, clothe, and care for; with the salaries of our matrons and helpers to pay; with a note for $2,000 and interest to meet, with an empty treasury and the September bills still unpaid, we are confronted with a serious situation. Surely every Methodist and every liberal-hearted man or woman in the State will do all he can to relieve our condition, and permit us to carry forward this work to the honor and credit of our great Church and the glory of God!

Sincerely,
ROBT. W. VAUGHAN.
Superintendent.

Ruston, La., Oct. 4, 1913.

THE CHURCH SCHOOLS AND THE MINISTRY.

I read with considerable interest an article on the above subject by 'A Methodist Layman' in the Advocate of July 24th, and was very much impressed with many of the thoughts he brought out. I too have given some thought to the same subject, based on observations and reason.

Occasionally we find a man, a preacher, who for awhile is in the active itinerancy, but who soon proves that his best service to the Church is to be found in the schoolroom. But this is rather the exception to the general rule of life. If a man has heard the Divine call to the ministry, for him to turn aside into the work of the classroom, and surrender the work of the pastorate or of evangelism, looks very much as if he were to some extent abandoning his divine calling.

A man's best service is given to any cause after thorough preparation for it, which takes time and diligent application to that one thing. So, if a minister constantly improves himself, his life as a preacher and pastor is worth more to the Church after several years of experience in that work. For him to change suddenly from that occupation to that of a president of a school or teacher is against the training of his life, a hardship on the man, and a greater hardship on the school. If I want to build a house, I do not get a man who has done nothing but farm all his life to plan and build for me, but rather would I seek out a good carpenter with a thorough knowledge of his work and some practical experience, and entrust the job to him.

If I want a bookkeeper to attend to some work pertaining to that position, I would not go to a machine shop and get one who has made a study of machinery and who had not studied bookkeeping to do the work, but I would rather seek one who had made bookkeeping a study, and who was looking to that kind of position for life employment, and entrust to him my affairs.

The same law of life's work will apply to our school work and the work of the ministry of the Church as a whole. There are many Christian laymen, who are loyal to the Church, who have prepared themselves for the work of teaching and feel called to that field of labor, and who are making it their life work. They are proving themselves masters in the schoolroom and as managers of higher institutions of learning. But because the Church opens few doors to them for the use of their talents as presidents of her schools and colleges, they have to find their fields for labor mostly in secular and State institutions.

The Church ought to keep her eyes open for consecrated Christian laymen who are devoting their lives to the work of education and have made a mastery of their calling, to place them in charge of her schools and colleges. The Church ought to be more careful about taking men who have spent fifteen or twenty-five years of their life in even the most successful work as pastors and preachers, and expecting them to succeed as well in a new and untried field of labor as teacher or president of a college or school.

"You can't teach an old dog new tricks," is an adage that we do not heed sufficiently in some branches of our church work. So, I would say, let the Church be slow to choose a man out of the ranks of the ministry to preside over her schools and colleges, thus robbing the Church of a good pastor or presiding elder for the time being at least, but seek rather to find and honor the Christian laymen who have made the work of Christian education their life work and study and entrust the leadership of our institutions to their hands. This seems to me to be the course of the highest wisdom. "H. BUB."

TWO THINGS.

The Stage.

Dear Dr. Meek: If it were needed, confirmation of your position with reference to the modern stage, and that, too, of a most striking sort, is found in the following extract taken from a recent number of Life:

"It may seem strange, but Life cannot get up any very strong feeling of indignation against the managers in the present cases. They are frankly business persons who are anxious, with any bait, to get the public to patronize their theaters. The manager who cares anything for the theater as an institution, or knows anything of its art, is a thing of the past.

"A few of us have been sounding the note of warning for a good many years, and have probably bored our readers by doing so. Certainly the public has been indifferent to the rapid corruption of our stage. It has covertly by its silence and openly by its patronage encouraged the degradation. To the plays now under police consideration our metropolitan sensation-seekers and yokels in things artistic, male and female, have flocked with leering eyes and lolling tongues. A few of the more hypocritical and less frankly salacious have availed themselves of the ready-made excuse provided by the managers, and discuss in detail these bawdy plays as 'moral lessons.' It is to be disgusted. Also to recall an almost forgotten Roman gentleman who used to have something to say about 'Oh, tempora! Oh, mores!'"

And be it remembered that this is not the utterance of a moss-back editor nor the fulmination of an ignorant preacher; but it is a reasoned judgment resulting from long experience, deliberately expressed by Metcalfe, perhaps the greatest dramatic critic in America, who believes in the stage in a most whole-hearted fashion and has done his utmost to reform it. It is commended to those who make a plea for the "clean, uplifting plays?"

The Philosopher.

Both the New Orleans and the Wesleyan Christian Advocates recently called attention to the announced "neutrality" of the Western Methodist as to the Kirkland-Carnegie-Vanderbilt issue. This was but a continuation of its past policy which seems to have been guided by a thoroughly Pecksniffian philosophy. It will be remembered that the amiable Mr. Pecksniff announced the principles which controlled his conduct in the following words: "There is disinterestedness in the world, I hope? We are not all arrayed in two opposite ranks: the offensive and the defensive. Some few there are who walk between; who help the needy as they go; and take no part with either side?"

But in a recent issue of the Western Methodist Dr. J. A. Anderson appears in propria persona in reply to the Wesleyan, and ranges himself squarely with the Kirklandites. That is where he was all the time, as, indeed, are all apologists and those who make large use of the little word "but," while protesting their loyalty to God and home and native land. I commend Dr. Anderson for taking a stand, though belated, and hoisting the flag under which he proposes to march. His example could be profitably imitated by some others. OBSERVER.

AN EARNEST APPEAL.

To the Pastors and Members of the Church in the Hattiesburg District, Greeting:

In reviewing the work of the churches in the Hattiesburg District during the nine months just closed, there comes a strong conviction that "the Lord of Hosts is with us; that the God of Jacob is our refuge."

He has given health to our pastors which has allowed unbroken service. They have labored faithfully, and God has given the increase. Nearly 1000 members have united with the Church, and many churches have enjoyed gracious revivals. Two new societies have been formed, and two new houses of worship are being erected.

Our preachers have been self-denying, devoted and zealous. Their messages have been true to the mission of the messenger. By them have stood many faithful officers of the Church, ready to spend and be spent for Christ's sake. Their devotion to the Church and zeal for the salvation of sinners give birth to a profound optimism. The mantles of noble sires have fallen on worthy sons. In purity of character and devotion to God our membership is not surpassed by the membership of any other denomination. There are no serious divisions in our ranks, and the spirit of brotherliness everywhere abounds.

We are beginning the fourth round—the most potential round of quarterly conferences. The importance of this conference makes it imperative that all members should be present. Stewards and Sunday school superintendents are to be elected. This should be done after serious thought and earnest prayer. The successful closing up of financial obligations for the Conference year will require co-operation and earnest effort. Your presence at this conference will aid you in doing your part. I beseech you, for the work's sake, to make your fourth quarterly meeting a large success through your presence, counsel, and prayers.

Let not our effort for the conversion of sinners abate as the pressure of collections comes upon us. If contributions are not channels of spiritual enrichment they fall below God's purpose concerning them. Sacrifice for Christ's sake will not fail of its reward.

We can understand the embarrassment which comes to the pastor and his family when the salary is not paid; and we cannot contemplate without horror a reduction in the amounts promised the old preachers. We would be shocked at the thought of abandoning occupied territory in our home or foreign field, and feel a personal humiliation at the waning of any of the great interests of our Church. But such results must follow a failure to pay the assessments. But these conditions, bad as they are, are not the only consequences of our failures. We damage business integrity by allowing the Church, which should be a model of honesty, to fail to meet a promise and pay a just debt. Men of strict views of business and honesty are often put beyond the reach of the Church because they cannot see the divine stamp on an institution of such practices. All members are under solemn vow to "support the Church and its institutions." A failure to do this is followed by a loss to the personal integrity of the member so failing. A failure to contribute to the Church is also followed by a loss of interest in the Church of Christ and its work. Whoever incites to liberality for Christ's sake leads into spirituality. Faithful dealing with our membership in supporting the Church will enlarge the spirituality of the Church. Let us use all diligence to the end that all people over whom we have spiritual oversight shall, like Cornelius, lay up for themselves prayers and alms as a memorial before God.

Twenty centuries of Christian achievement tell us that what should be done, can be done. Should we not report to the Annual Conference 1500 members received, and all claims paid in full? We can do it, if we will. Let us resolve, that "we can do it, and we will."

Let each re-dedicate himself to Him who has chosen us, and ordained us, and sent us forth that we might bear fruit, knowing that whatsoever we ask in His name will be given us.

GEO. H. THOMPSON,
Presiding Elder of the Hattiesburg District.

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THE GOOD-NIGHT ANGEL.

The Good-Night Angel comes at eve
Across the quiet hills,
And tucks the sleepy blossoms in
Beside the meadow rills.
On uplands wide each drowsy bird
He cradles in its nest,
And in the dewy valley far
Rocks the wild winds to rest.

He pauses in his gracious guise
Where little children play,
And blesses each before he speeds
Upon his kindly way.
And ere he passes back to heaven,
Beyond the sunset bars,
To watch the babies, birds, and buds,
For lamps he lights the stars.

—L. M. Montgomery.

SOME LITTLE BURGLARS.

The law says that burglars are people who break in where they have no right, in order to steal. Many children are in great fear of them, and at night often listen for them, but do not realize that they themselves may be little burglars.

While two persons are talking, a boy rushes in and breaks right into their conversation with an interruption to ask some question or to tell some news. He wishes to steal their attention—the little burglar.

Ordinarily, late at night a company of boys make a great noise, and break in on people's sleep, and steal their rest. Sometimes in a church service a group of girls begin whispering and giggling, breaking in on the solemnity of the service, and stealing away others' enjoyment of it—the little burglars!

When a company of children are having a merry time, someone breaks in on the happiness with a disagreeable remark, and robs them of their smiles—the mean, little burglar!

But there is one class of burglars that boys and girls should fear, for they come often, breaking into the mind and stealing the attention. When you are in school or at church, and thoughts of play come into your mind, say to yourself: "The burglars are coming." When some one is talking to you, and something happens to draw your attention away so that you no longer are listening, know that a burglar has come. Frighten him away.

Come, boys and girls, let us cease being burglars, breaking in with our interruptions and stealing from others their attention, their quiet, their happiness.—Congregationalist.

A GIRL'S ESSAY ON BOYS.

"Boys are men that have not got as big as their papas, and girls are women that will be ladies by and by. Man was made before woman. When God looked at Adam he said to himself: 'Well, I think I can do better, if I try again.' And he made Eve so much better than Adam that there have been more women than men.

"Boys are a trouble. They wear out everything but soap. If I had my way half the world would be girls and the rest dolls. My papa is so nice that I think he must have been a little girl when he was a little boy.

"Man was made, and on the seventh day he rested. Woman was then made, and she has never rested since."

HIS TASK.

"Father," said Tommy Harris one day in June, "if I earn some money this summer, may I have it for myself, to do what I want with?"

"Why, yes, I think so," said his father. "But what are you going to do? How are you going to earn any money?"

"I'm going to mow Mr. Webster's lawn. I heard him say he wished he knew of some boy he could trust to keep the lawn mowed all summer. I'm going to ask him to let me do it. May I have the use of your lawn mower if he gives me the work?"

"Yes, if you will take good care of it and put it back where it belongs when you are done." Tom promised, and the next day, when Mr. Webster had come from the city, he went over and asked him.

The lawn was a large one, and there were some trees and shrubs on it. Mr. Webster got up from his piazza chair and took Tom down on the lawn. He showed him how he wanted it cut, and how the boy who got the job must be careful not to break the shrubs and must not knock the bark off any of the young trees, and must trim the borders with the grass shears and rake up and carry away the grass.

"Do you think you can do that, and do it right, all summer?" Mr. Webster asked.

Tom thought he could.

"Well," said Mr. Webster, "I want it cut once every week. I don't care what day you cut it, because some weeks, when it rains a good deal, it grows faster than others; but I want it always to look neat on Sunday. You must watch it and cut it whenever it needs it. I will give you fifty cents each time."

Tom went home well pleased. He watched the lawn, and the next Wednesday he cut it very nicely, taking care to trim the edges and to carry away the grass, and not to break any of the shrubbery.

The next week on Wednesday he was going to mow the lawn again, but there was a ball game that afternoon, and the boys wanted him to play first base. The grass did not look so very long, anyway, so he played ball and was going to cut the lawn on Thursday.

But Thursday it rained hard, and he could not work outdoors, so he had to wait till Friday. He cut the grass then, but it was much longer than it had been the week before, and so it did not cut so smooth. When he had finished it there were some rough places where the tall grass had been pressed down by the lawn mower, but had not been cut off. Still, he thought it would not be noticed.

The next time the grass needed cutting, Tom went at it bright and early in the morning. He had got about a quarter of it done when Eddie Ives came along with a bat over his shoulder and a catcher's mit on one hand. He stopped at the fence and called, "Come on, Tom! We're going to play the White Stars."

"I can't," said Tom, "I must work."

"Oh, you can do that in half an hour. Let it go till afternoon. We want you in the game."

Tom left the lawn mower just where it stood, and went off with his friend, Eddie. The boys all said they were glad he was there, too, because in the second inning he caught a high fly that put out the third runner of the Stars.

But just before the end of the game, in trying to stop a hot grounder, he hurt his hand so badly that he had to go home and have it bandaged. It made him forget about Webster's lawn and where he had left the lawn mower.

He thought of it the next morning, and tried to finish the work, but the mower, being out in the dew all night, had rusted, so that it ran hard—and he could not find the oil can. Besides, his hand hurt him. After a while he called in Jimmy Russell who was passing, and got him to help. But Jimmy was small and could not handle the mower very well. In going round one of the shrubs he broke off a big branch, and he also knocked a piece of bark from the trunk of a small white birch tree, and the bark scar showed very plainly.

By the time they had finished, it was too late to rake up the grass and carry it off. Tom kicked it around a little where it was thickest, so that it would not look quite so bad. He said to himself that the next time he would begin early and stick to it and do better. His hand would be well by that time.

But the next time never came. When the grass was long enough to mow again, and Tom went over to Mr. Webster's place, pushing the lawn mower ahead of him, he found the grass all nicely cut, and a short, red-headed boy raking it up.

"Here, Sam Sasey!" cried Tom, "what are you doing on my lawn?"

"It isn't your lawn any more. It's my lawn."

"What do you mean?" asked Tom.

"I mean that I'm going to cut it once a week all summer for fifty cents a time."

"Who told you so?"

"Mr. Webster did—the man who lives here. He said he was tired of having it half done or not done at all, and so I'm going to do it."

There was nothing more to be said. Tom went slowly home and put away his lawn mower. The chance to earn some money during the summer was gone, but he had learned a lesson that in the end was worth a good deal more money, and the next summer, when he got other lawns to mow, he did his work well and faithfully.—Youth's Companion.

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Editorial.

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will be held on Thursday, Oct. 30, at 11 a.m., in the Advocate office.

J. M. HENRY,
Chairman.

THE ONE INDISPENSABLE THING.

We think it is well for a Church to seek the best equipment for its work and to be wide-awake in its efforts to learn and operate efficient methods of service; but it should never lose sight of the fact that the true measure of its success is what it does for the spiritual upbuilding of humanity. The larger the resources of a congregation are the more we have a right to expect of it in the way of a life-giving ministry to the souls of men; and if this be absent, the splendor of its appointments and worship is a reproach rather than a cause for pride and boasting. Nothing that we can do for our fellow-beings will serve even as a moderately good substitute for giving them Christ. We know of no sadder spectacle than that of a great twentieth-century church, housed in a magnificent edifice, with a great organ and choir, with an eloquent pastor, and societies and activities innumerable, which at the end of the year can report something of pretty nearly everything accomplished except the saving of souls. Strange as it may seem, it is exceedingly difficult for us to learn the lesson that without the Holy Spirit to empower and energize them, all human agencies, however complete, are wholly inadequate to achieve the high ends for which the Master established his Church.

The need of Christian workers keeping their eyes firmly fixed upon this one supreme task as the great objective of all their efforts was recently emphasized in The Advance (Congregational) in the following impressive manner:

"Our churches are installing new and improved machinery. They are planning more and more effective methods. They are ordering systems and plans to prevent waste and promote efficiency. But all these will be as sounding brass and a tinkling cymbal if there be not a passion for souls. The world needs knowledge, but knowledge will never save the world. The world needs eloquence, but eloquence will not save the world. Much as the Church needs a learned ministry and an eloquent presentation of the gospel message, its first and greatest need is spiritual fervor, born of a passion for souls. Education can not save a soul from sin. Erudition cannot give peace to a guilty conscience. Rich music and an elaborate service cannot bring pardon and peace. The Church of God needs to feel in its heart, and manifest through all its activities, a passion for the saving of souls."

THE NEGROES NOT ALONE RESPONSIBLE.

Maggie Jones, the mother of the two negroes who recently caused the terrible tragedy at Harriston, Miss., is quoted as having said that cocaine was the cause of the trouble. If this be true, the responsibility for that horrible affair does not rest alone upon the two blood-thirsty colored men who paid the penalty of their crimes with their lives. To be sure, they were terribly guilty and deserved to be punished, but the person who sold them the pernicious drug was in part responsible for the frightful consequences that followed. Dearly indeed does society pay for some of the hurtful practices which it allows to go on. These promoters of evil in the background may manage to escape our earthly courts, but there will be an awful reckoning for them in the day of judgment. Some people are willing to do anything for money, no matter how dangerous or despicable.

RUSSELLISM IN NEW ORLEANS.

The Russellites have begun an active propaganda in New Orleans. Last Sunday one Prof. Paul S. Johnson gave a free lecture on the topic, "Beyond the Grave," and this is doubtless merely the forerunner of others. As skillful and persistent advertisers the followers of "Pastor" Russell are unrivaled. The themes which they propose to discuss are of a kind to appeal to the curiosity of the public, and they hide the heretical features of their teaching out of sight until they have their audiences before them. More unscrupulous methods than those which they adopt would be difficult to conceive of. Let our people beware of these active enemies of orthodox, evangelical Christianity. And with them placing their literature in every household, our pastors need to be watchful lest their sheep be stolen away. It behooves every Methodist preacher to post himself concerning the doctrines and doings of these men that he may be able effectively to expose the true nature of this movement, and thus counteract its pernicious influence.

THEIR ACTIONS BELIE THEIR FIGURES.

Many of the secular papers are consuming considerable space in showing what a failure prohibition is. They tell us that more intoxicating beverages are being drunk by the American people every year, notwithstanding that the liquor traffic is being constantly pressed into a narrower area; and they pile up the figures to show that this is true. But we have learned long since that nothing is more misleading than skillfully manipulated figures, and that all so-called facts are not **really facts**. If prohibition increases the consumption of liquors, why is every brewer and whiskey dealer in the country, both wholesale and retail, so industriously fighting it? This is a straw that plainly indicates which way the wind is blowing.

SOME REMARKS OF OUR SENIOR BISHOP.

The following is a fragmentary report of the address made by Bishop A. W. Wilson to the class admitted into full connection at the recent session of the Louisville Conference, which we take from the Central Methodist Advocate:

"I have heard several preachers preach recently, but none of their sermons were such as to move a soul to seek salvation. Our colleges and universities have not taught our preachers how to preach. The men they send out want the best places in the Connection. I go to hear them preach, and they preach the essays gathered together at college. I want the preachers to spend half their time in prayer. No one can tell you how to preach but God. He can if you will stay with him long enough. You will get tired by and by. Some don't like to stay on their knees.

"I have not the slightest doubt about the Bible being a revelation from God. I am willing to risk the future upon this Book. Stand up and preach the Word. Don't preach what the latest critics have said about the text, but preach the Word.

"There is a lot of talk about changing the name of our Church. The name does not matter. God has blessed us with this name. In success our Church has had no parallel in its history. In the last ten years out of an increase of 900,000 in all Methodisms (There are 17 bodies in the United States.—Editor), we have had over 450,000. We are not ashamed of our success."

WANTS ANOTHER CONFERENCE.

Dr. Stonewall Anderson, our General Secretary of Education, has sent a letter to the presidents of all the Colleges and schools of our Church proposing an Educational Conference to be held at some date before next May. He gives as some of the possible benefits of such a meeting: (1) That it will develop educational conditions in the several parts of the Connection; (2) that it will furnish data to the General Conference for use in any educational legislation that may be in contemplation; (3) that it will bring the General Board, the Commission on Education, and the educators of the Church closer together, and tend to make their educational efforts more harmonious and forceful. We can see how such a Conference might be helpful in many ways, but if it materializes, we hope that these brethren will remember that they are speaking and acting only for themselves, and that the shaping of our educational policies is a prerogative which belongs to our Methodist people as a whole, who are entitled to be heard through the Annual and General Conferences. Our leaders should advise, but not seek to dictate concerning General Conference legislation.

PERSONAL AND OTHER NOTES.

Rev. R. M. Brown, the pastor, assisted by Rev. D. A. Morris, an evangelist, is now engaged in a revival meeting in Algiers.

Judge A. H. Whitfield, the senior Law Professor at Millsaps College, is reported to be seriously ill at his home in Jackson, Miss.

Rev. A. J. Gearheard, the pastor, will begin a revival meeting in the church at McDonoghville, La., on October 20. He will be assisted by Rev. Martin Hebert, of New Iberia, La.

The Andrews meeting at Brookhaven, Miss., is reported to be deepening and widening in interest. Great crowds are attending and it is stated that much good is being accomplished.

The contract has been let for the construction of a new District Parsonage for the Baton Rouge District at the corner of Government and Highland Avenues in Baton Rouge. The building will cost, when finished, approximately $2600.

Rev. A. G. Shankle spent a day in New Orleans last week. He was on his way home after having failed, on account of the floods, to reach Lake Charles, where he had been invited to assist Rev. K. W. Dodson in a series of revival services.

The Myrtle charge, North Mississippi Conference, is having a year of great prosperity under the leadership of its capable pastor, Rev. E. H. Cunningham. Up to date there have been over 60 accessions to the Church, and a corresponding advancement along all lines.

Rev. George P. Fikes is closing a most successful year on the Neshoba (Miss.) Circuit. He has held meetings at all his appointments and has received 46 into the Church since Conference. He says that prospects are favorable for a full report on all the Conference claims.

The Columbus District of the North Mississippi Conference is supporting a young minister at Millsaps College, having already sent him $160, and having arranged for him to obtain $40 more. The Winona District also is helping to maintain a ministerial student at the same institution. This is a great work.

We acknowledge the reception of an invitation to the Anniversary Entertainment of the Alpha Wesley Class of the Tupelo (Miss.) Sunday school, which was held in the Sunday school auditorium of the First Methodist Church of that city on Friday evening, October 3. Mrs. Vic T. Hoyle is the beloved teacher of this fine class.

Mr. Robert H. Huff, who holds an M.A. degree from Millsaps College, and who for the past two years has been the Literary Principal of the Sunflower County Agricultural High School, has been licensed to preach and has recently entered the Theological Department of Vanderbilt University. He is a young man of much promise.

Rev. J. W. Moore, who for the past two years served the First Methodist Church of New Orleans, instead of being transferred to the Baltimore Conference as was announced, has been assigned to Centenary Church, Chattanooga, one of the leading appointments of the Holston Conference. This church has more than 1300 members.

Rev. Theodore Copeland, of St. Louis, Mo., writes: "Bishop Hoss has closed his round of Conferences and I have never seen him looking better. Our Conference is greatly in love with him. He will leave here this evening (Sept. 30) for Muskogee, Okla., where he will spend a week, after which he will be with Bishop Denney at the Tennessee Conference."

A note from Rev. A. I. Townsley, written on Oct. 6, stated that he was preparing to leave for the bedside of his aged father in Tennessee, who was reported to be critically ill. He also stated that he had just closed an excellent meeting at Rayville, La., in which the singing was led by Rev. C. M. Morris, of Mooringsport, and he himself did the preaching.

It has been announced that Whitworth College will rent a building in the town of Brookhaven and that a night school will be conducted under the direction of its Commercial Department. This splendid institution is also arranging for a series of high-class musical entertainments to be given by performers of distinction. Dr. Cooper is a live wire as a college president.

In her will, Mrs. J. H. Keller, whose death at her home in New Orleans was announced in The Advocate last week, left to the Felicity Street Church, of which she was a member, the sum of $5000. Mrs. Keller was one of the most liberal members of that congregation and her friends are not surprised that she arranged in her will to continue to help support this church in the coming years.

We acknowledge the reception of an invitation from Dr. and Mrs. W. F. McMurry to the marriage of their daughter, Miss Claudia, to Mr. James Livingston Bowie, Jr., which will take place on October 11, 1913, in the Fourth Avenue Methodist Church of Louisville. Mr. and Mrs. Bowie will be at home at 1835 Edgeland Avenue, Louisville, after November 1. The Advocate extends congratulations and best wishes.

Beginning on next Monday night, Rev. W. L. Linfield, the pastor, will conduct a revival meeting in our church at Biloxi, Miss. The new church in which these services will be held will be dedicated next Sunday by Bishop Warren A. Candler.

Rev. W. H. Young has received 38 new members into the Church on the Trenton (Miss.) charge, of which he is the pastor. He has held in all eight revival meetings, and organized two new Sunday schools, which give him nine Sunday schools on his work.

Rev. L. C. Freeney, of Philadelphia, Miss., was in New Orleans last week and paid the Advocate office an appreciated call. Brother Freeney is serving the Pearl Circuit, and is bringing things to pass in his field. Assisted by Rev. J. C. Long, he recently held a fine meeting at Longino, three miles north of Philadelphia, which resulted in organizing there a church with 16 members, 12 of whom were received by baptism.

The Protestant Ministers' Association of Baton Rouge, La., has employed an attorney for the purpose of drawing up an ordinance against public gambling games which are said to be conducted in the State Capital. The ministers have united in an effort to arouse public sentiment against gambling in general, with a view to securing the passage by the Baton Rouge City Council of the ordinance which is being drafted.

The Tangipahoa Parish Methodist Sunday School Association was announced to begin a two days' institute at Amite, La., to-day. The institute is being conducted by Rev. W. H. Coleman, presiding elder of the Baton Rouge District. Besides a number of laymen and women who are announced to take part in the exercises, the following pastors are to speak: Rev. R. S. Walton, Rev. H. B. Perritt, Rev. A. J. McCormick, and Rev. H. W. Bowman.

Rev. J. G. Johnson, of Potts Camp, Miss., will have the sympathy of a host of friends in the bereavement which has come to him in the death of his brother, Rev. Marvin Johnson, which occurred at Alamorgordo, New Mexico, on September 3. The deceased was a choice spirit, and we sincerely regret that he has so soon been called to lay his armor down. A more extended notice of this sad occurrence appears elsewhere in this issue of the Advocate.

The Mississippi Women's Christian Union will hold its thirteenth Annual Convention at Tupelo, Miss., October 10-14. We are indebted to our young friend, Rev. E. H. Cunningham, of Myrtle, Miss., for a copy of the program which has been arranged for the occasion. The crowded condition of our columns makes it impossible for us to print this interesting order of exercises, but we heartily wish the Mississippi White Ribboners a pleasant and profitable meeting.

Mr. Iddo W. Lampton, a leading citizen and business man of Magnolia, Miss., and a most estimable Christian gentleman, died at the Touro Infirmary in this city, after a most serious operation, last Sunday morning, Oct. 5. His remains were carried to Magnolia for interment. Mr. Lampton was widely known for his philanthropy and good works, and will be greatly missed. We extend sympathy to the bereaved, and pray that the Heavenly Father may graciously sustain them in this trying hour.

Rev. J. M. Lewis, of Vancleave, Miss., requests us to insert the following notice: "The New Prospect Camp Meeting will begin on Thursday night, October 23, and close on the 27th. The four Lewis brothers constituting the famous Quartette, assisted by Rev. W. M. Sullivan of Moss Point, Miss., will do the preaching. A conveyance to the Camp Ground can be had at Ocean Springs. This camp ground is within the bounds of the Vancleave charge, and is situated about five miles north of the town of Vancleave."

Besides those mentioned elsewhere, the Advocate is under obligations to the following brethren for two or more subscriptions sent in during the past week: Dr. E. B. Partin, Chunkey, Miss., 2; Rev. F. H. McGee, Starksville, Miss., 5; Rev. J. J. Baird, Brooksville, Miss., 8; Rev. D. E. Vickers, Rose Hill, Miss., 4; Brother George T. Walton, Big Cane, La., 7; Rev. M. A. Burns, Nettleton, Miss., 6; Rev. R. M. Evans, Strongs, Miss., 11; Rev. R. E. Rutledge, Florence, Miss., 5; Rev. G. C. Gregory, Waterford, Miss., 5.

Rev. J. R. Bright is having a most successful pastorate on the Moorhead (Miss.) charge. He has lately secured a nice lot for a church at Baird, and has in hand about two-thirds of the money to erect a neat chapel thereon. He expects to have this building completed by Conference. His Sunflower Church has already more than paid its assessments, and he says that the other congregations on the work will meet all claims in full. Brother Bright will begin a protracted meeting at Moorhead next Sunday, in which he will have the able assistance of Rev. J. C. Park, of Macon, Miss.

Last Sunday was a great day for Methodism at Richton, Miss. Rev. M. L. White, the pastor, received 62 new members into the Church, making a total of 86 that have been received as a result of a most successful meeting held there by Rev. O. B. Culpepper. Brother White says that there are yet others who will join. In speaking of his work, he says: "Brother Sharbrough showed his wisdom when he made Richton a station. It was the best thing that could have been done. Our Sunday school has grown from 100 to 200. There were 137 present yesterday (Oct. 5). In the future we will have to use the tabernacle in which the meeting was held for our Sunday school."

Rev. S. A. Brown, our resourceful pastor at Booneville, Miss., sends us an optimistic note from his interesting charge. He says: "We are just getting our forces organized for definite work during the winter. We are dividing our membership into four sections, each of which will have something definite to do. Section One is the 'Sunday School Vigils,' which will aim to increase the attendance upon Sunday school to 300, besides accomplishing other things. Section Two will be known as 'Sunday Night Sentinels,' their aim being to secure a larger attendance at the Sunday evening services. Section Three is 'The Mid-week Relief,' which will strive to give us an average attendance of 75 at prayer meeting. Section Four has been designated 'The Morning Watch,' and will endeavor to see that 90 per cent of the Sunday school pupils attend the 11 o'clock preaching service. Each Section will be under the direction of a leader who is expected to keep in touch with its members and inform the pastor as to what is being done, and once a month submit a written report to the congregation. I have thought it wise to try to get all our members to work at some specific task." We think that Brother Brown is moving in the right direction.

NORTH MISSISSIPPI NOTES.

Rev. William Marvin Johnson died in Colorado on Sept. 3, after several years of continued ill-health. He was formerly a beloved member of our Conference, but a few years ago transferred to the Denver Conference.

Mrs. Mary A. Caldwell died October 1 at the home of her brother, Dabney B. Phillips, in Grenada. She was 87 years old and had lived in Grenada since 1837, when her father, Dr. Phillips, settled in that town From early life she was a devout Christian and a member of the Methodist Church in Grenada. She was doubtless the last surviving person who was present at the first Annual Conference held there in 1838.

I recently visited Kosciusko, Sallis, Durant, and Vaiden, and had pleasant meetings and associations with many friends of former days, some of them reaching back more than forty years. May God bless them all and grant unto us reunion in heaven when our earthly joys and sorrows are past.

Rev. V. C. Curtis is assisting Brother Langley in a meeting at Vaiden this week. It is hoped that the much needed and prayed for revival will come to that good old town and community.

I am truly grateful for the many expressions of appreciation received concerning the articles published in the Advocate under the caption, "Early Times of Methodism in North Mississippi"; and quite a number have voiced a desire for their continuance. I have much more matter in hand that I hope to give to the readers of our dear Advocate occasionally; but at the present time I am very much hindered by impaired eyesight in reading or writing. From this disability the doctors give some ground of hope for relief after awhile. In the meantime, the daily utterance of my heart is that of our Savior in his agony, "Father, not as I will but as thou wilt," and of Anne Steele in our excellent Hymnal, No. 523, second stanza:

"Oh, for a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart
And make me live to thee."

Thank God for the Inspired Book that he has given us and for these blessed Christian hymns, written out of the experiences of his devout servants, that cheer and brighten life as we journey through this world of toils and trials.

G. W. BACHMAN.

Winona, Miss., Oct. 3, 1913.

A MESSAGE TO THE LOUISIANA BRETHREN.

Dear Dr. Meek: Will you kindly allow me a short space in the Advocate. My reason for asking this favor is first, because I wish my brethren of the Louisiana Conference to know that I still cherish in my heart for every one of them the warmest feeling of fraternal love, and although it has been a number of years since I first met them at our Annual Conference at Homer, La., as a transfer from the North Texas Conference, I can never forget the cordial reception given me there.

I felt that my lot had been cast among a class of noble, high-toned Christian gentlemen, and my first appointment by the Bishop and Cabinet was Calhoun, La. The unbounded generosity and the many expressions of Christian love shown me by that church gave additional evidence of the impression made upon my heart at Homer. Then at our first quarterly conference came Brother J. L. P. Sheppard, our presiding elder, whose kind words of encouragement, together with his lovable and attractive personality, ever endeared him to me. Brother Sheppard can never know in this life how much I value him. Of others, who were my presiding elders, I will mention Dr. B. F. White, a man of fine natural and acquired ability (he has crossed the flood); Dr. J. T. Sawyer, a splendid, cultured Christian gentleman, who ever had the tenderness of a kind and affectionate brother, and Rev. S. S. Keener, D.D., whom I placed among Louisiana's most excellent divines. But, he too, has gone to his rich reward.

I do not mention names of my presiding elders because they were honored with this official position by the Church, but because of my intimate relations with them. I love all my brethren of the Louisiana Conference whom I know, and I trust that I shall be favored with the privilege of meeting them all at our Conference.

Now, in conclusion, allow me to say in the language of St. Paul, "The time is short." Yet, in the language of Victor Hugo I can say, "I am rising I know toward the skies; the sunlight is upon my head; the nearer I approach the end of my life, the plainer I hear around me the immortal symphonies of the worlds which invite me. I realize that my bodily parts are abating, but I breathe the fragrance of the roses as I did when I was a boy, and my heart thrills with melody, as it did when I was a young man. The clock of my life will strike twelve at my death, to begin again at one in one eternal day."

M. G. JENKINS.

San Antonio, Texas, Sept. 27, 1913.

COMMITTEE NOTICE.

Sea Shore District.

The Interval Committee, for License and Recommendation for Admission to the Annual Conference, will meet at 3 o'clock Tuesday afternoon, November 18th, in the parsonage of the First Methodist Church of Gulfport. The members of the Committee are M. L. Burton, W. L. Linfield, W. W. Moore, H. W. Van Hook.

W. H. HUNTLEY, P. E.

Gulfport, Miss.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1913. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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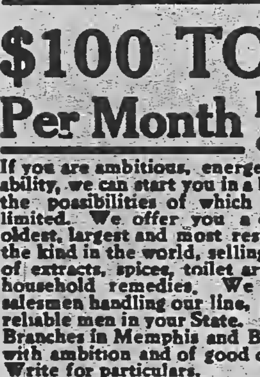

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. E. V. LAIRD was born January 10, 1862, in East Feliciana Parish, La., near Clinton. She was the eighth child of Rev. E. A. Flowers and Mrs. A. A. Flowers, and the eighth to depart this life. Her father, mother, and seven children preceded her to the kingdom. She leaves a husband, 4 children, 2 grandchildren, 4 brothers, and 1 sister to mourn her departure. Loved ones and kind friends did all they could for her recovery, but all to no avail. She had been in failing health for more than a year. She realized that death was approaching, and expressed her willingness to go and meet her dear ones awaiting her. She joined the M. E. Church, South, in early life and was faithful to her Christian training till death. She married Mr. Henry Laird, of Lincoln County, Miss., Feb. 8, 1888, in Jefferson County, Miss., and after a companionship of more than a quarter of a century, she departed this life Sept. 26, 1913, and was laid to rest in the Cedar Lawn Cemetery in Jackson, Miss., on Sept. 27, 1913. The family is now broken up, since "there is no home without a mother," and the children had all left save the youngest. They will meet no more on earth, but may meet in heaven where parting will be no more. Don't weep, dear ones, for the departed one, but be faithful until death and receive a crown of righteousness.

Her brother, A. C. FLOWERS.

MEMORIAL RESOLUTIONS.

(Adopted by the Home Mission Auxiliary at Laurel, Miss.)

Whereas, in the early dawn of Sept. 5, 1913, the angel of death again visited our community and touched all with a personal sorrow by suddenly removing from our midst the gentle spirit of Mrs. C. F. Mattis; be it therefore resolved:

1. That while we bow in humble submission to Him who doeth all things well, we feel that we have lost an earnest, unassuming co-worker—one whose faithful attendance at our monthly meetings, wise counsel and Christian example we shall sadly miss. Loyalty being one of her chief characteristics, she was ever ready to "lend a hand" whenever needed, counting no duty arduous, if only she could render efficient service and show her love for the Master.

2. That we extend our heartfelt sympathy to the grief-stricken family, praying that they may seek to emulate her devotion to the Master and his work, and that her going before may lure them heavenward and draw them nearer to the great loving heart of the blessed Lord, whom she so gladly served and consistently followed.

3. That a copy of these resolutions be sent to the family, published in the Hinds County Gazette and New Orleans Christian Advocate, and spread upon our minutes.

RESOLUTIONS OF RESPECT.

Whereas, on September 3, 1913, death called hence our beloved sister, Mrs. Mary Bush, therefore, be it Resolved by The Woman's Missionary Society of the Edwards Methodist Church, South:

1. That while reverently bowing to the will of Him who "doeth all things well," our hearts are surcharged with sorrow, and we sigh for the 'touch of the vanished hand and the sound of the voice that is stilled.'

2. That in the death of Sister Bush our church and this Society have lost a faithful and valued member, this community one held in high esteem by all who knew her, and her children a fond, faithful, and devoted mother.

3. That to us and to all others to whom she was dear there is sweet solace in the knowledge that she "died in the faith," that the beyond had no terrors for her, and that when called she was fully prepared to answer, "I am ready."

4. That we earnestly pray that "the Comforter" will come to her children, and that He who was foretold as "a man of sorrows and acquainted with grief" will so lighten their burden of sorrow and grief that they may indeed feel that she is "not dead, but sleepeth."

5. That these resolutions be spread upon the minutes of this Society, a copy of them sent to the family of the deceased, and one mailed to the New Orleans Christian Advocate for publication.

Signed: Mrs. C. N. Harris, Miss Asie D. Noblin, Committee.

IN MEMORY OF W. H. HADLEY.

It is with deep regret and sorrow that we chronicle the death of one of our most beloved and respected citizens, Mr. W. H. Hadley, of Jones, La., who died Sept. 15, 1913.

WILLIAM HOLMES HADLEY, son of James and Hannah Holmes Hadley, was born March 17, 1854, in Union County, Arkansas; his ancestors, who were prominent Quakers, came to America from Moate, Ireland, in 1714, and were active in the making of the history of Pennsylvania and North Carolina.

Mr. Hadley came to Morehouse Parish in 1877, where he was prominent in the business world until a few years before his death. On Jan. 9, 1879, he was married to Miss Eliza Lancaster Jones, daughter of Dr. A. Wyatt and Elizabeth Godfrey Jones. Four children came to them; one daughter who died in infancy; two sons, A. Wyatt and William T., and one daughter, Mrs. Rae B. Leavell, who, with his devoted wife, are left to mourn their loss.

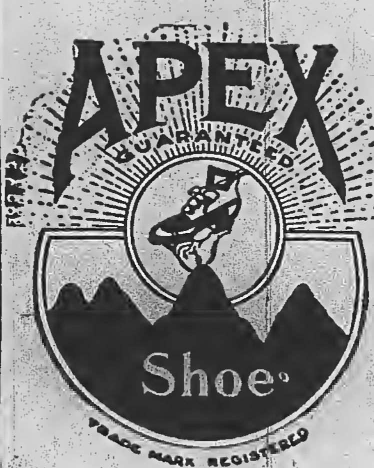
Mr. Hadley was christened an Episcopalian, but united with the M. E. Church, South, in 1902, and served as a steward in his church until his health failed. His body was laid to rest in the Jones' family cemetery, near Jones, La., in the presence of a large concourse of sorrowing friends and relatives who had gathered to pay their last tribute of respect to one of God's good men whom they had known and loved and have "lost awhile."

Mr. Hadley was a man whose nobility of soul was reflected in every word and deed of his useful life. His kind and gentle character endeared him to all and made every man his friend. He was kind and generous all the days of his life; from the sufferings of the afflicted and oppressed he never turned away. The very essence of his life was peace and goodwill on earth to men, and no heart was ever made to feel a moment's grief or sorrow by any act or thought of his.

'Tis comforting to be able to say of one dead, "He was well beloved," and this we can say of our departed friend, whose life was blameless and above reproach.

For such kindly, noble natures God has his own reward, and to us who knew and loved him here he has left a priceless heritage in the memory of a life well spent. The influence of his example will linger with us and guide us along life's devious paths until we, too, have reached that goal of eternal rest. Truly, do we believe that He who in His prodigality wastes not the raindrops on the blade of grass, or the evening's sighing zephyr, but makes them to carry out His eternal plans, has given immortality to the mortal and gathered to Himself the generous spirit of our friend.

While natural affection forces us to mourn for the loved and lost, it is to the living and loving our hearts' sympathies should be offered, for those who have passed beyond the veil have left all trouble, care and uncertainty behind. "Upon the shadowy shores of death the sea of sorrows casts no wave," and that wonderful peace, the gift of God's love, is theirs forevermore. It is the stricken family who claim our deepest sympathy, for no husband and father was ever more loved and honored than he whom death has taken from them. Here in his home where they were all so happy with his protecting love and care hovering over them, the darkness falls heavily, indeed, and leaves them heartbroken. May God breathe upon their aching hearts and saddened lives that balm which he alone can give, and sustain them with the thought that their loved one is "not lost but gone before." E. H. W.



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Tidings From the Field

Brundage, Texas.

Dear Dr. Meek: I am so glad to tell you and our many friends in Louisiana that my husband has spent a month at Corpus Christi with our youngest daughter and that the salt baths have helped him very much. He has gained 14 pounds and, although he is yet weak and unable to preach, he is much better, for which we thank the Lord. I ask the many friends who have been praying for him to keep on praying. God bless the dear old Advocate. We enjoy its weekly visits. Its face is like that of a dear friend.—Mrs. T. S. Randle.

Sun, Miss.

There was held at the Carr Church, in August, a six days' revival service. It was conducted by our pastor, Rev. F. B. Ormond. He preached twice each day, delivering in all twelve sermons. Some may excel him in pulpit ability, but we are fully satisfied. He rebuked sin in all its forms, and in a way that left no doubt in the minds of his hearers. The result of the meeting was twelve accessions to the Church. We hope for much in the lives of the young people who heard him. The young men and women publicly thanked him at the close of the meeting for his sermons, and well they might, for he plainly showed them the dangers of a life of sin.—W. L. Weems.

Calhoun City, Miss.

As I am through with my meetings, I thought perhaps your readers would be pleased to know something of what the Lord has done for us this year. We think all our meetings were a success in many ways. We received into the Church some fifty-eight or sixty, and feel that we will close out the year with everything "in full." The people on this charge are good loyal Christians. They have stood ready to help the pastor in every move he has undertaken this year. We began to-day to paint our new parsonage and are having no trouble in raising the money. The parsonage here is not only a credit to the town, but to Southern Methodism. The new preacher for this charge next year will have a $2,000 house to live in, and no financial burden to carry. Thank God for his goodness to us! He has been in every movement of the Church this year that had for its aim the establishing of his Kingdom among men. "The lines have fallen unto us in pleasant places." To God we give all the praise and honor.—J. E. Gault, Pastor.

Woodville, Miss.

Dear Brother Meek: In my last letter I promised to let you hear from the Woodville Circuit again during the year. We have made some good strides toward conquering the foe since that time. At the Percy Creek Church we had a glorious meeting in which the church was greatly benefited. The members were all awakened to a sense of their duty and inspired to do a greater work for the Master by the wholesome preaching of Rev. E. C. Gunn. There was also much good done among the unregenerated. We received ten by profession of faith, and six by certificate. The prospect seems much brighter at this church in every way for another year......Brother J. A. Alford, of Selma, La., conducted the meeting at Friendship Church, and dispensed, in a most excellent way, the Gospel of our Lord to the edification of all who heard him. While we did not receive any members, the spiritual condition of the people was greatly quickened......Our meeting at Hay's Chapel was postponed on account of bad weather. Much interest is being manifested all over the work. We have lately received twelve members by profession of faith and six by certificate, making a total of eighteen since Conference. We hope to make a full report at the Conference in December. We earnestly solicit the prayers of all the praying people in behalf of our work here.

Yours in His service,

J. H. BELEW, P. C.

Eros, La.

After much prayer and hard work, with but meager visible results, for nearly two years, the pastor, Rev. G. D. Purcell, while praying before his morning service on the first Sunday in August, became convinced that God would hear and answer his prayers and bring about a change in Eros. It began that day, and has been in progress ever since until it has now assumed considerable magnitude. Nothing short of the power of God could have accomplished this change. Many, including some of the most influential people of the town, who had assumed an attitude of indifference or opposition to the church, have either moved out of Eros or changed altogether.

On Aug. 22 a tent meeting was begun which lasted ten days. Rev. W. E. Bennett conducted it. Some professed conversion and many said that they had been benefited. None united with the Church, but some of the people manifested considerable interest in the Bible and religion

On Sept. 12 Rev. David A. Morris came to us and preached for eleven days, holding three services a day—one at the mill and planer alternately, and two at the church. Brother Morris does excellent evangelistic work. He has a loving spirit and such zeal and power that his message carries irresistible conviction of its truth. He wields the "sword of the Spirit" so as to win victory. Under his preaching the church was greatly revived. Many who had been indifferent awoke to a sense of duty toward the unsaved. Sinners were convicted and a large number were converted. Fifty-two united with the M. E. Church, South, and five with other denominations. The pastor, having been thrown from his horse the day before the meeting closed, was unable to be present during the last two days. The people remembered him in his affliction, bringing up part of the salary that was in arrears and "pounding" him very generously on the last night of the meeting. Sunday shows have been forbidden by the town council, and the pool room will go as soon as its present license expires—next January.

Eros has changed. May God grant to continue the good work, for the need is still very great.—(Mrs.) Ela B. Purcell.

EACH HAS HIS PART TO DO.

My share in the work of the world may be limited, but the fact that it is work makes it precious. * * * Darwin could work only half an hour at a time; yet in many diligent half-hours he laid anew the foundations of philosophy. * * * Green, the historian, tells us that the world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker.—Helen Keller.

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Sunday school rest-rooms open through the week for farmers and their wives is a new and original method of reaching rural members in outlying districts, and it has proven successful.

We usually name church-going as one of the habits we wish our Juniors to form, but a wide-awake Elementary Superintendent insists that the Primary children may just as readily be taught such habits. This needs to be emphasized in modern Sunday school work.

Dr. E. B. Chappell, our esteemed and much loved Sunday School Editor, will be the speaker at the Sunday school anniversary during Conference. Other notables will assist during this important and uplifting Sunday school evening.

A Business Men's Class of Memphis, Tenn., has an automobile ready for use every Sabbath morning to bring sick elderly, and often indolent members to the church. It is a notable "gospel wagon" and gets the numbers. This idea might be utilized to advantage in the rural districts.

The fundamental problem of the Sunday schools is to secure teachers—teachers of the right kind, thoroughly trained, and enough of them. Ideal teachers are never content with present attainments, but the thing they consider of the first importance is to awaken and nourish the life of Christ in the pupils. This is the one high aim which should guide and control in all their methods.

Familiarity with our stately old hymns is a priceless inheritance and we have no right to defraud any child of it. There is a certain wise superintendent who asks special groups and classes to select from time to time the hymns they like. He has the Sunday school to sing them over and over and tells the story of the author of each, etc., and by and by these hymns grow into the memory and heart life of the pupil and are priceless to him. Try this plan.

The First Methodist Church of Corinth enjoyed a Rally and Promotion Day on Sept. 21, and a great and inspiring number were in attendance. Quite a goodly number of Dr. Richard Warriner's Sunday school class were promoted into the Young Men's Bible Class, Mr. Ellis Young's hustling boys going to Dr. Warriner, and other classes moving up in smaller numbers. The Young Men's Bible Class had their room elaborately decorated and Rev. R. C. Douglass, now assisting Rev. J. H. Felts in evangelistic services, was the speaker of the hour. A three months' contest was entered into by the school. Dr. Richard Warriner had recently perfected a clever and successful system of grading, and the Young Men's Bible Class offered a prize to the class making the best record during the stipulated length of time.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Our Treasurer reports the following additional Children's Day collections: Glenmora, $5; Fisher (on the Franklinton Circuit), $5; making a total to date of $872.72. The following amounts have also been received on the last year's deficit of $750: Rev. R. W. Vaughan, $4; plate collection at Bunkie, $5.57; G. W. James, Bernice, $100; total to date, $317.47; balance needed, $432.53. As the relieving of this last year's debt is of vital importance to the financial status of the Board, one of the surest ways that our Sunday school people can approve of its efforts to advance the welfare of our Sunday schools is to send to the Treasurer, Mr. T. W. Holloman, of Alexandria, a contribution to this fund. The year is fast drawing to a close and what is done must be done quickly.

The Field Secretary's report for August showed the following items: Miles traveled by rail, 1,355, by buggy, 37; addresses delivered, 15; conferences held with Sunday school workers, 5; Home Departments organized, 7; Cradle Rolls organized, 6; Wesley Adult Bible classes organized, enrolled or planned, 8; institutes conducted at Patterson, Kiethville, and West Monroe; systems of grading and recognition introduced into 2 schools; one school graded; planned for one Teachers' Library; organized one Workers' Council; taught two Sunday school classes; raised on the Board's deficit, $20.57; raised on expense account, $3; visited the schools at Mangham, Charlieville, Lafayette, Noel Memorial, Bunkie, and Bay Hill, and did the usual amount of visiting, writing, and distributing literature. The expense account was $28.45.

Following a splendid revival meeting at White's Chapel on the Gold Dust charge, in which the pastor was assisted by Brothers Hebert and Harrison, the workers have put in a Home Department, a Cradle Roll, and a missionary superintendent, and have planned to organize Bible classes and have a Teacher Training Class, and thus move up to a hundred per cent school, according to our Standard of Efficiency. Brother Louis Hoffpauir is proving himself to be one of the most capable, active, and tactful young pastors among us, and backed by Prof. Ensign, the Principal of the public school, and a good corps of workers, some of whom are college graduates, the church there is taking on new life, and promises to be one of the best country congregations to be found.

Assisted by Brother J. E. Williams, our spirited missionary superintendent at Bunkie, Brother W. B. Perritt has organized and is running a good Sunday school at Bay Hill, near Bunkie, which is in high favor with the community and is well attended. To get this school going the pastor put in a week at house-to-house visiting, during which time he listened to no discouragements, and, according to the unchanging rule, "labor conquered all things." All honor to such a pastor! Home and Cradle Roll departments have recently been added. The Bunkie Church is losing valuable helpers in the removal of Dr. W. D. Haas and family to Alexandria. Mrs. Haas and daughter are teachers and Dr. Haas is a good friend and a liberal contributor to Sunday school work, as well as to all the claims of the Church.

Rev. J. A. Alford is planning a banquet for the men of his mill community at Selma on the night of October 23. The women of the town have promised to serve the nicest luncheon to be found, and the quartette of the Baptist College at Pineville is to be invited to furnish music—this quartette is hard to beat. Mr. T. W. Holloman, of Alexandria, and Mr. S. M. Collins, of Ruston, are to be the speakers of honor; the former will discuss "A Man's Everyday Religion," and the latter, "The Worth of a Men's Bible Class." The Sunday following this Thursday night's program is to be Rally Day in the Sunday school, when an effort will be made to harvest the fruits of the banquet by organizing a large Men's Bible Class. We commend this plan to other schools, especially in the manufacturing towns. Remember, also, that the Publishing House has all kinds of programs for Rally Day promotion exercises, invitation cards, etc. Send for them and have a rally in your Sunday school that will count.

"DO IT NOW."

The above caption was suggested by a cartoon the writer once saw where one man was strapped down over a barrel, and another man standing over him with a very large paddle in his hand drawn as if to hit him. He appeared to have been in this position a long time, and was evidently getting anxious for the worst to come, for these were the words he was speaking, "Do it now."

On every country pastoral charge there are many persons who say they have no money, and are always inquiring of the pastor if he will take their produce. Almost every preacher will very kindly agree to take anything that he can use, and will do so gladly. This is as it should be, especially since it is apparently harder to raise money than it used to be, in some localities at least.

The worst feature of this plan for supporting the preacher is that these people will keep him on suspense for weeks and weeks, sometimes until he has spent nearly all of his money for the very things they propose to pay him in. Last year, for instance, I served a church where they claimed not to be able to pay me any money. I consented to take any thing but home-made tobacco. I had to keep a horse, and he had to be fed; but they waited until I had spent ever so much money for corn, the very thing they wanted to furnish me. Of course they paid me, but it was the very last week before Conference and I was moved. The very corn that I allowed them 80 cents per bushel for, I was glad to get 60 cents for.

I am getting right down to the point now: If you are going to pay the preacher in produce, don't wait two months and then rush in a lot of potatoes, hay, molasses, and corn for him to almost give away if he has to move. "DO IT NOW."

Another important matter in this connection: Guard against having everybody pay him in the same kind of produce. Have an understanding with the stewards, and see what kind of things he needs most. Don't send the preacher something just because you have no particular use for it. A man once approached his pastor and asked the question: "Can you use some syrup?" "Well" said the preacher, "I have quite a lot of syrup for which there seems to be no market, and I have more than I need for my own use. But I will tell you what I can use—some corn." "Well" the man answered, "I have a lot of old syrup on hand and it will not be long till the new will come in, and I thought I would be able to spare you some of the old. But corn, well corn—er-yes-er-you know, ah, corn is, well yes corn." Be honest; pay him his share of all your produce; and above all, "PAY IT NOW."

Yours faithfully,
J. E. WILLIAMS.

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Miss Mabel F. Dawkins, 1214 Lafayette St., Fort Wayne, Ind., writes: "For three years I was troubled with catarrh and blood disease. I tried several doctors and a dozen different remedies, but none of them did me any good. A friend told me of Hood's Sarsaparilla. I took two bottles of this medicine and was as well and strong as ever. I feel like a different person and recommend Hood's to any one suffering from catarrh."

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

MARRIAGES.

At the home of Rev. C. W. Walley, at Clara, Miss., on July 20, 1913, by Rev. Hilary Westbrook, Mr. W. E. CARR and Miss PEARL SMITH.

At the home of the bride's father, Mr. W. B. Ferguson, near Holmesville, Miss., on Sept. 17, 1913, by Rev. J. C. Wells, Mr. FREDERICK LEE BEARD and Miss MARDIO FERGUSON.

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Many a Miserable Dyspeptic Can Quickly Enjoy a Good Appetite Using Stuart's Dyspepsia Tablets.

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Not only does this condition become almost unbearable to the dyspeptic, but it throws anything but a joyous spirit over the rest of the family.

The Child—"Please eat some nice chicken, Papa."
The Father—"No, Buster; Daddy don't feel like eating."

The presence of dishes before him that a stomach sufferer cannot eat, makes him sick at his stomach and he is actually doing himself an injury when he eats at such a table.

A Stuart's Dyspepsia Tablet taken after each meal will excite appetite and in a short time one will find the sight of food becoming less and less repugnant until after a few meals one will take courage enough to join with the family in the regular fare.

As soon as this is done and there follows no evil efforts then by continuing the use of Stuart's Dyspepsia Tablets you will soon be restored to your normal, healthy and vigorous appetite.

One of the real pleasures of eating is the joy of smelling and seeing food. These qualities are essential to the normal digestion for they excite the flow of saliva in the mouth, and the gastric juices in the stomach and thus make ready the digestive apparatus for the food when it is eaten.

Stuart's Dyspepsia Tablets contain ingredients that every system needs. Weakened fluids of nature used in digestion are quickly restored to their normal proportion, and in a short time are so evenly balanced that the system can manufacture its own pepsin and hydro-chloric acid as it should.

Go to your druggist to-day and buy a box of Stuart's Dyspepsia Tablets, price, 50 cents.

Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped up; you should try this remedy discovered by Dr. Blosset, who has made a specialty of treating catarrh for over thirty-nine years.

This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit-forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods such as sprays, douches, salves, inhalers and the stomach ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Sardis District—Fourth Round.

Longtown	Oct. 11, 12
Crenshaw	Oct. 12, 13
Senatobia	Oct. 18, 19
Coldwater	Oct. 19, 20
Sardis Circuit	Oct. 25, 26
Sardis	Oct. 26, 27
Eureka	Oct. 31,
Courtland	Nov. 1, 2
Arkabutla	Nov. 8, 9
Wall Hill	Nov. 10, 11

J. W. DORMAN, P. E.

Aberdeen District—Fourth Round.

Shannon, at Shannon	Oct. 11, 12
Verona, at Verona	Oct. 12, 13
Prairie, at Strong	Oct. 18, 19
Aberdeen	Oct. 19, 20
Okoloua Mission, at Tranquil	Oct. 21,
Montpelier, at Sparta	Oct. 23,
Vardaman, at Vardaman	Oct. 25, 26
Calhoun City	Oct. 27,
Houston Mission, at Tranquil,	Oct. 28,
Nettleton, at Evergreen	Nov. 1, 2
Amory and Nettleton, at Amory,	Nov. 2, 3
Okolona	Nov. 4,
Buena Vista	Nov. 5,
Tremont	Nov. 8, 9
Smithville	Nov. 10,
Greenwood Springs	Nov. 11,

JNO. W. BELL, P. E.

Greenville District—Fourth Round.

Shelby and Alligator, at S.	Oct. 12, 13
Clarksdale	Oct. 19, 20
Friar's Point	Oct. 25, 26
Tunica	Oct. 26, 27
Lula and Dubbs, at Lula	Nov. 1, 2
Jonestown and Belen, at J.	Nov. 2, 3
Gunnison	Nov. 8, 9

HAL S. SPRAGINS, P. E.

Holly Springs Dist.—Fourth Round.

Pine Valley, at Banner	Oct. 11, 12
Coffeeville, at Coffeeville	Oct. 12, 13
Cambridge, at Kingdom	Oct. 17,
Paris, at Shady Grove	Oct. 18, 19
Waterford, at Asbury	Oct. 25, 26
Byhalia, at Byhalia	Oct. 26, 27
Ashland, at Ashland	Nov. 1, 2
Abbeville, at Mt. Zion	Nov. 7,
Taylor, at Burgess	Nov. 8, 9

R. A. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Matherville, at Winefred	Oct. 11, 12
Shubuta and Quitman, at Shubuta	Oct. 12, 13
Meridian, at Poplar Springs	Oct. 19, 20
Meridian, at South Side	Oct. 19, 20
Daleville, at Bethel	Oct. 25, 26
Lauderdale, at Lauderdale	Oct. 26, 27
Waynesboro Circuit, at Hebron	Nov. 1, 2
Waynesboro	Nov. 2, 3
Buckatunna, at B.	Nov. 8, 9

J. T. LEGGETT, P. E.

Brookhaven District—Fourth Round.

Summit and E. McComb, at Summit ... a.m.	Oct. 11, 12
Bogue Chitto and Norfield, at Norfield ... p.m.	Oct. 12, 13
Buford, at Foxworth	Oct. 18, 19
Monticello, at Georgetown	Oct. 21,
Adams, at Adams	Oct. 25, 26
Pleasant Grove, at Pleasant Grove	Nov. 1, 2
Gallman, at Gallman	Nov. 5,

ROBT. SELBY, P. E.

Port Gibson Dist.—Fourth Round.

Woodville	Oct. 5, 6
Woodville Circuit, at Mars Hill	Oct. 12, 13
Natchez, Pearl Street, at Kingston	Oct. 14, 15
Centerville	Oct. 19, 20
Wilkinson, at Macedonia	Oct. 22,
Amite, at Mount Olive	Oct. 24,
Gloster	Oct. 25, 26
Fayette	Nov. 1, 2
Hamburg, at Greendale	Nov. 4,
Nebo, at Nebo	Nov. 5,
Harriston, at Harriston	Nov. 9,
Port Gibson	Nov. 9, 10
Oak Ridge, at O. R.	Nov. 15, 16
Silver City, at Louise	Nov. 17,
Utica, at Utica	Nov. 19,
Hermanville, at H.	Nov. 20,
Rocky Springs, at R. S.	Nov. 21,
Vicksburg, Crawford St.	Nov. 23,
Vicksburg, Washington St.	Nov. 24,
Anguilla, at Anguilla	Nov. 26,
Rolling Fork, at R. F.	Nov. 27,
Mayersville, at M.	Nov. 28,
Natchez, Jefferson St.	Nov. 30,

T. W. ADAMS, P. E.

Mamma Says "It's Safe for Children"

CONTAINS NO OPIATES

FOLEY'S HONEY and TAR For Coughs and Colds

CHILLS AND FEVER OR ANY FEVER QUICKLY YIELD IF TREATED WITH **JOHNSON'S TONIC** 30 YEARS OF SUCCESS IN CURING FOLKS

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The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It relieves Pain and Heals at the same time. 25c, 50c, $1.00

GHOSTS AND GOBLINS.

Since the world began superstition has been the companion of ignorance. As civilization drives out ignorance superstition also takes its departure, so that the degree of civilization possessed by any people may be readily measured by the number and character of its superstitions.

Ethnologists who have studied savage tribes tell us that the greatest barrier to civilization is superstition, which in many instances so firmly binds the minds of the natives, that they are actually afraid to think for themselves.

Science, the handmaid of civilization, is rapidly separating the false from the true and is giving the world facts in place of superstitious fancies. Even in such every-day matters of life as food, drink, clothing, etc., false notions and hear-say reports are giving away to scientific facts.

Thus the laboratory of the scientist has now demonstrated the fact that the caffeine contained in such beverages as coffee, tea and Coca-Cola is not only not injurious to health but is positively helpful in that it diminishes the wear and tear of the nervous system and serves in the nature of a lubricant, as it were. Such unpleasant effects as were formerly attributed to caffeine are now known to be the result of improper methods in the preparation of the beverages and are traced to the door of caffeol and tannic acid in the case of coffee and to tannic acid in the case of tea. These substances, when taken in excessive quantities, give rise to discomfort but do no positive injury. Since Coca-Cola contains only caffeine with sugar and flavoring extracts these scientific proofs substantiate the oft repeated claim of the manufacturer that Coca-Cola possesses all the advantages of tea and coffee with none of their disadvantages.—Adv.

Each one sees what he carries in his heart.—Goethe.

PIANO PRICES WILL GO UP.

Pianos, like everything else, vary widely in grade. A strictly high grade piano or self-player piano should last an ordinary lifetime and will maintain the purest and sweetest tone. The materials used in its construction have been gradually advancing in price for years and, on account of the scarcity, will continue to do so. The skilled labor which produces these superb instruments is constantly demanding a higher price, deserves it and gets it. Strictly high grade pianos will never be any cheaper than they are to-day.

But low grade instruments, made of inferior materials by cheap and unskilled labor, are simply flooding the market, so that if you shut your eyes and buy the chances are about 100 to 1 that you will get a low grade instrument. It will look fairly well and sound fairly well for a year or so, then it will develop a "rattle trap" action and a "tin-panny" tone. Your money will be wasted.

The object of the New Orleans Christian Advocate Piano Club is to absolutely insure the highest quality, and, by forming a Club of one hundred buyers, get the lowest possible factory price for each member. Our slogan is "Better Instruments for less money." You are invited to join us. Write for catalogue and full particulars. Address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

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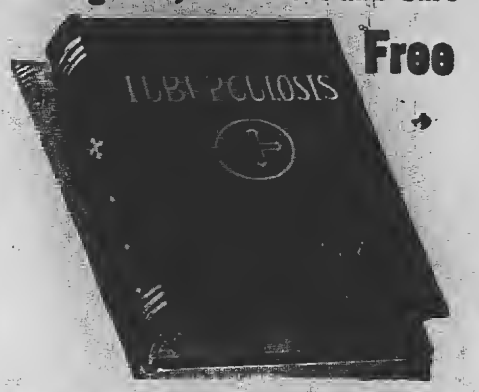

NEW TREATISE ON TUBERCULOSIS

By FREEMAN HALL, M. D.

This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you. Even if you are in the advanced stage of the disease and feel there is no hope, it will instruct you how others, with its aid, cured themselves after all remedies tried had failed, and they believed their case hopeless.

Write at once to the Yonkerman Co., 6050 Rose St., Kalamazoo, Mich., they will gladly send you the book by return mail FREE and also a generous supply of the new Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

SHOES AT WHOLESALE

NEW ORLEANS CHRISTIAN ADVOCATE Readers are SAVING from ONE to TWO DOLLARS a PAIR by Ordering Their Shoes DIRECT FROM FACTORY BY PARCEL POST.

Would the cutting of your FAMILY SHOE BILL one-third or more mean a very big yearly saving to you? Figure it out. The present high cost of shoes is due to two things, the Middlemen's profits which the consumer must pay and the enormous decrease in raw materials. The new Parcel Post System gave us an idea. By selling our shoes direct to the wearer, cutting out the middlemen entirely, we could save the consumer fully a third on every pair of shoes and still make our usual wholesale profit. The plan is a great success. New Orleans Christian Advocate readers are realizing the opportunity of saving and great numbers are writing for our catalog which is sent free to anyone on request. It tells how cheaply high quality shoes can really be bought under this fair method of selling. Every shoe sold is guaranteed perfect in fit, material and workmanship—your money will be refunded if unsatisfactory. Write for your catalog to-day. A trial order will please and result in our getting your entire shoe trade. PARCEL POST SHOE CO., 258 Meeting Street, Charleston, South Carolina. (Advertisement.

Woman's Missionary Work

Edited by .... **Mrs. R. F. Harrell, Centerville, Miss.**

Conference Press Superintendents:

Louisiana .... **Mrs. A. C. McKinney, Ruston, La.**
Mississippi .... **Mrs. J. L. Neill, Laurel, Miss.**
North Mississippi .... **Mrs. Walter Campbell, Winona, Miss.**

All communications for this department should be sent to the Editor at the address given above.

Money, it is often said, is the smallest thing a person can give to missions. Time, thought, actual service, and one's real life—these are the gifts beyond and above all good. —Wm. T. Ellis.

LAREDO SEMINARY

Dr. J. M. Skinner, President of Laredo Seminary, writes of the opening of the school on September 1 as follows: "We have had a great opening. We have about 175 boys and girls here, with the dining room full, and but few more rooms left. I have scarcely time to eat and sleep. Many callers—carriages lined up, parents and children in library, parlor, and hall, all taking their turns good naturedly. We are greatly encouraged. The Lord of hosts is with us. The City Council is making good roads out our way and the War Department has given permission for us to make a path through the post grounds, which will give us closer connection with the town."

WEEK OF PRAYER.

The first week in November, beginning Monday, November 3, is set for the Week of Prayer. Both the Home and Foreign Departments are to be united in the observance of this season. Let every auxiliary begin to plan now for this meeting. Programs and leaflets will be distributed in time for the meeting.

The following resolution was adopted at the Council meeting in April: "We recommend that the Week of Prayer collection be used for completing the Lucinda B. Helm Hall at the Sue Bennett School, and for the equipment of the Ruth Hargrove Assembly Hall."

These are the objects for which our offerings will be made. "God so loved the world that he **gave.**" Is there any of the divine in our love? If so, we will give, and give liberally at this season of prayer.

At Sue Bennett we have no chapel, no library, no gymnasium, and are in need of more classrooms. Two years ago an effort was made to raise enough money for this building, but we fell short of the amount, only $10,000 being secured. Let us make an effort this time to raise an amount sufficient to complete this building which is so urgently needed.

At Ruth Hargrove Seminary more classroom facilities are an absolute necessity. Where so many are clamoring for an entrance can we withhold that which will open the doors?

WESLEY HOUSE DAY.

Don't forget the date—Oct. 16th; and whatever you do, don't forget the offerings you have been asked to make to these two Homes. We are expecting great things; and if Oct. 15 is observed as a day of prayer and heart-searching, our expectations will be realized. It is a gift for your Lord—will it be one you will feel ashamed to offer, or will it be one you can gladly place in His hands?

OUR CAMPAIGN MONTH.

October was selected as the month to move forward along all lines. Mission Study classes are to be formed during this first week. Our membership campaign is to be launched, and new subscribers secured for The Voice. These different phases of our work call for busy days, careful planning, and earnest prayer.

Why do we want to increase our membership? Because we have not women enough in our ranks to respond to every appeal that comes from every unevangelized people. We have 100,000 members in our Foreign Department—only one-tenth of our church membership. The Master has need of the nine-tenths who are not enlisted in this work. They need this opportunity to help carry the gospel to their sisters in heathen lands who are sitting in darkness because of their indifference. Get these women interested before the close of the year and by their help we shall be able to move forward next year.

Increase the number of subscribers to The Missionary Voice. "Information is the true source of missionary interest." You can't keep posted without your missionary periodical.

In our three Conferences we have 144,128 church members and only 2,364 subscribers to The Voice. Many of our people have the erroneous idea that this magazine is for the women only. It is for the entire family.

We note that Mrs. Van Brand, of Lawrenceville, Ga., has secured 45 subscribers, and her auxiliary numbers 42 members. Rather unusual, is it not? She does not even confine her efforts to her own church members, but has found men of other denominations who are glad to subscribe for our Voice. Let us emulate her example!

THE SUSAN B. WILSON SCHOOL.

The Susan B. Wilson School at Sungkiang, China, is crowded with pupils. The dining room and chapel are packed. The dining room has overflowed into an adjoining room. When the Kindergarten Department comes over for prayers, the students in the chapel are literally packed like sardines. If all the pupils should be present at one time, the chapel could not possibly accommodate them. The school property of the Board of Missions was used last year for the Kindergarten Department, but the men wish to use it themselves this fall, and this department is now left without accommodations. Miss Waters, the Principal, asked the Council for $3,000 with which to buy land, erect a kingdergarten building, and enlarge the dining room, and this reasonable request could not be granted for lack of funds. Hence the usefulness of the school will be curtailed, the number of pupils decreased, and many girls turned from the doors of the school and probably from the door of heaven. These Chinese girls are looking to you for their "chance." Upon you rests the responsibility, and God will hold you accountable.

ORPHANAGE CAR.

Mr. W. H. Patton was recently appointed by the Chickasahay Baptist Association, which was held at Shubuta, Miss., on Sept. 29, as a committee of one to get the railroads to set apart a car in which to receive groceries, clothing, vegetables, and other essentials for the Baptist Orphanage at Jackson, Miss. He was also appointed to the task of getting the car filled with such things as the orphans need. Mr. Patton has also announced that he will receive anything that the Methodists desire to send to the Methodist Orphanage at Jackson.

The Song of the Hair

VERSE 1
Ayer's Hair Vigor promotes hair growth
VERSE 2
Ayer's Hair Vigor stops falling hair
VERSE 3
Ayer's Hair Vigor keeps the scalp healthy
VERSE 4
Ayer's Hair Vigor does not color the hair
J. C. Ayer Co., Lowell, Mass.

We offer all house owners a plan whereby cost of wiring for electricity may be paid in monthly installments with the lighting bill. Ask our Commercial Agent.
NEW ORLEANS RAILWAY & LIGHT CO.

COAL : : COAL
Piper Red Ash Cahaba Coal
Is the Original and Best Cahaba Coal
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QUALITY : : SERVICE (Phone M 280
HYAMS COAL CO.

ROCHE'S HERBAL EMBROCATION FOR
HOOPING-COUGH
The Celebrated Effectual Remedy
Without Internal Medicine.
OR CROUP
ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM
Copy of an order received.—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzing, Vienna, 24th March, 1899." **This order was repeated in 1894, 1899, 1903 and 1905.** W. Edwards & Son, 157 Queen Victoria St., London, Eng. *All druggists, or* E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

WINTERSMITH'S CHILL TONIC
OLDEST AND BEST
Makes You Immune From
Malaria
in all its forms. Contains no arsenic or opiates! pleasant to take and harmless, for children as well as adults. Sold and guaranteed by your druggist. Arthur Peter & Co., Louisville, Ky., General Agents.

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The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates from $250.00 to $2,000.00 Benefits payable at death, old age, or disability. $125,000.00 paid to widows, orphans, and disabled. $18,000.00 reserve fund. Write for rates, blanks, etc. *J. H. Shumaker, Secretary, Nashville, Tenn.*

TO MISSISSIPPI METHODISTS.

I desire to state that The Atlanta Constitution is offering a prize of $750 to the one sending in the largest number of subscribers by January 1, 1914. Mr. D. L. Erwin of this city has entered the contest, and if he wins, will donate the money to our new church enterprise and it will be used to help pay for the fine lot that we have recently purchased. Send him $1 (addressing him at Columbus, Miss.,) and he will send you the Tri-weekly Constitution and the Weekly Commercial for one year; and in so doing you will aid our cause. This is simply a straightforward contest, and there is nothing at all improper in it. We hope that many of our people will in this way see fit to lend us a helping hand, while getting full value for their money.

J. H. BASS, Pastor.
Columbus, Miss.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

"We always weaken whatever we exaggerate."

In The Grip of Pain?

There Is Quick Relief for You

Dixie Fever and Pain Powder is the most wonderful pain killer the world has ever known. It has no equal for quick, sure, positive relief from Headache, Toothache, Earache, Neuralgia, Rheumatism, Pain over the Eyes, Catarrh, La Grippe, etc. It is absolutely safe and gives such prompt, quiet and soothing relief! Nature provides an antidote for every ache and pain and **Dixie Fever and Pain Powder** is the grand natural remedy for pain of every kind affording almost instant relief because it is made from Nature's choicest ingredients. **Dixie Fever and Pain Powder** is also a marvelous remedy for Fever—Intermittant, Remittant, Chill Fever, etc. It safely and swiftly reduces the temperature to normal and restores health and strength. At all good drug stores 25c a box; or, if your druggist doesn't have it send 25 cents to Morris-Morton Drug Co., Fort Smith, Ark., and you will be supplied

ROCKY SPRINGS (MISS.) CHARGE.

Hallelujah! Shout with us! The Lord is here! Rocky Springs charge is not dead! We have been revived and much good has been accomplished. We report twenty-seven accessions on profession of faith, a number of conversions, several backsliders reclaimed, family altars pledged, and six infants baptized. (And Brother Meek, I want our people to stop saying "sprinkling infants"—our mode is sprinkling, but sprinkling is baptism.) Some old "pouters" got religion and made friends with their neighbors, and old Satan was greatly excited. I cannot estimate all of the good that was accomplished, but we are still happy.

On the 24th of September we held our third quarterly conference at Carpenter.

And our Elder came again,
With a big smile and a pain—
His carbuncle is not well yet—
His apparatus of speech
Was in shape for him to preach,
And he gave us no sermonette.

Doctor, if religion gets in the head it runs out skepticism, pantheism, Romanism, etc. If religion gets in the head and heart it removes jealousy, envy, strife, hatred, and such like. If religion gets in the head, heart, and pocket it brings out the money. I am looking for the thoroughly converted people in my round for missions, worn-out preachers, and other causes.

Let every family, every man,
Heed this, an urgent call;
For our assessments take a stand,
And pay them all, yes all.

J. F. CAMPBELL, Pastor.

A SUGGESTION.

Dear Dr. Meek: I was stopping at the house of a friend of mine a few days ago, and he remarked, "Brother S——, can you use some corn?" I said, "Certainly, I can." "Well," said he, "I am going to send you a wagon load when I gather my crop." This man is not a member of the Church, but he is a friend of the preacher. Why do not others do this? Is there anything a preacher needs more than corn? It is bread for his family and feed for his horse and chickens. The Lord has blessed many of our members on the farms with good crops of corn. Now brethren, think of the man who has been ministering to you in spiritual things. It is your duty to minister to him in temporal things. Do not wait for the stewards to come around. If you are a steward yourself, set a good example by sending to the parsonage a load of corn, and I am sure you will gladden the heart of your pastor and at the same time do a Christian duty.

ITINERANT.

A WORD FROM THE MEMPHIS CONFERENCE.

A New $5000 Church in the Country.

On Wednesday, September 24, Bishop McCoy preached the dedicatory sermon at Lebanon, a rural church, six miles from town and the railroad, on the Friendship Circuit, Dyersburg District, Memphis Conference. This is the fourth building in the history of the congregation, the third one having been torn down last April, and its material used in the new structure. The cost of the new building is about $5000, including furnishings. The building is complete with metal ceiling, large windows, and all painted within and without; but some of the furnishing is to be supplied later. In order that the dedication might be held, two or three members had paid the balance of $800 which was due upon the house; but after the eloquent practical sermon by the Bishop this amount was raised for reimbursing these two or three members. A splendid dinner was served to the large crowd assembled; and there was preaching again after dinner. A building committee, along with an active soliciting committee, acomplished this work thus successfully from the time of its inception the 5th Sunday of last March, when the congregation, under the leadership of the pastor, raised $2145, until its completion and consummation on the above mentioned occasion.

The other three churches on the circuit are: Friendship, Holly Grove and Mt. Zion. Each one of the churches has its own organization of stewards with a chairman; and then there is a chairman for the whole circuit. At a quarterly conference the chairman of the whole circuit makes the report for each church and for all. The circuit is organized somewhat the same way, too, with missionary committees and chairmen for the work of raising the Conference collections. The pastor stated that at the first quarterly conference held soon after his coming to the charge he did not know that anything at all had been raised for the support of the ministry until the chairman for the circuit arose and reported $310. The circuit also enjoys the services of a good male quartette.

The pastor, Rev. C. E. Norman, has been a member of the Conference only four or five years; and he told the writer of the Pentecostal experiences on his first charge, the Elbridge Circuit, where in one year he received into our Church upon profession of faith 396 members, 48 of them being Baptists and 62 Campbellites, all of whom had been immersed, but asked for and received baptism again by affusion.

H. G. Hawkins.

Jackson, Tenn.

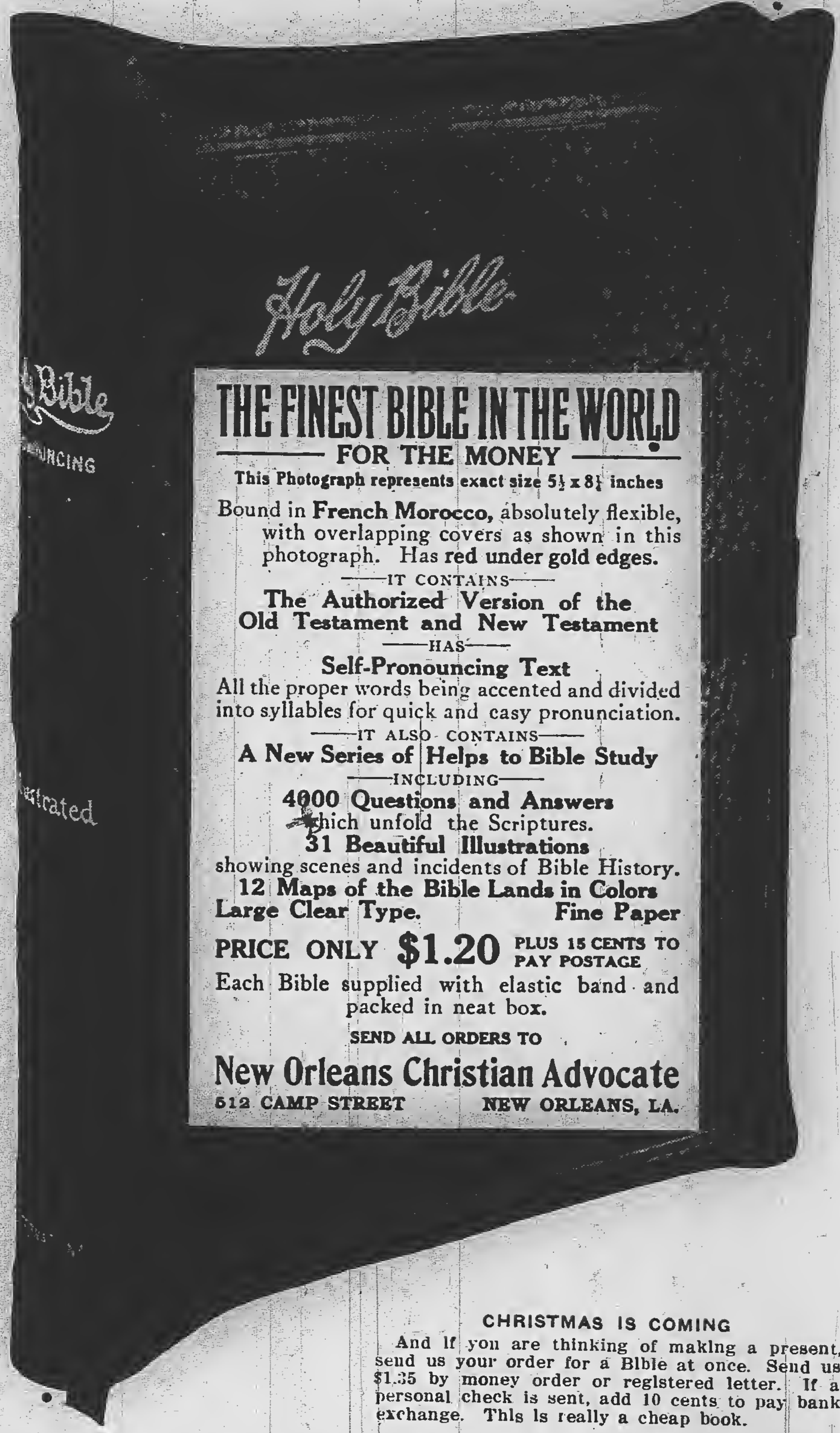
PICK UP THIS $100.00.

If you want a high grade, thoroughly guaranteed piano or self-player piano, one that will merit and command admiration in any company, join the New Orleans Christian Advocate Piano Club. You will save upwards of $100.00 as compared with prices obtainable elsewhere. Another Club of 100 members is now being formed. You get the benefit of the combined purchasing power of the Club and yet you are responsible only for your own purchase. The Instruments are sent on approval and perfect satisfaction is guaranteed

You are invited to join us. Write for the Club catalogue, giving full particulars. Address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

MRS. VEST FELT LIKE CRYING.

Wallace, Va.—Mrs. Mary Vest, of this place, says, "I hadn't been very well for three years, and at last I was taken bad. I could not stand on my feet, I had such pains. I ached all over. I felt like crying all the time. Mother insisted on my taking Cardui. Now I feel well and do nearly all my house work." No medicine for weak and ailing women has been so successful as Cardui. It goes to the spot, relieving pain and distress, and building up womanly strength in a way that will surely please you. Only try it once.



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THE BLUFF CREEK CAMP MEETING.

Dear Brother Editor: Please give me space for a correction and a few statements. In the Advocate of Sept. 18, someone wrote a note about the Bluff Creek Camp Meeting, and stated that the Camp Ground was on the Clinton (La.) Charge, which is a mistake. The Camp Ground is within the bounds of the East Feliciana charge and is the property of that quarterly conference. Rev. R. H. Bamburg is the preacher in charge.

The Camp Ground had been beautified by the Association for the opening on Friday night, Aug. 15, by having everything in repair, and all the trees, tents and the tabernacle whitewashed. The first three days of the meeting the preaching was done by Revs. R. H. Bamburg and W. H. Coleman. On Monday morning after the opening Rev. J. B. Williams arrived in time to preach at eleven o'clock. On Monday night Rev. J. G. Snelling came in, and he and Brother Williams did the remainder of the preaching for the occasion—with the exception of Tuesday when Rev. W. W. Drake, our Conference Missionary Secretary, gave us an inspiring lecture at 9 a. m. on Missions, and at 11 a. m. a great sermon on the same important theme.

As a whole the meeting was a reasonable success. The weather was ideal, and the attendance fairly good. There were between 25 and 40 who made a complete surrender to Christ, and about 100 who expressed a desire to live a better life. Judging from visible evidences, there was some lasting good accomplished. All the preaching was of a high order—that done by the visiting ministers as well as that done by the two men engaged to do the preaching. There were three prayer meetings run nearly every afternoon: one for men, one for women, and one for the children.

I trust that the Camp Meeting next year may be a greater occasion religiously than the one that was recently held.

A VISITOR.

EVERYBODY DELIGHTED.

The New Orleans Christian Advocate Piano Club has devised a way of pleasing everybody. At first thought, that would seem impossible, but here is the way we accomplished it:

In the first place, joining the Club does not obligate you to keep the instrument, unless, after a thorough trial you find it perfectly satisfactory in every way. In the second place, the Club price represents such a big saving that you get an instrument of the highest standard of quality for a price which you would pay for one of medium grade, or possibly, low grade. And there are so many other attractive features that you simply have to be delighted.

Write for your copy of the Club's catalogue, then come in with us. Address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

A CORRECTION.

Dear Dr. Meek: I thank you for the very correct printing of my "Acona Notes" of last week, except at the last it should be: "Foreign missions paid, with good showing on the regular expenses," and not "good showing over," etc., as printed. Sincerely,

A. H. WILLIAMS.

A GENUINE RUPTURE CURE SENT ON TRIAL TO PROVE IT

Don't Wear a Truss Any Longer.

After Thirty Years' Experience I Have Produced An Appliance for Men, Women and Children That Actually Cures Rupture.

The above is C. E. Brooks, inventor of the Appliance, who cured himself and who is now giving others the benefit of his experience. If ruptured, write him to-day at Marshall, Mich.

If you have tried most everything else, come to me. Where others fail is where I have my greatest success. Send attached coupon to-day and I will send you free my illustrated book on Rupture and its cure, showing my Appliance and giving you prices and names of many people who have tried it and were cured. It is instant relief when all others fail. Remember, I use no salves, no harness, no lies.

I send on trial to prove what I say is true. You are the judge and once having seen my illustrated book and read it you will be as enthusiastic as my hundreds of patients whose letters you can also read. Fill out free coupon below and mail to-day. It's well worth your time whether you try my Appliance or not.

Pennsylvania Man Thankful

Mr. C. E. Brooks,
Marshall, Mich.

Dear Sir:—

Perhaps it will interest you to know that I have been ruptured six years and have always had trouble with it till I got your Appliance. It is very easy to wear, fits neat and snug, and is not in the way at any time, day or night. In fact, at times I did not know I had it on; it just adapted itself to the shape of the body and seemed to be a part of the body, as it clung to the spot, no matter what position I was in.

It would be a veritable God-send to the unfortunate who suffer from rupture if all could procure the Brooks Rupture Appliance and wear it. They would certainly never regret it.

My rupture is now all healed up and nothing ever did it but your Appliance. Whenever the opportunity presents itself I will say a good work for your Appliance, and also the honorable way in which you deal with ruptured people. It is a pleasure to recommend a good thing among your friends or strangers. I am,

Yours very sincerely,
JAMES A. BRITTON.
80 Spring St., Bethlehem, Pa.

Confederate Veteran Cured

Commerce, Ga., R.F.D. No. 11.
Mr. C. E. Brooks,

Dear Sir:—I am glad to tell you that I am now sound and well and can plow or do any heavy work. I can say your Appliance has effected a permanent cure. Before getting your Appliance I was in a terrible condition and had given up all hope of ever becoming any better. If it hadn't been for your Appliance I would never have been cured. I am sixty-eight years old and served three years in Eckle's Artillery, Oglethorpe Co. I hope God will reward you for the good you are doing for suffering humanity.

Yours sincerely,
H. D. BANKS.

Others Failed But the Appliance Cured

Mr. C. E. Brooks,
Marshall, Mich.

Dear Sir:—

Your Appliance did all you claim for the little boy and more, for it cured him sound and well. We let him wear it for about a year in all, although it cured him 3 months after he had begun to wear it. We had tried several other remedies and got no relief, and I shall certainly recommend it to friends, for we surely owe it to you.

Yours respectfully,
WM. PATTERSON,
No. 717 S. Main St., Akron, O.

Cured at the Age of 76.

Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—

I began using your Appliance for the cure of rupture (I had a pretty bad case) I think in May, 1905. On November 20, 1905, I quit using it. Since that time I have not needed or used it. I am well of rupture and rank myself among those cured by the Brooks Discovery, which, considering my age, 76 years, I regard as remarkable.

Very sincerely yours,
High Point, N. C. SAM A. HOOVER.

Child Cured in Four Months.

21 Jensen St., Dubuque, Iowa.
Mr. C. E. Brooks, Marshall, Mich.

Dear Sir:—The baby's rupture is altogether cured, thanks to your Appliance, and we are so thankful to you. If we could only have known of it sooner our little boy would not have had to suffer near as much as he did. He wore your brace a little over four months and has not worn it now for six weeks. Yours very truly,

ANDREW EGGENBERGER.

Ten Reasons Why

You Should Send For Brooks Rupture Appliance.

1. It is absolutely the only Appliance of the kind on the market to-day, and in it are embodied the principles that inventors have sought after for years.
2. The Appliance for retaining the rupture cannot be thrown out of position.
3. Being an air cushion of soft rubber it clings closely to the body, yet never blisters or causes irritation.
4. Unlike the ordinary so-called pads, used in other trusses, it is not cumbersome or ungainly.
5. It is small, soft and pliable, and positively cannot be detected through the clothing.
6. The soft, pliable bands holding the Appliance do not give one the unpleasant sensation of wearing a harness.
7. There is nothing about it to get foul, and when it becomes soiled it can be washed without injuring it in the least.
8. There are no metal springs in the Appliance to torture one by cutting and bruising the flesh.
9. All of the material of which the Appliances are made is of the very best that money can buy, making it a durable and safe Appliance to wear.
10. My reputation for honesty and fair dealing is so thoroughly established by an experience of over thirty years of dealing with the public, and my prices are so reasonable, my terms so fair, that there certainly should be no hesitancy in sending free coupon to-day.

Remember

I send my Appliance on trial to prove what I say is true. You are to be the judge. Fill out free coupon below and mail to-day.

Free Information Coupon

Mr. C. E. Brooks,
1261 B. State St., Marshall, Mich.

Please send me by mail in plain wrapper your illustrated book and full information about your Appliance for the cure of rupture.

Name.... ....
City...... ....
R.F.D............... State..........

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 16, 1913. CHAS. O. CHALMERS, Publisher.

THE COUNTRY PREACHER.

By Rev. James W. Lee, D. D.

The drift of the population from the country to the city at the present time is deplored by those who are interested in the well-being of the people. The tendency to exchange the plow and the pure atmosphere of the field for the tape line and the walled in, germ-laden air of the store is not healthful. The idea that a young man can find a larger career in the city than in the country is a delusion.

St. Paul was a preacher of the Gospel and a maker of tents at the same time. The minister whose congregation happens to be in the country could not do better to-day than add to his function of preaching the Gospel that of pleading with the people to keep out of the city. Of course, if the preacher is to succeed in keeping the people out of the city, he must be in love with the country himself. He must feel to the very depths of his soul how sweet and lovely and beautiful the country is in comparison with the city, before he can talk enthusiastically and tremendously about the advantages of the one and the drawbacks of the other. Gilbert White, who wrote the "Natural History of Selbourne," was a country preacher. He spent his life in a small, struggling village, and preached in a little parish church to a diminutive congregation of farmers all his ministerial days. The trees and birds around Selbourne found an ideal soil in his spirit to grow in, and an ideal sky to fly in. In Gilbert White, Selbourne found itself humanized, idealized, and universalized. He caught it up in his mind and through his pen gave it a place on the map of the modern mind. Selbourne with its three hundred inhabitants is more important in human thought than Buenos Aires with its 1,326,994 people, and all because it produced a man like Rev. Gilbert White to multiply itself by.

Charles Kingsley, who ministered to farmers at Eversley for twenty-five years, was a country preacher. He did not even live in a town. Eversley is simply the name of the parish church which is the center of the community in which the farmers he preached to found the means of support. Kingsley did for this little rural region what Gilbert White did for his. He loved it, idealized it, and gave it a place of universal significance by multiplying it by his spirit. Wherever "Hypatia" and "Westward Ho!" and Kingsley's sermons and poems go, Eversley goes.

John Keble, who ministered to a few poor farmers in Hursley for thirty years was a country preacher. By living in Hursley and by writing "The Christian Year" in Hursley, he made it famous. It is a remarkable fact that Selbourne, Eversley and Hursley, three villages made famous by three country preachers, are all in the English County of Hampshire. Take Gilbert White, Charles Kingsley and John Keble out of the country and you impoverish English literature by the loss of their immortal works. There is hardly a patch of territory in the Southern States but is under the supervision, in one way or another, of a Southern Methodist preacher. Nearly all of our preachers are in the country, that is, outside the large cities. They have the opportunity of emphasizing the value of the country in the esteem of the rural population, such as is open to no other body of intelligent men. If, by a concerted movement, they could see their way clear to do all in their power to keep the people, brought up in the country, on the soil, they would render a service to national, moral and religious, as well as economic, health of unspeakable value. The large cities are destroying the majority of the country people who flock to them.

There are a few young men who remain in the country until their habits are fully formed and who afterward come to the city with ideals and strong wills and become our leading business men. But they come with their minds made up to digest and assimilate the city, and not to permit the city to digest and assimilate them. Of only about one out of every hundred can this be said. The vast majority of young men who come to the city are not disciplined and strong and determined enough to resist the snares and pitfalls they face. The city reaches out with its picture shows, dance halls and saloons and swallows them up.

The old-time preachers spent much of their time in so preaching the Gospel as to lead people to flee the wrath to come. The nearest approach to the old-time hell about which the preachers talked, is the modern city, looked at from the standpoint of the dance hall, the cheap picture show and the saloon. The city of the church, the school, the public library, the social settlement plant, is a center of enlightenment and inspiration. But it is sad to relate that this city of light and hope and betterment is not the one the average young person who leaves the country comes to, or at least finds when he does come to the city.

The country preacher, therefore, should regard as next to his duty to get people into heaven when they die, that of getting people to stay in the country while they live. It is much easier to reach heaven from the country than from the city. Heaven, somehow, lies about the country, and invites, by the blue-bending skies, and the sweet evening lights, and the glorious sunsets, and the deep silence of the passing hours, to communion with all that is holy and high. What we are all in this world for is primarily to be trained for a better life, and there is not the slightest doubt but that the country furnishes a better school to get this training in than does the city.

The country must be idealized, it must be transfigured, it must be lifted up, and the preachers must do it. They must make it shine as Gilbert White did Selbourne, and as Kingsley did Eversley, and as Keble did Hursley. They must enable the farmers to think of every furrow they open as being made in hallowed ground. Because every acre of all our land is hallowed to him who has the insight to see it. All Scotland was sacred to Sir Walter Scott, and by thinking of it as such, he succeeded in making it so to every tourist who makes a pilgrimage to his native country.

By idealizing the rural regions where our Methodist farmers live, the preachers will not only make their people happier in their country homes, but they will succeed also in making the land more productive. Perhaps the happiest little nation of country people on the face of the earth are the inhabitants of Denmark. They exported in 1911, after reserving enough to feed a population of 2,600,000, something like 229,320,000 pounds of butter. Great Britain alone paid Denmark $51,142,715 for butter. The exports of bacon for the year 1911 amounted to 252,252,000 pounds, worth $33,352,960. The farms of Denmark are from 6 acres to about 93 acres in size. For about seven months in the year the climate is so bad that the farmers can not work out in the open fields.

According to the report of our Minister, Maurice Francis Egan, the prosperity of the people of Denmark to-day is due to a country preacher, named Gruntvig. When the people of his country were almost in despair about the middle of the 19th Century, as to how they were to live, unless they left home and went to America, this wise country preacher looked into the future and saw that the Danes, to be kept in their own country, must love it, and in order to love it, they must be taught to work with cheerfulness on its soil. Country Preacher Gruntvig, says Mr. Egan, struck the first note in the modern progress of Denmark. In his esteem, education must be adapted to the souls, hearts and bodies of the people. Gruntvig called attention to the wonders of Danish soil. He showed what could be done with the cow and the pig. He imparted his own enthusiasm about the possibilities of Danish soil to the people. He taught them to sing about it, he helped to make them enthusiastic as they thought about it, he gave it mental setting and made it look more attractive than any other portion of land on the planet. He told his countrymen: "Your fortune is within yourselves; you must realize the value of your own life; you must see that you can work out fortune in Denmark as well as in any other country in the world." Gruntvig's influence resulted in establishing agricultural high schools all over Denmark. He succeeded in showing the natives that to make grass grow was as ideal as writing poetry. The result of this country preacher's work is that the Danes have come to be agricultural artists. They are taking as much pride in their dairies and in their pork-packing as Michael Angelo did in getting angels out of his marble. Now, if preachers could do this for all of Denmark, what might all our Southern Methodist country preachers not do for the States in Dixie Land? In the South there is not one whole month in the year when our people can not work out in the fields, while in Denmark there are but five months when the natives can so work.

Our country people must be taught to love their homes and to appreciate the possibilities of their fertile soil. They must not only be shown that they can make more money in the country than in the city, but that they can grow to be far larger and finer and sweeter men and women in the country than the majority of those who leave the country for the city do.

THE WOMAN QUESTION.

I do not believe that there has been before our Church in many years a question that deserves more thoughtful consideration than the question of woman's position in her councils. It is a question that is likely to be too easily and superficially pushed aside as unworthy of serious consideration on the one hand, and one that is likely to be too unreservedly championed on the other, without a consideration of the proper limitations that the Church should put upon woman's activities. I do not hesitate to say that at present, in my opinion, woman does not hold the position that she should hold or is entitled to. We give her a definite grand work to do; we use her in a hundred ways, the proprieties of which can not at this date be questioned, and yet we give her no legal status or voice in the councils of our Church. We use her, but do not accord to her the authority that she should possess. Her brain and heart and hands and feet are given with the greatest devotion to the Church of Christ, whose wheels would cease to turn in thirty days if her support were withdrawn, and yet we merely tolerate her presence with a kind of air of condescension when she appears within the legal councils of our denomination. We cannot escape the proposition that the principle of "taxation without representation" is involved in our attitude toward the women of our Church. We tax her brain, her love for Christ Jesus, her time and money, and yet when she appears in the councils or Conferences of Methodism we congratulate ourselves on our chivalry when we let her sit with us as an interested listener. And we have become exceedingly tolerant when we allow some accomplished member of the sex to speak to the Conferences with reference to her work.

My first proposition is that she does not occupy in our Church the place that she deserves. This does not for a moment mean that I think she should have all the duties of the laity laid on her. She may call them "rights" if she pleases. The wife has a voice in the family government, and a very influential one too, but normally she doesn't do the work of the husband. There is a distinct difference between her office, so to speak, and his, but this does not mean that she should not have any voice in determining the issues that arise in family life. She can assert the wifely and motherly authority without invading those offices of family life that are distinctly masculine. She should not chop the stove wood and plow the field and run the farm, but when the family council gathers she should be allowed to feel not only that she is tolerated as an adviser, but that she has a voice in determining a great many matters. The head and heart both speak and act.

I do not believe that a woman should be a minister; I do not believe she should be a steward; I doubt whether she should be the superintendent of a Sunday school, but there are some things in the Church she can be and that she is. Then why should she not have a legal share in church councils? Should she not have a share in determining the issues that arise in the Church's life? Should she always be placed in the position of a subordinate in church life, taking orders from the masculine membership when in many cases she is more capable of deciding the issues properly than they are? The General Conference may decide just what positions she should fill and should not, and yet give her legal recognition in our Conferences. Why should not the President of the Woman's Missionary Society be a member of the Quarterly Conference as well as a Superintendent of the Sunday school? Is it unladylike for a woman to vote? Why do we then allow her to do so in the church conference? Is there any peculiar sacredness in a quarterly conference that excludes her presence and voice? Who has not thought that the quarterly conference needs something to brighten it up a little anyway? Besides this, do these women not vote in their own Societies?

I do not see that there is any reason in the expressed fear that if women are allowed to have certain privileges in church life that they will want to be ordained for the ministry. A man had just as well say that he won't give his wife $1, for if he should, she would immediately demand $5 more. Wouldn't he be there at the giving?

In the Southern Baptist denomination women are represented in all the councils of their Church (with the exception of the Southern Baptist Convention I believe, and I don't see why she should not be there too); but are women in that denomination demanding to be ordained? Are they made deacons? They are not. And they should not be (deacons with them being about the same as stewards with us). It seems to me that she should have a voice—a vote if you please—in church councils; but that no duty that is felt to be distinctly masculine should be expected of her or given to her. I believe that the demands the Church is making on womanhood entitle her to that much of recognition in the affairs of our Zion. I see here no danger to the Southern home. When we go to our women and ask them to run a missionary society for us, and get money to build and repair parsonages, and visit the sick and unfortunate for us, and out in the by ways and hedges of the world to perform tender ministries that no hand can perform like a woman's hand, to be visitors in the Home Department and teach in the Sunday school, and to get behind our Epworth League and make it go, when we look for them first of all at the prayer meeting and expect them to play the organ and help sing the songs of Zion, it looks to me rather pathetic when they appear in the councils of the Church and ask for legal recognition to say to them that woman's place is at home with her own children and husband.

In writing the above, I am aware that I am not in entire agreement with either side in a very important discussion; nor do I look for any applause from either side; but I thoroughly believe that the Church must give legal position to the womanhood of the Church on the one hand, and yet I do not believe that our Church will ever put on woman's shoulders the distinctly masculine duties of the Church. What we have given is not enough, and her present demand is too much. H. B. WATKINS.

Natchez, Miss.

THE EDITOR'S INVITATION ACCEPTED.

Nevertheless my sole contention has been and is that the Board is self-perpetuating. If so, no outside body may dictate to it or destroy it. That view may be erroneous—the Court will decide. I know no reason why it should be denounced as corrupt. **"The Charter leaves the perpetuity of the Board in its own power" is the exact language of Bishop McTyeire.** According to that greatest ecclesiastical lawyer and leader the Board was intended to be and was self-perpetuating, **and the reason is clear: the constituency, the fitness, and the safety of the Board having this vast and growing interest in trust will be very uncertain if by popular election, on hasty and perhaps ill-considered grounds of choice, its future members are to be supplied.** Is that treason to ecclesiasticism? Bishop Kilgo and Dr. Chappell each has recently written an elaborate article, in which they argue against popular election of Trustees.

Unmeasured scorn and abuse without limit were poured on the idea that the Board is a self-perpetuating body, till the fact was well advertised that such idea was the teaching of Bishop McTyeire from the very beginning, and was not an invention of the present Trustees. Now that seems to be quite a harmless view, and the Trustees are lampooned for other acts of perfidy. Instance: the severe censure visited on the Board based on a press-dispatch stating that the terms of various members of the governing board would expire in 1921, 1919 and 1927. It was obvious to any condition of mind, except a suspicious state, that 1927 should have been 1917. That is a fair sample of how most trivial things are seized upon in an effort to discredit.

Inheriting their views from Bishop McTyeire and believing they might not, under his teaching and the laws of Tennessee, abdicate, the Trustees when haled into court made legal defense of their position, as in duty bound. Be it remembered that the Trustees have sued no one, but themselves have been sued. Plaintiffs have spent in that suit more than seventeen thousand dollars of a fund that was declared to be raised for another purpose. If the Court shall award control of the University to the Trustees, the Methodist Church will have precisely the same rights it had before the suit was filed. The Trustees will not divert one cent of money nor one inch of property. Bishop McTyeire was a man of indomitable will and tenacious purpose, and was not accustomed to run to cover at the crack of an ecclesiastical or other whip. Brethren may think they know what he would have done if an effort had been made to oust him, but I am aware of no reason why I should accept their speculations.

Against the suggestion that the Trustees could have revoked their agreement with the General Conference I place the statement that the Conference did violate its compact. Present positions of honor and trust in great banks, large and successful wholesale mercantile establishments, in legal employment as Attorneys-General, in President Wilson's Cabinet, in the Christian ministry, and in various local churches in many capacities constitutes certificates of character of some value, despite the contrary opinion of Bishops, editor and correspondent. The charge that such men intended by the use of money to influence a decision of the Court ("bribery," according to Dr. Featherstun) rests on nothing but suspicion. No proof has been or can be offered to bolster such suspicion.

The charge that they gave away the medical department under guise of accepting a gift for the university is disproved by the written terms of the offer and the acceptance of the gift. If the quoted conditions of the gift do not refute the charge of giving away, then nothing ever was or ever can be refuted. Yet brethren approve those charges as the acme of wisdom and piety, and denounce the indignant denial of the suspicion and the documentary refutation of the charge as the exhaustion of perfidy.

Abuse of individuals began long before the Trustees were forced to defend Bishop McTyeire's position in a suit at law. Bishop Galloway said an attack on him as a Trustee caused him "keenest pain."

The attitude of my critics is clearly revealed in this: a Bishop's denunciation of the million dollar dose of vermifuge is judged to be delicate and highly commendable, while a mere reference to it by me is "coarse" and otherwise objectionable. J. R. BINGHAM.

October 9, 1913.

BY THE EDITOR.

Brother Bingham in his former article stated that his ENTIRE CONTENTION is that the Vanderbilt Trustees are a self-perpetuating body. We called his attention to the fact that the Board which he eulogizes and with which he is co-operating has in a formal Bill filed in Court denied: (1) That the Bishops have any visitorial power of any kind whatsoever, notwithstanding that the Charter expressly states that they have; (2) that the incorporators of the institution acted in a representative capacity (likewise explicitly stated in the Charter), which is tantamount to repudiating the ownership of the Church; and having pointed out these facts, we specifically asked him the question whether he does, or does not, approve of these contentions of Chancellor Kirkland and the other Trustees with whom he is acting. We also put plainly to him the following interrogatory: "If he believes ONLY that the Board may elect the Trustees and **nothing more,** why does he help them to override the veto power of the Bishops?"

Above we have his reply, and as will be seen, he gives no definite answer to these interrogatories, but, on the contrary, he tries to sidestep and evade them. He says: "Nevertheless, my sole contention has been and is that the Board is self-perpetuating." Such, to be sure, is his own affirmation in words, but neither his actions nor published articles will bear him out in this repeated claim. The veto of the Kirkland-Carnegie deal had not a thing to do with the question as to whether the Board is a self-perpetuating body, but involved the question of the supervisory rights of the Bishops, and it is against this that the Brother has been hurling his anathemas and making his principal fight. There is not necessarily the slightest incompatibility between the Board being a self-perpetuating body and the visitorial or supervisory power of the Bishops. Bishop McTyeire, as Brother Bingham knows, believed in both of these, as also did Chancellor Kirkland in 1898, when in a carefully prepared address to the Church, he said: "The Bishops of the Church were made, under the Charter, a Board of Advisers, with power almost if not quite identical with that of the Board of Trust."

Brother Bingham's position is certainly a most remarkable one. He loudly contends that his SOLE claim has been that the Board may elect the Trustees, yet, as has been said, he has been chiefly resisting the veto power of the Bishops. But let us look at the Brother's language a little more closely. He says: "If so (that is, if the Board is self-perpetuating), no outside body may dictate to it or destroy it." Brother Bingham's thought is manifestly woefully muddled here. If it is self-perpetuating, of course, no other body may elect the Trustees. But it by no means follows that another body might not have a veto or supervisory power over its affairs, as both Bishop McTyeire and Chancellor Kirkland held that the Bishops had, before the latter changed his opinion. Brother Bingham's expression clearly shows that he not only believes that the Board is self-perpetuating, but also SELF-GOVERNING—that it may do whatever it pleases and that the Church can have no voice whatever in its management. What then has become of his affirmation that his "entire contention is that the Board is self-perpetuating?" It has vanished into thin air.

Thus it will be seen that our friend, though he did not do it in a candid and manly manner, but inadvertently, has really answered one of our questions. But he has not yet told us whether he approves of all the contentions set up in the Bill filed in Court by Dr. Kirkland and his associates, particularly that part of it which denies that the incorporators of the University acted in a representative capacity, which, as we have said, is in effect to deny the ownership of the Church. Why does he dodge and back away from this interrogatory? Why does he not toe the mark and plainly answer it one way or the other? The utmost that he says is that the Board has made "a legal defense." To be sure it has, and the question is, does he himself endorse the claims put forward in that defense? Is he afraid to deal candidly with the Methodist public? It certainly seems so.

With the many irrelevant things which Brother Bingham drags into this discussion we shall waste as little time as possible. Bishop McTyeire's view as to how the Board was to be chosen has already been dealt with more than once in the Advocate. Whether Trustees shall be elected by a popular body, has not a thing to do with the question as to who has the right to choose them. The Church has never wanted the members of the Vanderbilt Board to be so elected. Bishop Kilgo and Dr. Chappell, though they both think that it is wise to pick out Trustees by a method that will subject them to careful scrutiny, thoroughly believe in the right of the Church to elect the members of the Vanderbilt Board of Trust and would consider it a great calamity for her to lose that right. Why, then, does Mr. Bingham quote these men in a connection which is calculated to misrepresent them and mislead the public? He says that Bishop McTyeire was a great ecclesiastical lawyer, but while hanging this laurel on his brow, he joins in repudiating him on every proposition pertaining to the government of Vanderbilt University except the single one that would help to eject the Church from the institution. So after all, with him McTyeire is not much of an authority. He intimates that we are "suspicious" of the majority of the Trustees. We plead guilty to the charge; aye, more—we thoroughly distrust them; and we stand ready at any time and anywhere, even when face to face with them, to give our reasons for a lack of confidence in them.

He says that "scorn without limit was poured upon the idea that the Board is self-perpetuating until it became well advertised that Bishop McTyeire held such a view, but that now it is regarded as harmless," etc. This is really laughable. This controversy has been going on for years and Bishop McTyeire's position has been stated again and again in the church press and in pamphlets issued and scattered all over the Church. We had not supposed that there was anybody at all who has taken any interest in Vanderbilt matters who did not thoroughly understand what the Bishop's views were. There has not been the slightest change in our method of treating this claim, and we challenge Brother Bingham to produce some of the literature showing the contrary, which he says has been so copious. Surely he can gather up some of it, since it has been so plentiful up his way; for our part, we have never seen any of it. We have always held that the Board is wholly wrong in its claim to be a self-perpetuating body, and we so hold now, and so has every judicial tribunal held that has construed the Charter. But we have never denounced the Board for asserting this or another view in **an open and straightforward manner.** We have, however, found serious fault with the majority of the Trustees for not dealing candidly with the Church; for talking one way at one time and a different way at another; for assuming contradictory positions, and for seeking to carry their points by unworthy and reprehensible methods. Why, even Brother Bingham himself has thus far refused to endorse specifically many of the actions of these men, though he tries to defend them by putting forward in their behalf nebulous **(not glittering)** generalities. **He will not even tell us whether he stands with them in trying to uphold the contentions recited in the Bill which they have filed in Court.** And if he, partisan as he is, refuses openly to stand sponsor for their doings, why should he be so impatient with some of the rest of us who have called attention to the ugly character of the course which they have pursued?

Brother Bingham coolly remarks that the Trustees have sued no one. Certainly they have not. They were in possession of the University and their usurpations did not necessitate going to law. Nevertheless they forced this litigation by ejecting the Bishops from the Board, by trying to get a new Charter that would eliminate the Church, and by refusing to say what they had done as to the findings of the Vanderbilt Commission. He asserts that the Church has spent $17,000 to maintain her claims. So she has, and he and his rebellious associates are responsible for this expenditure of money which has been badly needed for other things. **And they ought to be heartily ashamed of it.** And by the way, since he has touched on the matter of financing this litigation, let him tell us where the Board is getting the funds to carry on this lawsuit. Are they taking it out of the treasury of the University—using the Church's own money to eject her from the institution? If so, they ought to be sued individually and made to refund it, in case the Church finally wins. Brother Bingham says the General Conference did violate the agreement made with the Board. That was a mere administrative regulation subject to repeal at any time. It had not a thing to do with the underlying charter rights. To discuss it is the shallowest sort of quibbling.

But just listen at our friend! **If the Trustees win, "the Church will have the same rights it had before."** As a piece of evasion this is really brilliant! Let us look into this matter and see:

1. Plainly written in the Charter are the following words: "That the Bishops of the M. E. Church, South, be and are hereby requested to act as a Board of Supervision of the University or any of its departments, and jointly with the Board of Trust to elect officers and professors, and to prescribe the course of study and plan of government." We have already shown how Dr. Kirkland interpreted this clause of the Charter in 1898, and that Bishop McTyeire thoroughly believed in it. This right was recognized for years by the Board in having all the Bishops to sit as Trustees. But the Board in the Bill filed in Court alleges that **"the Bishops have no visitorial power of any kind whatsoever."** Therefore, if they are sustained on this point, this right which the Church formerly exercised unchallenged, will be gone.

2. The Charter recognizes the ownership of the Church by plainly setting down the incorporators in every instance in the following manner: "W. C. Johnson, Robert J. Morgan, Smith W. Moore, and Milton Brown, citizens and residents of the State of Tennessee, and **representatives of the Memphis Conference of the Methodist Episcopal Church, South,"** and so on (quoted literally from the Charter). But the Board has come into Court and, notwithstanding this plain statement, has averred that these incorporators acted, not in a representative, but in an INDIVIDUAL CAPACITY. (See their Bill, Page 67.) Should they be sustained on this point, the ownership of the Church will be wholly gone.

3. The only other point of vital importance at issue is as to who may elect the Trustees. The Board claims this right, and if they are also sustained in this claim, every vestige of a right that the Church had in the institution will have been swept away. She will have nothing at all left. It is no answer to these facts, to retort that if the Court shall so decide the Church never had any of these rights; **that she only thought she had them.** Whatever may be said of the third of these, the first two were certainly accorded to her, and if they are knocked out and she loses her property or ceases to have any grip upon it, Brother Bingham and his rebellious associates will be responsible for the result. Nor can our Brother dodge behind his **carefully** worded statement: **"If the Court shall award the control of the University to the Trustees,"** etc., ignoring the other contentions of the Board; for he has plainly told us that self-perpetuation means self-government, and that there can be no interference with the actions of the Board by any outside body. So let our people plainly understand that if the Board of Trustees win what they are contending for, not a single hold upon the institution that can be depended upon will remain to the Church. Any connection that she might thereafter have with the University would be by mere sufferance. This is a fact so perfectly obvious that Brother Bingham's artful evasions cannot obscure it.

But the half has not yet been told. Hear our Brother again: "The Trustees will not divert one cent of money or one inch of property." How does he know what that body will do? Does he dominate and control it? Can he tell what an independent Board may do throughout all the coming years? Rash indeed is the man who would presume to make such an utterance. He does not say that he does not believe the Board would not divert the property, etc. No such tame language for him. He positively affirms that it would not. His ipse dixit no doubt is quite satisfactory to himself; but the Church insists upon having something that she knows to be a little more certain to safeguard her interests in the institution. She has already seen a part of the University's magnificent campus pass into other hands, and one department of it has lately been farmed out, if not entirely surrendered, to be run upon **lines wholly undenominational.** The Charter stated that Vanderbilt was to be a **Methodist institution**—not merely some of it so, but all of it.

Truly reckless is he who would venture to underwrite for the future actions of a body that has shown itself to be so changeable as has the Vanderbilt Board of Trust. Take Chancellor Kirkland, for instance, to whom the Trustees seem to be completely subservient. In 1898, in a carefully prepared printed address, he said, "The University is indeed the child of the Church;" and again, "The University belongs essentially to the whole Southern Methodist Church;" but hear him on the witness stand before the Vanderbilt Commission in 1907: Judge O'Rear said to him, "Would you mind telling us what your opinion is as to the ownership of the plant?" The Chancellor answered: "I do not know, sir, who under the law can be said to be the owners of a great corporation that is put in operation by the State, and with definite purposes set forth, for which it is to be administered. I do not contend, and I do not believe, that the Board of Trustees own this corporation. Far from it. While I do believe they control it, I believe that (shall we say?) the owners of the institution are the generation for which they have to work, the PUBLIC AT LARGE." Commenting upon this statement of the Chancellor's, Bishop Hoss well says: "If the Methodist Church is allowed any kind of ownership, it is purely of a sentimental sort. Such ownership is the emptiest humbuggery that was ever conceived in a human mind." In the light of such facts as these, Brother Bingham must excuse us for not accepting as ample his sweeping assurances as to what the Board will do in the decades to come. Great as his influence is, he might not be able to overcome Dr. Kirkland in regard to these matters.

We shall not pause to review at any length our Brother's claim that because the majority of the Trustees have among them bankers and wholesale merchants they must be men of fine character. We have had some little experience with bankers within recent years and are several hundred dollars shy as a result of our implicit trust in them. Particularly interesting is our friend's flirtation with our Campbellite brother, Attorney-General McReynolds. He keeps on trying to hide behind his official coat-tail, though, according to the Nashville Advocate, Mr. McReynolds was not even present when the Carnegie-Kirkland deal was put across. Has Brother Bingham never heard of the Diggs-Caminetti affair and the Attorney-General's connection with it? He should not presume too much upon the ignorance of the public. But he says that there are preachers acting with them. So there are—two of them. There are unfortunately some preachers nearly everywhere; we have even heard it suggested that they will not be wholly lacking in the land "where the worm dieth not and the fire is not quenched." But, as we have before said, these men must be judged by the record that they have made in handling the affairs of the University—not by the positions that they hold, or what they have done somewhere else.

His statement about trying to influence the Supreme Court of Tennessee by the use of money has already been explained in the Advocate. Nobody has insinuated that the Trustees have sought to buy the Supreme Court of Tennessee by an offer of money to the Judges. Our friend has utterly misrepresented Dr. Featherstun on this point. The Doctor said that the **$1,000,000 Carnegie offer was a bribe tendered to the**

CHURCH to drop the suit. With reference to the Court he used the following language: "I do not mean that any one for one moment supposes that the action of Mr. Carnegie or Dr. Kirkland would bias the Supreme Judges." (See the Advocate of August 7, Page 3.) Yet our Brother, without a thing to base it on, has for weeks been belaboring Dr. Featherstun for accusing the Trustees of trying to bribe the Tennessee Judges. The truth is, we do not think that in all our life we have ever known a disputant that was more careless in his handling of facts than is Brother Bingham.

Our friend again gives us a rehash of his opinions about the Governing Board. As to that, it is enough to say that he is not a lawyer, and the able counsel of the Church—Messrs Fitzhugh, Maddin, O'Rear, and Harris—do not agree with him. He ought not to get excited if the Methodists of the South are not willing to accept his notions as 'to a legal proposition, inasmuch as they have never heard of his having studied corporation law anywhere.

Brother Bingham's concluding paragraph is thoroughly characteristic. As he so often does, he entirely misses the point. He was criticised for his "vermifuge" onslaught because it had no bearing whatever on Vanderbilt matters, and because he went out of his way and took up a wholly irrelevant thing to make an ugly and spiteful thrust at one of the honored Chief Pastors of the Church, as he also did in his reference to Coca-Cola. But surely, after a layman, who largely owes what prominence he has to the Church, has declared that **"it is difficult to believe in the sincerity of our Bishops,"** and that **"evidently they are hurting at one place and grunting at another,"** we need not be surprised at other utterances that he may make. **And let it be remembered that up to this good hour, in discussing Vanderbilt matters, not a single Bishop has even so much as mentioned Brother Bingham's name. Notwithstanding the sharpness and bitterness of his repeated attacks upon these trusted servants of the Church,** NOT ONE OF THEM HAS WRITTEN AN UNKIND WORD CONCERNING HIM.

Church News

St. John's Church of St. Louis, to which Dr. J. W. Lee has been returned for the fourth year, raised for all purposes during the year past $54,000.

* * *

Dr. Gross Alexander has been made a member of the faculty of the Garrett Biblical Institute, at Evanston, Ill. This will not interfere with his duties as Book Editor of the M. E. Church, South.

* * *

Bishop H. C. Morrison recently spent a Sunday in Lumpkin, Ga., and raised $3200 for a new church enterprise there. He knows how to find his way into the pockets of an audience as but few men can.

* * *

Bishop Wilson has appointed Rev. E. V. Regester presiding elder of the Washington City District, in place of Rev. W. H. Woolf, deceased. Mr. Regester will also continue to serve the Mt. Vernon Place Church, in Washington.

* * *

Just listen at this! The Holston Conference at its recent session UNANIMOUSLY ENDORSED the action of the Bishops in vetoing the Kirkland-Carnegie transaction. Poor benighted fellows! Ought they not to have some missionaries sent to them to teach them better?

* * *

Jackson, Tenn., was highly favored by the presence and ministry of Bishop J. H. McCoy on Sunday, Sept. 28. Though there was a heavy down-pour of rain, there was no vacant space in the Hays Avenue Church where the Bishop preached, and all were delighted with the helpful and uplifting services.

* * *

Bishop Mouzon spent Sunday, Sept. 28, in Fort Worth, Texas, and was instrumental in swelling considerably the amount which that city has raised for the Polytechnic College, of which it is the seat. The sum pledged now foots up $36,000, and the goal set for the home municipality to reach is $50,000.

* * *

The following appeared as a brief editorial in a recent issue of the Alabama Christian Advocate: "If any one is 'skeered' that the name of the Methodist Episcopal Church, South, is going to be changed, just let him sleep sweetly every night. It hadn't oughter be done, and it ain't ergwineter be did!"

* * *

Work upon the new Trinity M. E. Church, South, of Los Angeles, which is to be one of the largest institutional plants in the Western world, is reported to be progressing satisfactorily. The ground structure has been laid and the steel framing is being put up with due rapidity. A cross beam weighing thirty-one and a half tons—the heaviest ever used for a building in Los Angeles—was recently swung into place. The pastor of the congregation that is erecting this great edifice is Rev. R. P. Howell.

THE CAMP GROUND SCHOOL—TRAINING SCHOOL.

Deepening interest obtains in the announcement that more than double the number of students have enrolled, or registered this season at this institution than it enrolled last session. The tide has been remarkably quick in rising. Not only will winter colonists swell the numbers as they come from all quarters, but Methodist people have been coming with boys and girls from distant sections. The situation is ideal: how could there be a more attractive campus than the great sea-fronted property, deeply wooded—hundreds of acres of it? For health, winter sunshine identical with the Riviera, salt in the mild winds, this location cannot be surpassed. The equipment includes a new recitation building, with late patents in school furniture, and homelike dormitories, with home attention for the students. The purpose is to provide such a training school as will become a household word throughout the country.

The Mississippi Conference has always needed a great training school. This consciousness is more alive to-day than in the past. We need a Rugby of a school, to collect traditions, to make historic distinctions, to lay great foundations of honor and truth beneath the springing intellect of our own youth. Such foundations are to be set in the mold of religious culture, and unless Christ enter early, life scintillates with only auroral brightness—warmth and worth of true character may not be present.

Millsaps College will provide for graduates from this Training School, as also will Montrose College, gone from the training-school class now. Shall we appreciate the happy Providence which seems to have brought the Camp Ground School into action when it was most needed? President Van Hook may be relied upon to give his full capacious energies to all that should enter into its life.

W. H. HUNTLEY.

Gulfport, Miss.

THE EDITOR COMMENDED.

Dear Doctor Meek: I joined the Methodist Church in Griffin, Ga., in 1849. After serving in the Army of the Confederate States for four years my lot has been cast in various places in this State. In each place I lost no time before I connected myself with the Methodist Church, and at every place but this (we have no white Protestant church here) I served the Church in some official capacity. You see by this statement the brethren have looked upon me as a loyal member, and I am sure that I have ever been true and loyal, for I dearly love the Methodist Church for the tremendous influence it has for good. But my heart has been made to grieve at the disloyal stand some of the brethrens are taking concerning the Vanderbilt suit and the Carnegie million-dollar offer. I have read everything that has appeared in the Nashville and New Orleans Advocates about the matter, but nothing has been published that was to me so good and appropriate as the editorial which was published on the first page of the New Orleans Advocate of October 2, entitled "Our Bishops and their Critics." I read it with a great deal of interest. It has been my habit when I heard a sermon that did me good to take the preacher's hand as soon as he descended from the pulpit and tell him so. Now brother, the only apology I have to offer for troubling you with these badly written lines is that your editorial mentioned above did this old man so much good that he just had to tell you so.

Yours fraternally,

Luling, La. R. W. FREEMAN.

SEAMAN'S BETHEL NOT TO BE CLOSED.

The Voice is glad to take the earliest opportunity to record its gratitude that the many prayers ascending in behalf of Seaman's Bethel, at Gulfport, Miss., have been answered and that a way has been found to maintain that work.

When the Woman's Missionary Council at its last annual meeting found it imperative to retrench, and announced that support would be withdrawn from Seaman's Bethel, it created consternation not only in Gulfport and the Mississippi Conference, but earnest letters of regret have told of wide-spread grief. Even from far-away Virginia comes a plea for a day of fasting and prayer in behalf of the closed work, that a spirit of self-denial may be given our Methodism and that God's cause may go on and prosper. This writer continues that since reading those distressing words, "Wesley House at Tampa—Closed," "Sailor's Rest—Closed," "Work for Koreans on Pacific Coast—Closed," "Work in Foreign Fields—Curtailed," the sun has not shone brightly for her and that she cannot rest night or day.

Such deep desire and such earnest intercession will not go unanswered, and to this loving soul in Virginia and to the many others who have been untiring in their prayers it is a joy to announce that God has begun his answer in opening a way for the continuation of the work at Gulfport, Miss., which has been the means of comforting and saving many hundreds of sailors.

A visit to Gulfport in the interest of the Sailors' Rest was the occasion of one of the most stirring experiences the writer has ever known. The morning was spent in the company of the presiding elder, Rev. W. T. Griffin, Superintendent of the Bethel, and Mrs Johnson, President of the Mississippi Conference Woman's Missionary Society, in walking the full length of the pier, extending one and one-fourth miles out into the Gulf. It was lined on both sides with vessels from many lands, besides which we counted fourteen large vessels being loaded from lighters. We were told that Gulfport is the largest shipping port for lumber in the United States. During the three, four, or five weeks that the vessels are tied up for loading, the sailors have the freedom of the town. It soon became evident to us, as we went in and out of the ships, that Mr. Griffin was looked upon as "the sailors' friend;" and as it appeared from an account of a drunken brawl in the daily paper during our visit, he is perhaps their only true and wise friend in a place where there are so many enticements to evil.

Thursday evening of each week is devoted to a popular concert in the Seaman's Bethel. The rooms are rough and bare, but scrupulously scrubbed. Magazines, papers, and books in a dozen languages covered the tables in the reading room. Beautiful Southern flowers brightened the chapel, and it must have looked cheerful and home-like to the sailors that lounged by twos and threes until the chapel was full and overflowing into the reading room. Simple ballads were sung first by the entertainers and later by the sailors themselves, to their evident enjoyment, regardless of race or language. When the visitor was introduced, she found it easy to turn this gathering of good fellowship into a religious experience meeting, from which it developed that the majority present were British sailors; but there were, besides, some from Germany, Scandinavia, Spain, Italy, and one from Malta. After talking a few minutes about making our final port, we asked how many of them would make an engagement with us to meet and sing songs together in heaven. They began to shuffle forward and shake our hands—first, those wearing the bright, confident smile of the Christian, followed by others with the sad, troubled, homesick eyes of the wayward and unsettled—until every one present had entered into that solemn engagement.

The most touching and yet the most hopeful feature of the whole occasion was that a large proportion of those coming under this Christian influence were young men, almost boys, and the visitor went away in an agony of prayer: "Oh, God, surely we shall not be compelled to give up such a work as this!"

And now you know why we are so glad that this door of Christian fellowship and helpfulness has not been closed in the faces of the sailors landing at Gulfport.—Mrs. A. L. Marshall, in the Missionary Voice.

Secular News and Comment

By Rev. A. J. Gearheard.

So flattering is the crop outlook at present in Mississippi that the managers of the convict farms of that State declare that the State will clear $200,000 above the cost of operating the farms this year.

* * *

There are more families with but one child in England than with any other number, such families composing 19 per cent of the population of the country. Families with four children are so scarce that they compose only 10 per cent of the population.

* * *

President Wilson will attend the Southern Commercial Congress which convenes in Mobile, Ala., on Oct. 26. He has been invited to visit a number of Southern cities on this trip, but thus far has accepted but one invitation. He will spend one night in Montgomery.

* * *

The Philadelphia Item, one of the oldest daily papers in the United States, suspended publication on October 6 The management found it impossible to meet the present demand for variety in news and at the same time sell the paper at as cheap a price as other papers are sold for.

* * *

A movement has been inaugurated by the admirers of the late Major W. W. Screws, of Montgomery, Ala., to have erected in that city a monument to his memory. Major Screws, whose death was announced a few days ago, was for forty-eight years the Editor of The Montgomery Advertiser.

* * *

President Wilson has announced that the regular session of Congress will have before it a bill calling for the immediate construction of three super-dreadnaught battleships and for two additional ones every year. This proposed measure will have the support of the administration and will no doubt be enacted into law.

* * *

Yuan Shi Kai was on October 9 inaugurated President of the Chinese Republic. Immediately after his induction into office, he was confronted with the fact that a movement was on foot to have Confucianism declared to be the national religion. It is to be hoped that the newly inaugurated Executive will checkmate this movement.

* * *

Announcements have been made through the daily press that seats have been reserved in the Dress Circle at the French Opera House in New Orleans for the Governors of Texas, Louisiana, Mississippi, and Alabama, and their respective families in order that they may attend the opening performance in November. Governor Colquitt of Texas has already signified his refusal of the proffered seats. We hope that the other Governors will have the good taste to do likewise.

* * *

Piedras Negras, the rebel Capital of Mexico, was captured by the federal troops on October 6. As a result of the fall of this stronghold, more than 4000 Mexican refugees fled across the border into the United States. President Wilson ordered that the refugees be protected for the present, but says that in nowise will they be permitted to become a public charge of this Government. There is a possibility that they may disperse themselves throughout the country, and ultimately become citizens and never return to their native land.

"THE MISSION OF MAN"—AN ANSWER.

I was somewhat amused when I read "The Mission of Man," a brief article written by Mrs. Alice Cary McKinney and published in the Advocate of October 9. The first sentence flashes forth the spirit of the whole article by alluding to the terrible sin in the Garden of Eden as a "comedy" and Christ's grief in the other Garden as a "tragedy." If Eve's act of disobedience to God and her temptation and ruin of Adam was not a tragedy, what are we to call it? Did not that beginning of sin inject into the race of man a taint of the spirit of the damned that has not yet been, and never will be, until the end of time wholly eradicated? Did not that first sin ultimately result in the first murder, the deluge, and at last the death of the only begotten Son of God? If such has been the terrible results of Eve's disobedience and Adam's fall, can we call it a comedy—something to laugh at; something with a happy ending?

The above-named writer seems to have been laboring under the opinion that the reason the women of this age are making violent attempts to usurp the place that has long been occupied by man, is that man himself has not done his duty. She gives statistics. She says that only about 40 per cent of the families of the United States are supported by the heads thereof. I have at hand the last report of the Department of Commerce and Labor. Its figures are rather interesting when compared with the above statement. I glean from its pages that there are approximately 20,000,000 men in the United States who are the heads of families; that 7,651,731 of them operate farms; 828,163 are engaged in some profession; 1,876,732 are regularly employed in handling and making heavy machinery and in constructive work; 790,267 are foremen or managers of factories and shops, and more than 2,000,000 are engaged as common and skilled laborers in factories and shops. This makes a total of 13,516,547 men who are regularly employed, which number is 67 1-2 per cent of the total number of heads of families. I have not included in the above list merchants, clerks, Government employees, and a host of men in other employments. I find further that there are but 6,000,000 women and girls in the United States that are in any sense wage earners. If but 40 per cent of the heads of families alone support their families, it is evident that the vast majority of them are assisted by their sons and not by their wives and daughters. Six million is but 30 per cent of twenty million, and it is evident that at least 70 per cent of the heads of families do not receive any financial aid from the women. I wonder where Sister McKinney obtained the notion that only 40 per cent of the men support their families.

She then asserts that a considerable percentage of the men live by a double standard of morals. This may be true. It is also true that of the number of women who entirely support themselves, a large percentage of them do so by means of living by that "single standard" of morals that is commonly known as absolute prostitution. But is there any one so unjust as to use this fact as an argument against the morals of the fair women of our land? Are there a large number of men living by a double standard of morals? Yes, it is too true. And it is also true that in each instance the man is living it in conjunction with a woman. That certainly does not argue any more against the men than it does against the women.

We are confronted with the awful fact, according to her article, that the girls inherit the characters of their fathers. Let us reason a minute: Girls inherit their fathers' traits of character; their fathers are growing more and more improvident and immoral; therefore, the girls of the nation are growing more and more immoral. I presume the same "science" that teaches that girls inherit their fathers' traits of character, also teaches that boys inherit their mothers' traits of character. If so, let us reason again: Boys inherit their mothers' traits of character; the boys and men of this age are becoming more and more improvident and immoral; therefore, the mothers of yesterday must have been improvident and immoral. My goodness, what a ghastly logical conclusion!

Her last sentence is an exhortation. She wants the men to do their duty, and thinks the women will fulfill their mission. There are more men studying the Bible to-day than ever before, and greater religious movements are now on foot promulgated by men than ever before. On the other hand, though they are doing great good in many fields, it can not be overlooked that women are tolerating styles of clothing that are so vulgar that laws must be enacted to prevent them being worn in public, and that the social demands, and the immense cost of material to meet the demands of the average woman are so great, that many women shirk motherhood rather than be deprived of the social privileges that are now available to them; and we predict that if you give her the ballot and lay down the bars to all the walks of man that she may enter therein, the home of tomorrow will be without the refining influence of the highest type of mothers, and family life will be ruined—if there is any left, for I doubt whether woman, occupied with political duties, together with her social and commercial duties, would be disposed to take time to become a mother.

A. J. GEARHEARD.

ALBERT J. TURNAGE.

In 1865, at the close of the War between the States, I was in charge of Mount Carmel Circuit, which embraced about all of Covington County, all of Lawrence County east of Pearl River, and all of Simpson County south of Westville. Rev. B. B. Whittington was my presiding elder. At a church near Mount Carmel, called Mount Zion, we had good congregations all the year. It was at this church I met Albert J. Turnage for the first time. He had just returned from the war, and was a promising young man.

The latter part of July and first of August I, with the assistance of Brother W. W. Hurst of precious memory, held a ten days' meeting at Mount Zion. My father and mother came 50 miles to be with their young preacher boy in this meeting; and they were very helpful in the meeting in song and prayer and other ways. The meeting proved to be one of great interest from the start. We had done much earnest praying for a good meeting, which we thought was much needed. There were 66 to give their hands for church membership, many of them young men just home after enduring for three or four years the hardships of an army life. Among the number was Albert, as he was familiarly called. I think it was on Wednesday, the sixth day of the meeting, at the morning service that he was converted. The altar was crowded with weeping penitents. Most of them seemed on the verge of a great blessing.

The congregation was dismissed for dinner. The good women went out to prepare it. Most of the young men were too deeply concerned to leave the house. After a moment, I took in the situation and began singing a good revival song. Albert was sitting near Dr. Terrell, who was much interested in the young man. In a little while Albert began to shout, fell over on Dr. Terrell, who joined him in a shout of praise; and in less time than it takes me to write this, some 20 or 25 young men believed, entered into the Kingdom and were made happy in the love of God. Albert got a good case of religion, hence it helped to make a good man of him.

The year following I administered the vows of the Church to him and many others. Many of them made true and good members—one a local Methodist preacher. The day of their conversion the young men were too happy to eat dinner—did not want to eat. This was 48 years ago.

I see from the Advocate of recent date that Albert J. Turnage has quit the "Shores of Mortality" and gone home to rest after living a useful life for nearly 48 years. It pays to get a good start in the way of life.

H. P. LEWIS, SR.

Jackson, Miss.

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NEW ORLEANS, LA.

SOME FACTS OF HISTORY.

Mr. Editor: In the Advocate of October 2, Brother Lowrey, in his Sunday School Notes, refers to my connection with the organization of the State Sunday School Association. There are some mistakes in his notes, and that is not surprising, since he got his information from me in a hurried conversation on a train. No one will appreciate the correction of these errors more than Brother Lowrey, and so I give the facts as follows:

I was, as he states, chairman of the Sunday School Committee of the Louisiana Conference for fifteen years, and during that time I undertook the work of effecting a State organization. An effort had been made two or three years before, but I suppose that was a failure, as they had no other meeting. I opened a correspondence with Mr. Jacobs, who promised all the help possible. He referred me to Mr. R. H. Browne, a prominent worker of New Orleans. I also wrote to Dr. S. H. Werlein, then a young man and pastor of the Felicity Street Church of New Orleans.

He promised help, which he gave unstintedly. An opportune time was selected, as a number of prominent Sunday school workers had just closed a meeting at De Funiak Springs in Florida and stopped in New Orleans to our meeting. The movement was fairly launched in the First Presbyterian Church (not Felicity). Plans were made for carrying on the work in the State. The work was prosecuted in the face of the indifference and, to some extent, the opposition of every denomination, our own included. While my early connection with the movement is a matter of no importance, I rejoice that from that small beginning there has been developed a great organization which commands the respect of all people, and which has done great good in the State. J. M. BROWN.

Houghton, La.

INFORMATION WANTED.

It is a very common occurrence for the ministers of the Baptist faith to make the statement in private homes and from the pulpit, that all the scholars of the world have agreed that immersion is the Bible mode of baptism. I have been unable to find any account of such an agreement. Mr. Mahaffey, in his book, "The Bible Mode of Baptism," makes the statement in a foot-note that only one-fortieth of the Christian world practices exclusive immersion. Brother Lipscomb, in his pamphlet, "Things Methodists Believe," says that forty-nine fiftieths of the Christian world believe in infant baptism. Now, why have the scholars agreed to one thing while they practice something else? Or do these Baptist preachers mean that all the scholars of the world are in the Baptist, Christian (Campbellite), Mormon, etc., faiths? Or are they wilfully misrepresenting the facts in order to substantiate their theories of immersion? This statement is especially made in defense of the publication of the so-called "Baptist Bible." A graduate of Mississippi College, who is now a student in the Louisville Seminary, made the statement mentioned above at two points within the bounds of my charge this summer.

Monticello, Miss. JAS. V. BENNETT

ALEXANDRIA DISTRICT NOTES.

Dear Dr. Meek: I am sending a few notes from the Alexandria District. The fourth round reveals many gratifying things. There have been revivals in most of the charges. Our increase in membership will be above 500. We are occupying three churches more than we had in January and have others in course of construction. The collections are receiving attention and the prospect for an increase in the amount raised is good. A new manufacturing town having 800 men on the pay-roll was opened to us by the efforts of the presiding elder last month and plans for a new church and parsonage were laid. The Company, with Mr. W. M. Cady at its head, is asking for the full time of a good man. The preachers of the District, to a man, have toiled diligently and fruitful results have followed. The Church is growing all over the District and the future is bright. The revival meeting at DeRidder in which the presiding elder was to do the preaching was postponed by reason of the rain and flood which visited Southwest Louisiana last week. I have been dividing the time this week between the pastors at Pollock and Pineville, where revivals are now being conducted.

H. W. MAY.

ANOTHER LAYMAN'S VIEW.

Editor of the Advocate: Your editorial in the Advocate of October 2, relative to the Vanderbilt controversy, seems to me to cover the case completely, and I do not see how the claims of the Church and the Bishops could be made clearer or stronger. The conduct and utterances of Bishops Hoss and Candler, the great champions of the Church, have been fearless and clean. Men's positions, however exalted in Church or State, do not render them immune from censure and criticism, but that censure and criticism should be just and merited. These two great men will live in the respect and esteem of the Church when their traducers are forgotten.

It is fitting and comforting that laymen should let you know where they stand in this battle, if only in short letters, whether or not you give space to such letters in your paper. Our Presiding Elder remarked to me this morning that he had not heard a single opinion expressed adversely to the Bishops and the cause of the Church in this fight against the majority of the Trustees of Vanderbilt.

This is a case which has tried men's souls, and has shown of what metal they are made. Men thought to be true have proven to be trimmers, and men placed in positions of trust have proven to be unworthy, and lives which might have been useful to the Church will go down in the wreck and be lost in obscurity. These crises come once in a while, and they do good, notwithstanding their attending bitterness. They winnow the chaff from the wheat.

By the way, doesn't Dr. Featherstun hit hard? When a fellow dodges one of his billets, he dodges in the way of another, and gets knocked down. It's pitiful to see an intellectual dodger. Why not make a clean, hard fight, and take the steel like a man without the quiver of a muscle?

Justice Marshall said: "A corporation is an artificial being, invisible, intangible, and existing only in contemplation of law." This peculiar entity, set in motion by the laws of the State, must have been at the suggestion of some body of men who had interests, and who preserved those interests in the charter. Otherwise we have a great institution turned over to men—not to Trustees, because, if Trustees, then the institution is committed to their management in behalf of others—but to men clothed with plenary powers, cut loose absolutely and unreservedly from all responsibility to the world, save to the State for acts ultra vires of the charter. Such a state of affairs is inconceivable, and fortunately they are Trustees. I do not believe they have denied that yet. In Louisiana a corporation is "an intellectual body," legally speaking, of course, and is considered as "a natural person."

The Code of Louisiana, Art. 434, says:

"The right of succession also is inherent to the nature of corporations; so that as long as they exist they transmit to their successors their rights and their property. The right of electing, in the manner prescribed by law, new members in the stead of those who have ceased to be members of the corporation, is a right impliedly attached to the constitution of every regularly established corporation."

Here is your self-perpetuating idea. This artificial being, invisible, intangible, or this intellectual body, which is considered as a natural person, may remain always the same, notwithstanding the change of individuals which compose it. This applies to corporations generally with boards of directors, elected by stockholders; but with institutions of learning, governed by boards of trustees, where there are no stockholders, some other limitations are put upon these trustees, and ways are provided for their election. If you get the idea that a board of trustees of a university stands exactly as a board of directors to a bank, and that the Methodist people, through the proper authorities of the Church, are the stockholders, it is easy to see that "the right of electing, in the manner prescribed by law, new members in the stead of those who have ceased to be members of the corporation," is a right inherent in the Church by the very nature of things.

If this be not so, and if it be a fact that the Board of Trustees, once sent into being and into some sort of perpetual motion, became detached from responsibility to the Church, except that as individuals they were Methodists, then by shrewd management the personnel could be so changed as to carry the University over to agnosticism or to Jesuitism. Especially would this be true in view of tempting offers of money for broader fields of usefulness for the University—offers born in the supercilious brain of some latitudinarian who thinks that the Church can not do her work. Thirty pieces of silver made one of the twelve betray Christ, and while I believe that the world has grown better since that evil day, still the proportion is not greatly less of men who can not be trusted, and who are affected by chrusomania. It is useless to say that Methodists would do nothing of this kind. Men fall from grace, and no one would have dreamed of the present situation a few years ago. In conclusion, let me say that the Supreme Court of Tennessee will not take judicial cognizance of the Kirkland-Carnegie transaction. I know one of the Judges of that Court and, if the others are made of his kind of material, there is no reason to doubt that the interests of both sides in the Vanderbilt controversy will be decided on the record and not on gossip. When the facts in cold type pass under the critical analysis of those trained judicial minds, all extraneous matters will be eliminated, and justice will have accomplished a great work. In my humble opinion, the rights of the Church will be satisfied. R. H. McGIMSEY.

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The Home Circle

BANDBOX MANNERS.

By Harold Farrington.

"Good manners are something," said Grandfather Ray,
"A boy should put on and wear every day.
Not wishing to soil them is not an excuse.
Good manners grow better with every-day use.
'Tis just here that boys often make a mistake,
They shut them in bandboxes; then out of them take
Such ones as they want—like tools from a kit—
When company's round, and they scarce ever fit.
Now, then, if your manners you'd wear like a knight,
Don't hide them in bandboxes, boys, out of sight;
But put them on early, the first thing you do,
And don't take them off till your day's work is through."

—The Comrade.

"UMBRELLA SAM."

I'll tell you how he happened to be called that. At school he was always trying to shield some one in some way.

"Take care, there!" he would say. "Next thing your ball will go through the window, and then you'll be punished." It was said on the school ground that Sam would lie awake all night studying how to keep a fellow from getting a whipping.

I don't know that that was true, but I do know that he walked two blocks out of his way just to prevent little Kitty Gray from being scared almost to death by Butcher Adam's fierce dog.

"Ho!" Sam declared, "I'd just as lief go this way every night."

"He's keeping the storm off Jimmy," said a boy one day, pointing to where Sam stood with his arms around the trembling little fellow, while big Bully Smouse stood over them shaking his fists and threatening.

"He makes a pretty good umbrella," said the teacher. "I should feel proud if I could do as good service."

And from that day he was called "Umbrella Sam."—The Presbyterian.

THE GOOD WORK OF THE DOWNY WOODPECKERS.

Much is said now-a-days about planting trees and taking care of the forests. It is certainly necessary to protect the trees, for lumbermen chop them down, fire destroys them, and there are certain insects, called borers, which eat out their very life.

There is one little bird, called the downy woodpecker, which tries to help save the trees. His sharp ears hear the borers eating into the trunks of the trees, and his quick bright eyes spy out the nests of the borers which are tucked away in the bark of the trees. The woodpeckers eat the borers and destroy their nests, and thus they save many trees from destruction. This is the reason that the State of Washington has honored this bird by choosing it for the new State seal.

The downy woodpecker is only about six inches long, with black and white feathers and a red patch on the back of its head. It chirps "Clink! Clink!" like the big hairy woodpecker, only not so loudly.

MILDRED'S SECRET.

"You'll soon be tired of staying here, Milly," said Rose, the minute her cousin came into the yard. "There isn't a single thing to do, and Susan won't have us in the kitchen. I wish I never had to come to see grandma when mamma does."

"Isn't there anybody to play with?" asked Mildred, with a little cloud over her sunny smile. "Oh, well, we can play by ourselves, if there isn't."

"I don't like to play when there are only two," said Rose. "I guess I'll take a long nap this afternoon."

About four o'clock Rose went out in the yard after her nap, to find Mildred picking up apples for Susan. "I think Susan is just lovely," she said, carefully picking up the best apples. "She's going to let me make a little pie for Uncle John."

"Yes, but she'll be having you do errands all the time," snapped Rose, crossly. "She wanted me to do something for her, and when I wouldn't she told me she didn't want little girls bothering in her kitchen."

"I like to do chores," said Mildred, hurrying in with the apples.

At supper Rose and Mildred each had a little pie, but, somehow, Milly's tasted better to her, because she had been busy all the afternoon. Rose had been under the apple tree feeling sorry for herself after her nap, while Mildred had a good time helping Susan in the kitchen.

Rose went up to her room to play with her dolls, while Mildred looked longingly at a baby in the next yard, a dear baby, just beginning to talk a little. Presently its mother came to the door and said: "Come in, dearie, Mamma has a bad headache, and wants to lie down."

Of course the baby could not understand, and did not want to leave the sunshine and flowers, so he screamed and pulled back with all his little might. "I'll watch him," cried Mildred, hurrying to the fence. "I'll be very careful. Truly I will. I do love babies so much."

"Grandma, why does Milly have better times out here than I do?" asked Rose one day. "Everybody loves her and she is always happy."

"Because she has found out what Jesus meant when he said: 'It is more blessed to give than to receive,' dear," answered grandma. "You can have good times, too, if you try."—Southern Churchman.

QUARTERLY STATEMENT.

Report of Treasurer of the Board of Missions of the Mississippi Conference for the Quarter ending October 1st, 1913.

	—Missions—	
Brookhaven District—	Foreign	Home
Adams	$ 5.00	$ 5.00
Bogue Chitto and Norfield	5.00	5 00
Bayou Pierre	10.00	20.00
Buford	6.00	13.00
Crystal Springs	25.00	25.00
Centenary, McComb City	47.07	60.00
Meadville	10.00	10.00
Topisaw	6.00	10.00
Wesson	1.40	20.75
Hazlehurst	37.37	.....
Total	$52.84	$163.75
Hattiesburg District—		
Collins	$41.00	$30.25
Broad Street	19.87	20.00
Leaksville	7.00	.....
Lucedale	6.68	6.67
Magee	15.00	15.00
New Augusta	5.00	10.00
Oloh	2.00	3.00
Purvis	20.00	50.00
Richton	5.00	5.00
Summerland	2.50	2.50
Vossburgh & Heidelberg	15.00	15.00
Eucutta	.....	5.00
Mount Olive	.....	50.00
Seminary	.....	9.00
Sumrall	.....	30.00
Taylorsville	.....	4.75
Total	$139.05	$256.17
Jackson District—		
Bolton	$22.00	$15.00
Deasonville	15.50	19.15
Galloway Chapel	7.50	11.25
Lintoula	2.10	2.00
Satartia	9.50	10.00
Sharon	15.00	.....
Florence	.....	10.00
Rankin Street	.....	10.00
Mendenhall	.....	10.00
Total	$ 71.60	$ 87.40
Meridian District—		
Matherville	$ 5.00	$ .....
Central	12.89	.....
Fifth Street	30.00	25.00
Seventh Avenue	10.00	30.00
Shubuta & Quitman	54.50	62.00
Vimville	5.00	12.00
Waynesboro	24.00	24.00
Waynesboro Circuit	10.00	10.00
South Side, Meridian	21.00	9.00
Total	$172.39	$178.25
Newton District—		
Forest	$ 20.00	$ 20.00
Kingston, Laurel	17.75	13.50
Walnut Grove	5.00	5.00
Total	$ 42.75	$ 38.50
Port Gibson District—		
Amite	$ 5.00	$ 5.00
Centerville	4.00	7.32
Port Gibson	20.00	.....
Crawford Street, Vicksburg	15.00	28.00
Woodville	10.00	.....
Oak Ridge	.....	10.00
Wilkinson	.....	9.00
Total	$ 54.00	$ 59.32
Seashore District—		
Biloxi	$ 6.83	$ 5.76
Columbia	30.00	30.00
First Church, Gulfport	27.00	.....
Logtown	35.00	25.00
Lumberton	144.00	.....
Mentorum	10.00	10.00
Bay St. Louis	.....	30.00
McHenery & Wiggins	.....	7.50
Mississippi City & Handsboro	.....	10.00
Pascagoula & Ocean Springs	.....	29.00
Total	$252.83	$147.26
	Foreign.	Home & Conference.
Grand Total	$885.46	$935.65

Fraternally,
CHAS. W. CRISLER, Treasurer,
Mississippi Conference Board of Missions.

CASH PAID FOR OLD POSTAGE STAMPS

Certain old postage stamps and revenue stamps are worth $1 to $10 and more each! It will pay you well to look among any old correspondence you may have access to, stored away in old trunks, attics, etc., as there are still large quantities of valuable old stamps to be found in such places. Try taking a look and send me a sample of each kind you find, enclosing 2c. for return postage, and I will quote you my best cash price on same at once. Leave them on the entire envelope or cover, just as you find them.

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Editorial.

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will be held on Thursday, Oct. 30, at 11 a.m., in the Advocate office.

J. M. HENRY,
Chairman.

THE SECRET OF WESLEY'S POWER.

John Wesley is easily the most conspicuous figure in the modern religious world. Neither in the influence exerted, nor in point of public interest, can any other preacher within recent centuries be compared with him. Beecher, Spurgeon, Parker, Brooks, Simpson, and Talmage, though they wrought nobly, are not to be placed in the same class with the mighty man of Epworth, when the results of their life's labors are considered. The movements that Wesley set in operation are still vital, and are growing larger with every passing year.

What was the secret of the little Englishman's mighty power? That he was a man of varied and unusual intellectual gifts all must concede; and that he developed and improved his natural endowments until he became possessed of a high order of culture must also be admitted. Back of him was a worthy ancestry; he had a remarkable training in his youth at the hands of a noble mother, and, like Paul, his sincerity and probity of character were outstanding even before he came into conscious touch with the risen Christ. These were undoubtedly factors that should not be overlooked in analyzing this wonderful man and accounting for his marvelous work. But they were by no means the chief elements of his strength. Other men of his time had all these things, yet accomplished comparatively little. And Wesley himself after finishing college and entering the ministry, with all of this equipment, preached for years without achieving anything of consequence. It was not until he met Peter Bohler and his heart was "strangely warmed" that he began to stir things into life and activity. In other words, it was when he became linked to his Lord, as the branch is to the vine, that his ministry blossomed forth into such extraordinary fruitfulness. Dr. W. H. Fitchett, one of his distinguished biographers, well says: "Wesley's secret, in brief, does not lie in his statesmanship, in his genius for organization, or in his intellectual power. First and last it belongs to the spiritual realm. The energy that thrilled in his look, that breathed from his presence, that made his life a flame and his voice a spell, stands, in the last analysis, in the category of spiritual forces."

The sons and daughters of Wesley in this day, from the highest to the lowest, might learn many valuable lessons from the study of his remarkable life if they only would. How he husbanded his time, and how incessantly he toiled! How he poured over and mastered the Word of God! How careful he was, amid the multitudinous calls that came to him, to keep his own spiritual life at high tide! How he safeguarded his seasons of meditation and devotion, and how ardently he poured out his soul in secret prayer! Where he resided he always had a place in which he could shut the world out and commune with the Heavenly Father. We quote the following description of one of these places from a recent issue of the New York Christian Advocate:

"City Road Chapel is the historical Church of Methodism—a sort of Wesley Westminster Abbey. At the south side stands the Wesley house, where John Wesley took up his residence at the age of seventy-six. The second floor is open as a museum. The front room was used by Mr. Wesley as a study. In the rear was his bedroom, and opening out of this is a little chamber eight feet two inches by six feet nine inches. A very little room it is. But it was the power-house of Methodism. A marble slab under the mantle tells its story: 'This little room is the place where Wesley retired for prayer.' This little prayer room is as eloquent an insight into his life as was Daniel's upper chamber, with the window open toward Jerusalem, an index to the character of that worthy. It is more: here is the secret of Methodism's wonderful triumphs, for Methodism was made by such prayers as were offered in this little room. Wesley's prayer room is a sanctuary calling us to the too often neglected practice of prayer. How we need just such prayer rooms in our homes and our churches—the quiet time and place where one may go to be alone with God! 'In quietness and in confidence shall be thy strength.'"

THE IMPORTANCE OF HUMILITY.

Humility is one of the rarest, and yet one of the most beautiful and valuable of all the virtues. There may be some forms of egotism that do no great amount of harm to others, but they are incompatible with a state of deep piety upon the part of the persons who exhibit them. It is when self is abased in the dust that Jesus enters and possesses and uses the soul. Dr. James Mudge, who is perhaps the foremost Methodist devotional writer in the world, in discussing this subject in the October number of The Bible Magazine, says:

"Humility is the source, foundation, and root of all virtues, as pride is the beginning of all sin. As soon as you shall be truly humble you will be obedient, you will be patient, you will complain of nothing, you will think nothing hard; and though anything should happen to you very difficult to be borne with, yet it will always seem to you very little in comparison with what you deserve. As soon as you shall be humble you will be charitable toward your brethren, because you will believe them all to be good and better than yourself. The humble man is not angry at others being preferred to him. There is no envy among the humble. If you seek a ready way to acquire all virtues you have it in two words: Be humble.

"You will be humble enough as soon as you know yourself; for then you will plainly see how little you are. According to some, one of the reasons why God loves humility is because he loves the truth above all things."

THE TREND.

The three patronizing Couferences of the Central Methodist Advocate, of Lexington, Ky.—the Western Virginia, the Kentucky, and the Louisville—have been held; and in commenting upon their handling of some of the leading issues before them, Dr. E. G. B. Maun, the editor of that journal, says:

"Many live issues are before the Conferences this year, but the action of our three bodies on some of them contributed much toward making 'dead issues' out of them. The 'new name' proposition was rejected by all of them. The Western Virginia Conference voted against it by a majority of more than two to one, the Kentucky by more than four to one, and the Louisville by more than eight to one. The last named body cast 126 votes on the question, with only 13 of them in favor of it.

"'Laity rights' fared little better. Not a one of the three Conferences would support a memorial to the General Conference in its favor. In the Kentucky Conference the Committee appointed a year ago to consider the question brought in a vigorous report of disapproval, and the Conference endorsed the Committee by an overwhelming vote, and requested the publication of the report in full in the Conference organ. Even the opponents of the report admitted that it was one of the strongest documents ever read before the body. Some may criticise it, but few will attempt to refute its arguments."

A WORD OF APOLOGY.

We wish to apologize to our readers for again appearing in a disputation with Brother Bingham so soon after having promised them a respite from the Vanderbilt imbroglio. Before making our promise, in view of what we conceived to be a most astonishing utterance of his, we asked him through the columns of the Advocate three or four pointed questions, expecting, of course, that if he replied at all he would address himself directly to the inquiries made; but instead of this he has given us a lot of general statements ranging over a considerable part of this widely extended field of controversy. Had we excluded his article, our purpose in so doing would likely have been misunderstood; and we deemed it unwise (since some might have read his communication who had not seen what had gone before) to let it appear without taking notice of it. And, as is well known, it takes space to unfold and clear up a record which has been obscured and confused. A controversialist can often make a single misleading assertion which it will require paragraphs to refute satisfactorily.

But we sincerely hope, as this is the sixth article auent Vanderbilt matters from Brother Bingham's pen that we have carried, that it will be his last for some time, unless he should really desire by a brief and direct statement to make his position clearer on some point, or in the same manner to call attention to some error that we have made. When a discussion is engaged in by men who are sincerely seeking to shatter falsehood and bring the truth to light it is a noble and highly profitable exercise; and even when they argue for victory rather than the discovery of truth, if they conduct the battle upon high lines, the performance may still be interesting and some good may come of it; but when a disputation has drifted into a sort of intellectual game of hide and seek, it is certainly time to ring the curtain down.

AN ERROR.

Last week on what was thought to be reliable authority, it was stated in the Advocate that the late Mrs. J. H. Keller had left the Felicity Street Church of this city $5,000 in her will; but it now develops that this was a mistake. Mrs. Keller bequeathed $5,000 to the Methodist Episcopal Church, South, for foreign missions; $3,000 to the Home for Incurables, a benevolent institution in this city, and $100 to St. Mark's Hall. The Methodism of New Orleans has sustained an appreciable loss in the passing of both Sister Keller and Brother Peter O. Rosenstream to the Church Triumphant. But after all, the true mission of Christianity in the world is to populate heaven with a race of redeemed, perfected, and glorified beings.

PERSONAL AND OTHER NOTES.

The presiding elders of the Mississippi Conference are due to meet in Jackson to-day.

Do not forget that next Saturday is Orphanage "Work Day" in Mississippi. Let every community in the State observe it.

Rev. W. L. Doss, pastor of Epworth Church of New Orleans, has accomplished much good in a difficult field during the past year. He has received 34 into the Church.

Rev. L. E. Wicht, the pastor of the Leakesville (Miss.) charge, has announced that a protracted meeting is to begin next Saturday night at Rouusaville, one of the appointments on his circuit. He will be assisted by Rev. R. A. Allums.

The Louisiana Orphanage Visitor, which we had not seen in some time, made its re-appearance in September. We were glad to see it. Such a paper is well-nigh indispensable in conducting such a work as is carried on by an Orphans' Home.

A business note from Mr. T. D. Greenhaw brings the news that he has left Como, Miss, and has again become a citizen of Clarksdale. Any community is fortunate to be able to number him and Mrs. Greenhaw, who was formerly Miss Ethel Dye, among its residents.

Rev. J. S. Parker, of Auburn, Miss., reports an excellent revival at Adams Church, one of the appointments of his charge. There were 13 conversions and 16 additions to the Church. We are also indebted to Brother Parker for a club of 13 subscribers to the Advocate.

Mr. J. R. Pepper, of Memphis, Tenn., spent last Sunday in Greenville, Miss., and delighted a large audience at the First Methodist Church with a most interesting address at the 11 o'clock hour. In many respects, Mr. Pepper is the foremost layman in Southern Methodism.

At the recent session of the Southwest Missouri Conference, Rev. Claude M. Simpson was transferred to the Texas Conference, of which he was once before a member. Brother Simpson had been serving the Melrose Church in Kansas City. He is a Mississippian and a Vanderbilter.

Rev. J. L. Sutton left New Orleans last week to attend the annual meeting of the National Prison Reform Association, which is being held in Indianapolis, Ind. On his return home, he expects to stop over in Birmingham, Ala., and hear Gipsy Smith, who is conducting a meeting there.

In forwarding some subscriptions to our office, Rev. J. C. McElroy, our stirring pastor on the Slate Springs (Miss.) charge, adds the following note concerning his work: "We have had some good revivals this summer, and have received 21 members into the Church. The charge seems to be in a prosperous condition."

Rev. J. W. Ramsey, of Mendenhall, Miss., says: "I am closing out one of the most pleasant years of my life on one of the most pleasant charges in the Mississippi Conference. I have never served a more loyal people." Brother Ramsey's letter brought us two additional names to be entered upon our subscription files.

Miss Emily Graham, of Pachuta, Miss., writes that Rev. E. L. Whiddon gave at that place a few days since his stereopticon lecture on "The Danger Signals of Modern Society," and that it was greatly enjoyed by the public. Mrs. M. A. Gordon, President of the Woman's Home Mission Society at Pachuta, has also highly commended this lecture.

Rev. J. E. Stephens, who is a Senior at the University of Mississippi, is doing effective work as pastor of the Abbeville (Miss.) charge. He has received 45 members since the last Annual Conference, and none of the interests of the Church have been neglected. He has our thanks for three new subscriptions to the Advocate which he sent in last week.

In a business note which brought some names for our subscription files, Rev. J. B. Randolph, our worthy pastor at Como, Miss., thus refers to the status of things in his charge: "All goes well with us here. All the departments of our church are doing good work. The enclosed subscriptions put us on the Honor Roll; all our official members receive the Advocate."

In a personal note, Rev. H. P. Lewis, of Jackson, Miss., among other things, says: "Work on the Galloway Memorial Church, of which Dr. A. F. Smith is pastor, is progressing finely. The walls are up and preparation is being made to put on the roof." Dr. Smith deserves much credit for the able manner in which he has carried forward this great enterprise.

Dr. J. C. Ballard, of Bay St. Louis, Miss., was in New Orleans last week and tarried with us a while in our sanctum, bringing sunshine with him. He reported that Rev. T. B. Cottrell was in the midst of an interesting series of revival services at Bay St. Louis. Dr. Ballard has lately been doing some very valuable work as Lay Leader in the Seashore District.

We regret to be informed that Rev. D. H. Crowson, our pastor on the Paris (Miss.) Circuit, has been down with fever ever since he closed his round of revivals, and that he is still quite ill. At the time that he wrote us (Oct. 6) he had missed seven appointments and had no prospect of being up very soon. He requests the brethren to remember him at the throne of grace.

We are in receipt of the Church Bulletin, issued by Rev. A. S. Lutz, our pastor at New Iberia, La., for the month of October. The topics for his Sunday discourses are well chosen, and we do not doubt that those who are so fortunate as to hear them discussed will be both informed and profited. Brother Lutz is regarded as one of the best pulpit men in the Louisiana Conference.

We are indebted to the following brethren, to whom acknowledgement has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. R. H. Bamburg, Oaknolia, La., 3; Rev. M. B. Sharbrough, Columbia, Miss., 4; Rev. W. B. Alsworth, Silver Creek, Miss., 5; Rev. G. S. Harmon, East End, Meridian, Miss., 11; Rev. Chas. E. Downer, Foxworth, Miss., 10.

Rev. Hugh K. McKee, of Fannin, Miss., sends us the following item of interest from his charge: "On Saturday, Sept. 27, Rev. Paul D. Hardin, our excellent presiding elder, laid the corner stone of our new church at Holly Bush. It will cost about $1200 and will be quite an attractive structure. Brother Hardin thinks that it will be one of the neatest rural houses of worship in the Conference."

Rev. J. W. Raper, of Drew, Miss., in spite of the fact that he has been much hindered in his work by a long spell of illness, has had a great year in his present charge. He has received more than 60 members into the Church, 54 of these coming in on profession of faith. We are pleased to know that Brother Raper's health has been restored, and that he is now able to bestir himself with his accustomed energy.

We are indebted to Brother W. F. Henderson, of Many, La., for a list of subscribers forwarded a few days since, accompanied by the following commendatory note to the Editor: "I congratulate you on the stand you have taken, and still hold, concerning church matters in general, and especially concerning the Vanderbilt controversy. May you live long to fight the battles of the Church against all such usurpations!"

Rev. J. B. King, of Vaughan, Miss., under date of Oct. 10, writes: "We are moving along nicely on the Deasonville charge. Our revivals have been excellent, the preaching being of a high order. It was done by Bros. Meigs, Thurmon, H. P. Lewis, Sr., and P. D. Hardin, our presiding elder. We have had 31 additions to the Church this year. Brother Waldrop will assist us in a meeting next week. We think that we shall make a better financial report this year than last."

Rev. Paul F. Daniel writes as follows from Mississippi City: "The work is moving along slowly in this charge, but we hope to have everything well in hand by December 3. On the first Sunday, Oct. 5, I baptized a set of triplets—all boys—in connection with my work in Biloxi. They are the children of Mr. and Mrs. Geo. N. Raley, and are named Calvin David, Carroll Frank, and Clyde Washington. I wonder how many preachers have done a like piece of pastoral work."

We are informed by one who is in a position to know that the Vanderbilt case will certainly be tried at the next term of the Supreme Court of Tennessee, which will begin in Nashville in December. This does not, however, necessarily mean that it will be tried during that month, as the Court will sit several weeks. It is most important that a decision should be reached in this litigation before the meeting of the General Conference next May, and the indications are that this will be done.

Mr. R. H. McGimsey, of Alexandria, who writes on Vanderbilt matters in this issue of the Advocate, is one of the first lawyers of Louisiana. He strikes the right trail and reaches the correct conclusion in holding that the fact that the incorporators of the University were representatives of the Church carries with it, in the absence of other specific provisions, the right to elect the trustees. This is the very crux of this litigation, and it is on this point chiefly that the majority of the Board have thus far lost out.

Rally Day was celebrated in the Algiers (La.) Sunday School last Sunday. Attractive cards were sent out urging a large attendance and inviting everyone to bring with him a liberal offering for the Louisiana Methodist Orphanage. Rev. R. M. Brown, the pastor, and Dr. Bell, the superintendent, were highly gratified with the results of these efforts. The attendance was most satisfactory and the offering amounted to several dollars more than the amount assessed against the Algiers Church for the Orphanage.

Rev. P. O. Lowrey, the Louisiana Conference Sunday School Missionary, spent last Sunday and Monday in New Orleans. He occupied the pulpit at the Louisiana Avenue Church on Sunday, both in the morning and at night. On Monday morning he attended the Methodist Ministers' Association at First Church and gave a very flattering report of the work of the Sunday schools of the Conference. He says that, in his opinion, the Sunday School Board will be able to make the best report this year that it has made in the last three years.

From the Lexington (Miss.) Advertiser of October 10, we take the following: "At the fourth quarterly conference of the Methodist Church at this place last Wednesday night, a resolution was passed requesting Bishop Atkins, at the coming session of the North Mississippi Conference, to reappoint Rev. W. S. Shipman to the Durant District and Dr. H. G. Henderson to the Lexington Station. Dr. Henderson will report everything in full at Conference." Both of these brethren have wrought well and deserve the generous endorsement that has been given them.

We received too late for this issue of the Advocate a statement concerning the Centennial Celebration of the Organization of the Mississippi Annual Conference, prepared by the Joint Committee, which has in hand the task of arranging for this interesting occasion. This Committee is composed of the following gentlemen: Dr. T. B. Holloman, Dr. A. F. Watkins, and Mr. R. S. Ricketts, of the Mississippi Conference; and Rev. G. W. Bachman, Rev. E. S. Lewis, and Rev. J. C. Park, of the North Mississippi Conference. The statement referred to will be published next week.

From Coahoma, Miss., Rev. H. M. Young sends us the following sad message: "My oldest brother, John Wesley Young, died at his home at Hickory Creek, Texas, on Saturday, October 4, after an illness of less than one hour. He had been a member of the Methodist Church from his youth, and was a faithful, true Christian. He leaves a wife and five children. One, his eldest son, Mason, preceded him into the eternal world. One by one, we are gathering home." We regret to be informed of the death of this good man, and we extend our deepest sympathy to the bereaved, and pray that the Heavenly Father may comfort and sustain them.

Dr. J. T. Sawyer reports an interesting visit to Tallsbeek, La., where Rev. T. V. Peters is pastor. He preached there last Saturday night and both in the morning and evening last Sunday, being greeted by large congregations. At the last service about thirty persons came forward and asked for prayer. Brother Peters took the Conference collections at the 11 o'clock hour on the Sabbath and received a liberal response. He expects to raise these claims in full. Dr. Sawyer tells us that the work on this charge is in good shape along all lines, and that the hustling pastor will certainly carry a highly creditable report to the Annual Conference.

Rev. J. E. Gault, of Calhoun City, after attending the interesting joint-meeeting at Houston, Miss., which was participated in by the seven charges in Chickasaw County—a report of which by Secretary Ramsey appears in this issue of the Advocate—writes as follows: "Rev. R. P. Neblett has done a very fine work at Houston and the people love him and his good wife. They say that Mrs. Neblett is one of the best Sunday school teachers that can be found anywhere, and that Brother Neblett is indeed and in truth a Sunday school specialist. Under the leadership of our wise and godly presiding elder, Rev. J. W. Bell, the Aberdeen District is making steady progress."

The Carrollton Avenue Church of New Orleans celebrated Work Day for the Louisiana Orphanage last Saturday with most satisfactory results. The collection on Sunday amounted to about $120. Besides this fine collection, which enthused the congregation, the members had reason to be happy over the progress that is being made in carrying forward their new church enterprise. Brother J. G. Snelling, the pastor, announced that workmen will raise the old church building and set it back to the rear of the lot this week, thus making room for work to be begun on the new structure. The revival meeting which was to have begun last Sunday has been postponed until a later date.

The Methodist Ministers' Association of New Orleans held one of the most satisfactory sessions last Monday morning that it has held during the past year. There were but two pastors absent, Brothers Singleton and Sutton being out of the city. Dr. Henry, presiding elder of the New Orleans District, presided,, and when he called for the reports from the several churches some very encouraging things were told. Church attendance is said to be better this fall than it has been in several years. With but one or two exceptions, every charge now has money enough pledged to pay the Conference claims in full, and there is little doubt that the New Orleans District will make one of the best reports at Conference that it has ever made.

We are pleased to learn that the Central Methodist Church of Meridian, Miss., is having a year of large prosperity, under the efficient pastorate of Rev. J. R. Jones. The congregations have been uniformly good, even showing up well during the summer months. One hundred and eighty have been added to the membership of the Church. We greatly regret to be informed that Sister Jones has been seriously ill for some time, and that more than three weeks ago she was forced to go to a sanitarium in Jackson and submit to a serious operation. We are happy to know, however, that she stood this trying ordeal well, and is now thought to be out of danger; and we sincerely hope that she will soon be restored to her home and loved ones with her health entirely recovered.

Rev. B. P. Jaco, of the Winona (Miss.) District, who as a presiding elder ranks with the foremost, is keeping busy and achieving things worth while in these opening autumn days. In a note written on the 8th inst., he says: "I am just in from meeting some engagements on my fourth round, and have some very encouraging facts which make me enthusiastic. The first church to go on the honor roll was Sunflower, which paid the salaries and all the assessments in full. Now comes Inverness, and settles entirely up with the pastor and the 'beloved.' Our good local preacher, Rev. D. M. Miller, who has been taking in new ground about Drew had his pastor with him in the work a few days since, and they wound up with a nice lot of conversions and additions and with a new church organized. May his kind increase! Look for the other churches that are soon to follow on the honor roll."

Rev. R. A. Clark, pastor of the First Methodist Church of Jackson, Tenn., is meeting with gratifying success in his labors. Referring to his work in a recent letter to the Editor, he says: "I have been engaged in a still-hunt campaign for ten days trying to get people converted and into the Church, and the outcome was 45 additions to the Church, 35 of them being on profession of faith. No revival or special services were conducted. I first sent out about 85 letters to people who were not members of the Church, following that in many instances with a personal visit; and on Saturday before the Sunday I was to receive the class, I sent by a messenger telegrams to those to whom I had previously sent the letters, urging them to give their hearts to God and to come into the Church the next day. The service on the Sabbath when they were taken in was a great occasion. Without holding a revival meeting, I have since coming to Jackson had 75 additions to our membership, 45 of them uniting with us by professing faith in Christ. We expect to occupy our new $80.000 church by next March. The walls are up and the roof is nearly on. When finished, it will be one of the finest religious edifices in the South."

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Obituaries.

On the eve of Sept. 28, 1913, the death angel visited the family of Mr. and Mrs. F. C. Huff, and took from among them little Russel, their 6-year-old son, who for five weeks had suffered with spinal meningitis. While the faithful doctor and the father and mother attended the little one, God called him home to heaven where there will be no more pain. His little body was laid to rest by that of his grandfather, on Sept. 29. The funeral service was conducted by Rev. L. L. Stokes, who gave a very sympathetic talk. Little Russel has gone to make heaven brighter. Weep not, father and mother, but say, "Blest be the tie that binds." "The Lord giveth and the Lord taketh away." May God fill the vacant chair with his love, so that loved ones may meet Russel in heaven!

EMMA STEELE.

Our mother, P. A. WILLIS, was born in Virginia on Feb. 14, 1820; was married to James M. Thomason, in 1836, and died near Haynesville, La., July 19, 1913. Hers was a long life. But not for length of days alone do we honor her. Her life was remarkable for wonderful faithfulness and Christlikeness, rather than for its length. She was converted and joined the Methodist Church when very young. In 1844, a severe illness brought her nigh to death. While she believed herself to be a Christian, she felt she had not fully followed Christ. She promised God that if she was restored, she would live only for him, and I believe no vow was ever more faithfully performed. How faithful, patient, gentle and meek was she ever after that! To speak what sheer justice requires, would seem the extravagance of praise. She possessed all the matchless graces, rare charms, and pleasing amenities of life, and they made her the embodiment of that lovely womanhood which was the crowning glory of the old Southland. With what radiant glories will she be crowned in the Father's house of many mansions! Good-bye, precious mother, we are coming.

Her son, H. B. THOMASON.
Tyrone, Okla., Oct. 1, 1913.

Mrs. SARAH CHRISTIAN, wife of Mr. G. W. Christian, was born in Jasper County, Miss., April 10, 1849, and died Sept. 30, 1913. She was sick only a few days, and her death was quite a shock to her loved ones. She came to Bienville, La., in 1860, and was married in 1867. She was the mother of six children, four sons and two daughters. Two sons preceded her to the grave. She joined the Methodist Church in 1871. She was loyal to her church and pastor, and was an example of Christian fidelity that it would be well for one of any faith to emulate. She was chaste in her speech, pure in her thoughts, and we feel that the words of her mouth and the meditations of her heart were acceptable in the sight of God. We mourn her death, but not as those who mourn without hope. Earth is poorer, but heaven is richer. May the Spirit of God cheer and comfort the faithful husband and other bereaved ones and bring them safely to the home not made with hands, eternal in the heavens! The remains were carried by loving hands to the cemetery near Pineville, La., and laid beside those of her sons—there to await the general resurrection in the last day, when she will receive the welcome plaudit: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

C. B. POWELL, P. C.

Mrs. ADA SISSON DANIEL was born in Morehouse Parish, on Sept. 28, 1865. She was married to Mr. James L. Daniel, June 14, 1893. She died, after a brief illness, Sept. 15, 1913. She leaves to mourn her death, her husband, one son, two stepsons, three sisters, one brother, a host of friends and relatives, and her stricken church. Sister Daniel joined the Methodist Church at Mer Rouge during the pastorate of Rev. J. F. Wynn, when a girl, and remained a faithful, devoted member till her untimely death. She was a modest, unassuming Christian, but of deep and strong convictions. She was ardent in her faith and most loyal in her devotion. It was seldom she was absent from her post of duty, and her strong, beautiful character was an inspiration to her pastor and an example for others. None could know her and not love her. She was of "the salt of the earth." The world is richer because she lived—poorer because of her death. She lived not for self, but for others, and that strong, true life can but add to the betterment of the lives of those who knew and loved her. To her there can be no death. Her transition could but be triumphant. She joys in an unincumbered life—a life "clothed upon with immortality." In this triumph—this unspeakable victory—may her grief-stricken, heart-broken loved ones find comfort. We pray that the Father may bring the consolation they so sorely need, and that in their sore grief they may have assurance of her undisturbed life of joy and peace. To her loved ones, her friends, and her sorely bereaved church we express our sincere sympathy, and pray that God may bless and comfort them.

ROB'T W. VAUGHAN.

It was on May 19, 1912, that the Odenburg crevasse, in its destructive way, swept its waters into our little home near Big Cane, La. But that doesn't compare with the sad day of May 19, 1913. The visiting death angel, by God's command, came and took my dear wife, MARY S. WALTON. She was born in Marshall County, Miss., on the Tippah River, on Sept. 6, 1859. She was a daughter of S. M. Oliver. She was but a small child when her mother died. Her father moved to Chickasaw County, near Buena Vista, where he died on March 14, 1885. She became a member of Rev. G. W. Wall's family in the spring of 1883, and came with them to Lake Charles, La., in 1887. She was married to the writer on August 11, 1891. She joined the Baptist Church in Mississippi, when a girl, and lived up to its honorable requirements until the summer of 1899, when she united with the M. E. Church, South, at West Lake, La. She labored in song and prayer meeting services in this home mission field, north of Big Cane, La., having transferred her church membership to her home circuit, Walton's Chapel. While on a visit to her daughter and kindred in Dequincy, La., she was called from her earthly mission to Paradise.

Ah! she is not dead, but only asleep, to accompany me across the deep. John was the fore-runner of Jesus; the water is the fore-runner of the Holy Ghost; and death is the fore-runner of life everlasting. Ah! we miss her in our earthly home, but praise God for the promise that we can meet her in that brighter home above. She said the day before she died, I am going home to see my little boy, having reference to our little one that died June 27, 1896, at the age of 4 years. Her body was laid to rest in the West Lake (La.) Cemetery by the side of her little one. She was the mother of two sons and one daughter: the first born died; the other two survive her.

Her Husband, GEO. T. WALTON.

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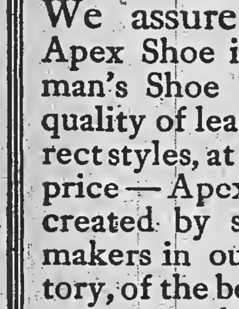

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Tidings From the Field

Trenton Charge, Miss. Conf.

Dear Dr. Meek: As another Conference year is drawing close to an end, and as there has been nothing written from this charge this year, I will write a brief sketch of our work up to date to let the readers of the Advocate see just what we are doing. We have nine Sunday schools, and have organized two Epworth Leagues this year. I began my first meeting the first Sunday in July, and closed my last meeting the 26th of August, having eight in all. I had to help me in my meetings, Rev. J. T. Abney, Rev. T. J. O'Neill, Rev. B. E. Meigs, Dr. I. L. Peebles, and Dr. H. W. Featherstun, and I held one by myself. All my help was good, and we had good meetings. We have had 38 accessions to the Church, and have baptized 17 infants so far. I am expecting to receive more members before the year closes.—W. H. Young, P. C.

Oak Grove, La.

Dear Dr. Meek: Please allow me to say a few words through the Advocate regarding our work on the Oak Grove charge. We held our meeting here some time ago. We had Brother J. W. Lee with us, who preached some very strong gospel sermons. We have just closed a meeting here at the Baptist Church. Our people attended and both churches were revived. Rev. J. J. Smiley did the preaching and he did it well. During this meeting several were converted and joined the Church on profession of faith. Two of this number came into our Church. The people here have been specially nice to us since we have been on the work. Last Tuesday night we were very agreeably surprised when the good people of the town—Baptists, Methodists, and Catholics—came to the parsonage with their packages and bundles of all manner of good things—just such things as were needed at a preacher's home. Cream and cake were served and all had a good social time. This was given in honor of Mrs. Newsom's home-coming, as she had been away for a month. We are to begin a meeting at Pioneer next Sunday, Oct. 12. Rev. V. D. Skipper, from Tallulah, is to do the preaching.—W. J. Newsom.

Elmore, La.

Dear Doctor Meek: Our fourth quarterly conference was held on Oct. 4, 1913, at Longstraw Church. Our report, while by no means what we had hoped it would be, was in nowise discouraging. We have, up to this time, had a net gain of about ten, and a number of conversions. We have held but three short meetings, but at these we had good help. We had our efficient presiding elder, Brother Carter, for one service at Wesley; Brother Holmes, of Ruston, for three services at Prospect, and Brother G. D. Purcell for three services at Oak Ridge. These brethren did most excellent pulpit work, and we were blessed by their ministrations. Our financial report was somewhat gloomy; but we attribute that to the gloomy weather we have been having. Some of our people respond reasonably well on this line, and we are hopeful of coming out all right in spite of the continued rains. Our energetic, wide-awake, thorough-going presiding elder, in his plain, practical way, gave us two fine sermons at our fourth quarterly conference. Brother Carter looks carefully after every interest of the Church, and leaves no stones unturned. He ministers to the common good of both the preacher and the people. We all appreciate him. Mr. Editor, I wish to urge the stewards and trustees of this charge to meet with me at the parsonage in Elmore on Wednesday, Nov. 26, to attend to some important business.—L. E. Crooks, P. C.

Barlow, Miss.

Dear Advocate: This is our first work in the pastorate, and our third year on the Barlow Circuit. We have closed our protracted metings for this year, and they were a glorious success. Our first meeting began the first Sunday in August at Barlow, and closed the following Friday. We had with us Brother W. T. Griffin, who came filled with the Spirit. You remember that about the last thing Jesus said, while on earth, was: "But ye shall receive power when the Holy Ghost is come upon you." Brother Griffin had the power of the Holy Spirit with him. At the close of the meeting, we requested those who had been converted during the meeting to stand up for him, and they numbered 33. Our next meeting began the second Sunday in August, and Brother Griffin was again with us. This was also a great meeting. Dr. Simmons, a stanch member of the Baptist Church, and a good man, said of this meeting: "It is the best meeting held at Lebanon for years." Our next meeting started at Bluehill on the third Sunday in August. Brother Barney Lewis did the preaching. Brother Lewis was the pastor at this church twenty years ago, and we were glad to have him with us. Some of his old members travelled 15 miles to see him and to hear him preach. He hewed to the line, separating the goats from the sheep, and you know that style of preaching always has its effect. Our meeting at Brandywine began the fourth Sunday in August. Brother G. H. Galloway came to us there; and oh, how he did preach! The Lord was manifest in every service. Much substantial work was done; many grown young men and young ladies lined up for the Master, and as a result of this a splendid prayer meeting is being held at the church, where for years there has been no regular prayer meeting. In fact, three new prayer meetings have been organized since our meetings began, and we have received 21 into the Church on profession of faith this year. I am happy, and wouldn't mind staying another year on the Barlow Circuit a bit. The people are good to me and I love them dearly.—C. A. Schultz, P. C.

MISSISSIPPI CONFERENCE.

Admission on Trial Notice.

Since Composition and Rhetoric are not given by The Correspondence School, the Examining Committee recommends that all candidates be prepared to stand an examination on above-named subjects at Conference. You may secure Gardiner Kittredge and Arnold's Manual of Composition and Rhetoric of Ginn & Co., Atlanta, Ga., for $1.

H. P. LEWIS, Jr.,
Member of Committee.

MARRIED.

In the home of the bride's father, at Knoxville, Miss., Sunday, Oct. 5, 1913, by Rev. George G. Yeager, Mr. WILLIAM L. WHARTON and Miss GLADYS THOMPSON.

At the residence of the bride's parents, at Red Cross, Parish of Pointe Coupee, La., on the night of October 8, 1913, by Rev. P. A. Swann, Mr. HENRY A. KUHLMANN and Miss EMMA FISHER.

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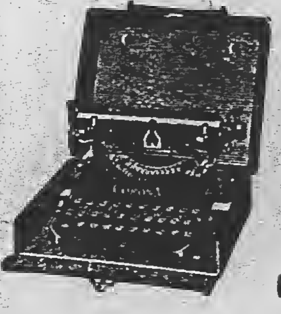

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Sunday School

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Fearing and loving God are two of the foundation principles in the religious life, and to fear and love him intelligently requires a great deal of information about his nature and character. Thus, we see the value of definite religious instruction to children, and of continuous study during maturer life. Where this instruction is wanting, God is feared with a superstitious fear, and not loved at all. The history of the Jews, the revelations of Jesus, and the philosophizing of Paul furnish ample material for this instruction.

In a recent personal letter to Mr. W. S. Holmes, of Baton Rouge (her former home), Mrs. Dr. Littell, of Ville Platte, says: "We have just finished a small Methodist church in this Catholic community against fearful odds. We have neither furniture nor organ, and can do nothing to raise funds here, as the Catholics will not patronize us or help us in any way, but we have raised $25 on the organ fund. Will you not be so good and so kind as to send us a small contribution? Any suggestions that you may offer that may assist us in organizing a Sunday school will be greatly appreciated. Rev. Martin Hebert is to hold a meeting here the first part of October." In referring Sister Littell's letter to the Conference Field Secretary, Brother Holmes says of her: "She is struggling against great odds and needs our help, and is worthy of all confidence. She is a member of our church and Sunday school." Such is the condition at one point on the Evangeline Mission, where Rev. Louis Hoffpauir is pastor and is doing a splendid work. Have not some of our readers a contribution to help buy that organ, or in some other way may they not assist this little handful of Protestants to get on their feet? Here, by the way, is a fine opportunity for our Sunday School Board to invest in some Sunday school supplies, if only sufficient funds were available.

Mr. W. A. McKennon, in his address at the Ruston Sunday school rally, in speaking of the characteristics of the pastor of the future church, said: "He will not stand on the street corners and smoke cigars and swap jokes. From such an environment he could not go as a comforter into the homes of sorrow." Such a conception of our ministerial character by a layman is thought-provoking, and shows the drift of the times on the question of tobacco using. So far, so good. But how about our Sunday school superintendents and teachers? Their work is very sacredly near to the hearts of our Sunday school boys and girls, who learn more from example than from precept, and when tobacco using is being outlawed by scientists, employers of men, and State institutions of learning, the Church of God should at least keep up, even though she may not propose to lead. When our laymen, who are chairmen of boards of stewards, as is Mr. McKennon, do their own thinking, and thus speak out on this twin evil with the liquor curse, it will produce effect on the tobacco using habits of our pastors, and our Sunday school workers will soon fall in line and, in turn, total abstinence will characterize our scholars.

A WISE PLAN.

Summer has passed and the early fall days have brought with them changes in every sphere of activity. Young people everywhere are taking up their studies and developing their varied talents. Many of them will make a special study of music, for music has come to be regarded as an almost indispensible accomplishment. One of the first questions you hear with reference to a student's accomplishments now-a-days is, does he or she play the piano?

Of course you want your boy or girl to play the piano well. Then one of the first considerations is, have you a first class instrument in your home? The degree of success which your children will attain in music will depend largely upon the quality of their instrument, for it will become their inspiration and daily companion. Get a sweet-toned piano; one that is guaranteed against defects in workmanship or material, and your children will appreciate the beauty of music, and practicing will be a pleasure. Or, if there are no young people in your home, get a high-grade self-player piano for your own pleasure.

Such pianos and self-players are ordinarily sold at high prices, for there are heavy expenses connected with selling them through dealers and commission agents, and you have to pay these expenses as well as the factory cost. But if you will place your order through the New Orleans Christian Advocate Piano Club you can get the benefit of the lowest factory price, which applies only on orders for one hundred instruments or more. Each of the one hundred members thereby helps the others in helping himself, and yet each is responsible for his own purchase. Club members call it a wise plan. For catalogue and full information address the managers, Ludden & Bates. New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

KANSAS WOMAN HELPLESS.

Lawrence, Kas.—Mr. J. F. Stone, of this city, says: "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble.

TOO MUCH FOR ME.

"I tried to be skeptic when I was a young man," said Cecil; "but my mother's life was too much for me."

It was Jesus Christ in his good mother that was "too much" for him. --Independent.

CHILDREN THAT ARE MISUNDERSTOOD.

In almost every community there is at least one child of deficient mental development, or in other words a feeble minded child. These children are almost universally misunderstood. Parents and relatives often think them stubborn and devoid of ambition and blame the child for its indifference. In school such a child is known as a dullard and becomes the target for the jest of its companions. The teacher sometimes refers to it as a "blockhead" and a hopeless case. Thoughtless people sometimes speak of them as idiots. Even the family physician sometimes fails to appreciate the real condition.

All this is wrong!

These unfortunate children are not idiots. They differ as much from idiots as you do. They deserve and require a special system of physical and mental training at the hands of physicians and teachers who understand their infirmity. Don't send a feeble minded child to school with normal children. It only makes matters worse. Don't imagine that a private tutor can benefit such a child. It takes a life-time of patient study to fit a teacher for this particular class of work.

Above all things don't give up the child to a hopeless fate. Act intelligently—give the child a chance. Much can be accomplished if it is placed in skilled hands. Don't imagine that anything can be accomplished at home. Home influences make improvement next to impossible. Parents who are interested in this subject may gain additional light from a booklet issued by the Stewart Home and School, Dr. John P. Stewart, Supt., Box 19, Farmdale, Ky.—Adv.

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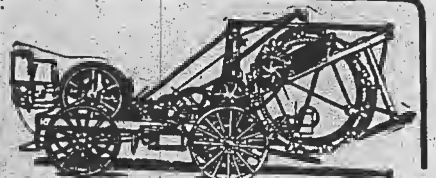
The Old Standard general strengthening tonic GROVE'S TASTELESS chill TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c



Be Boss Instead of Bossed

Don't take orders all your life—dont tie yourself down to a monotonous job with just an ordinary salary. Be independent, prosperous and happy in a business all your own. The

BUCKEYE TRACTION DITCHER

will set you up in one of the best paying businesses a-going. Doing contract ditching with this machine will net you a profit of from $15 to $18 a day, and you can easily find work enough to keep you busy 9 to 10 months in the year.

The Buckeye digs ditches a great deal better than by hand labor and almost twice as fast. Whether you own a Buckeye with steam or gasoline power you can average 100 to 150 rods a day, and every ditch will be perfect to grade, and uniform in size. The Buckeye gasoline engine runs just as well on kerosene and thus saves half the fuel cost.

Almost every farm has low spots that need draining and farmers are paying out thousands of dollars to the men who own a Buckeye for digging their ditches. Why not go after the business in your neighborhood, why not get the facts about this business that pays such big profits on so small an investment.

All you have to do is to ask for catalog 33.

The Buckeye Traction Ditcher Co., Findlay, Ohio.

To be despised may be no ill-fortune, but the real ill-fortune is to be despicable.—John Ruskin.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles. Fishing Tackle, Periodicals. School Books.

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"Strange, that for years, I couldn't see that trying to get good work from an old, wornout range, merely to save the price of a new one, was *not* true economy. My *Great Majestic* has more than earned its cost in the saving of fuel alone, because the open seams and joints in my old, worn-out range where the bolts were loose and the putty had crumbled away, made me burn *twice* as much fuel as necessary.

"Talk about luck in baking—"luck" is nothing but good oven and my *Majestic* oven is simply perfect. I can depend on it absolutely every day. I believe father and the children are happier and I know we have better meals at less expense with our *Majestic.*"

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Buying a range isn't an every day transaction. To be absolutely sure of complete satisfaction—don't buy from printed descriptions—see the *Great Majestic* (dealer in nearly every county in 40 states) compare it point for point with any other range. Then you can buy intelligently and be sure of a range that will last a lifetime—the

Great Majestic Malleable and Charcoal Iron Range

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Outwears Three Ordinary Ranges

ONLY range made of malleable iron and charcoal iron. Charcoal iron WON'T RUST LIKE STEEL—malleable iron can't break. Put together with *rivets*—joints always absolutely tight. Body lined with *pure asbestos board,* covered with iron grate—*you can see it*—insuring a *dependable* baking heat with *half* the fuel required in ordinary ranges.

All Copper Movable Reservoir—Other Exclusive Features

Reservoir in *direct contact* with fire, heats through copper pocket *pressed* from one piece—exclusive patented feature. *Oven thermometer—accurate all the time.* All doors drop down and form rigid shelves. *Open end ash pan—ventilated ash pit—ash cup.*

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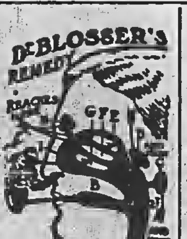
Reservoir Heats Like a Tea Kettle
The Range with a Reputation
It Should Be In Your Kitchen



Catarrh

The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to **DR. J. W. BLOSSER, 204 Walton St., ATLANTA, GA**

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EVERYBODY DELIGHTED.

The New Orleans Christian Advocate Piano Club has devised a way of pleasing everybody. At first thought, that would seem impossible, but here is the way we accomplished it:

In the first place, joining the Club does not obligate you to keep the instrument, unless, after a thorough trial you find it perfectly satisfactory in every way. In the second place, the Club price represents such a big saving that you get an instrument of the highest standard of quality for a price which you would pay for one of medium grade, or possibly, low grade. And there are so many other attractive features that you simply have to be delighted.

Write for your copy of the Club's catalogue, then come in with us. Address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Fourth Round.

Mayhew, at Lebanon	Oct. 18, 19
Starkville	Oct. 19, 20
Artesia, at Sessums	Oct. 25, 26
Macon	Oct. 31, Nov. 2
Brooksville	Nov. 2, 3
Cochrane, at Cochrane	Nov. 8, 9
Columbus Circuit	Nov. 15, 16
Crawford, at Schafers	Nov. 22, 23

J. E. THOMAS, P. E.

Corinth Dist.—Fourth Round.

Dumas, at New Hope	Oct. 18,
Ripley and B. Mountain, at Ripley	Oct. 19, 20
Hickory Flat, at Bethel	Oct. 23,
Myrtle, at Union Hill	Oct. 2,
New Albany Ct., at Mt. Olivet	Oct. 25, 26
New Albany Station	Oct. 26, 27

J. H. MITCHELL, P. E.

Sardis District—Fourth Round.

Senatobia	Oct. 18, 19
Coldwater	Oct. 19, 20
Sardis Circuit	Oct. 25, 26
Sardis	Oct. 26, 27
Eureka	Oct. 31,
Courtland	Nov. 1, 2
Arkabutla	Nov. 8, 9
Wall Hill	Nov. 10, 11

J. W. DORMAN, P. E.

Aberdeen District—Fourth Round.

Prairie, at Strong	Oct. 18, 19
Aberdeen	Oct. 19, 20
Okolona Mission, at Tranquil	Oct. 21,
Montpelier, at Sparta	Oct. 23,
Vardaman, at Vardaman	Oct. 25, 26
Calhoun City	Oct. 27,
Houston Mission, at Tranquil,	Oct. 28,
Nettleton, at Evergreen	Nov. 1, 2
Amory and Nettleton, at Amory,	Nov. 2, 3
Okolona	Nov. 4,
Buena Vista	Nov. 5,
Tremont	Nov. 8, 9
Smithville	Nov. 10,
Greenwood Springs	Nov. 11,

JNO. W. BELL, P. E.

Greenville District—Fourth Round.

Clarksdale	Oct. 19, 20
Friar's Point	Oct. 25, 26
Tunica	Oct. 26, 27
Lula and Dubbs, at Lula	Nov. 1, 2
Jonestown and Belen, at J.	Nov. 2, 3
Gunnison	Nov. 8, 9
Rosedale and Hillhouse, at Hillhouse	Nov. 9, 10

HAL S. SPRAGINS, P. E.

Holly Springs Dist.—Fourth Round.

Paris, at Shady Grove	Oct. 18, 19
Waterford, at Asbury	Oct. 25, 26
Byhalia, at Byhalia	Oct. 26, 27
Ashland, at Ashland	Nov. 1, 2
Abbeville, at Mt. Zion	Nov. 7,
Taylor, at Burgess	Nov. 8, 9
Oxford	Nov. 9, 10
Mt. Pleasant, at New Salem	Nov. 12,

R. A. TUCKER, P. E.

Durant District—Fourth Round.

Chester, at Pisgah	Oct. 18,
Ackerman, at Salem	Oct. 19 ,20
Rual Hill, at Macedonia	Oct. 25,
Kosciusko Cir., at Springdale	Oct. 26, 27
Poplar Creek, at Poplar Springs	Nov. 1, 2
Hesterville, at Bethel, 11 a. m.	Nov. 8,
Sidon and Tchula	Nov. 9, 10
Black Hawk and Acona, at Acona, 11 a. m.	Nov. 11,

W. S. SHIPMAN, P. E.

Winona District—Fourth Round.

Belzoni Ct., at Belzoni	Oct. 18, 19
Ruleville Ct., at Doddsville	Oct. 19, 20
Slates Springs Ct., at Spring Hill	Oct. 25, 26
Eupora and Maben Ct., at Maben	Oct. 26, 27
North Carrollton Ct., at Longview	Nov. 1, 2
Indianola Mission, at Morgan City	Nov. 2, 3
Isola Ct., at Inverness, s.m.	Nov. 4,
Schlater Ct., at Schlater, a. m.	Nov. 6,
Minter City Sta., at Minter City p. m.	Nov. 6,

BEN P. JACO, P. E.

LOUISIANA CONFERENCE.

Shreveport District—Fourth Round.

Leesville	Oct. 29,
Anacoca, at Hornbeck	Oct. 30,
Many	Oct. 31,
Zwolle	Nov. 1,
Mansfield	Nov. 3,
Grand Cane	Nov. 4,
Coushatta	Nov. 12,
Wesley	Nov. 13,
Pleasant Hill	Nov. 18,

PAUL M. BROWN, P. E.

Monroe District—Fourth Round.

Rayville	Oct. 19,
Waterproof	Oct. 23,
Florence, at Vidalia	Oct. 26,
Mangham	Nov. 2, 3
Brooklyn	Nov. 8, 9
Eros	Nov. 9, 10
Calhoun	Nov. 15, 16

WM. SCHUHLE, P. E.

Baton Rouge Dist.—Fourth Round.

Port Vincent, at New River.	Oct. 18, 19
Ponchatoula, at Wesley's Chapel	Oct. 25,
Denham Springs, at Live Oak, Friday	Nov. 7,
Baker, at Bethel	Nov. 8,
(Preaching at Deerford and Baker)	Nov. 9,
Mt. Hermon, at Hackley	Nov. 15,
Franklinton, at Franklinton	Nov. 16, 17

WM. H. COLEMAN, P. E.

Lafayette Dist.—Fourth Round.

Patterson	Oct. 18, 19
St. Martinsville and French Miss., at M.... Wed.	Oct. 22,
Eunice	Oct. 25, 26
Acadia, at Maxie, Wed.	Oct. 29,
Vermillion, at Henry	Nov. 1, 2
Gueydan and Abbeville, at Gueydan	Nov. 3,
Jeanerette	Nov. 8, 9
New Iberia	Nov. 9, 10
Evangeline, at Ville Platte.	Nov. 15, 16

JAMES I. HOFFPAUIR, P. E.

Ruston Dist.—Fourth Round.

Bienville, at Ebenezer	Oct. 25, 26
Ruston	Oct. 27,
Haynesville, at Colquit	Nov. 1, 2
Bernice, at Bernice	Nov. 7,
Jonesboro, at Jonesboro	Nov. 8, 9
Winnfield	Nov. 9,
Sibley, at Sibley	Nov. 11,
Haughton, at Doyline	Nov. 12,

BRISCOE CARTER, P. E.

Alexandria District—Fourth Round.

Standard	Oct. 19,
Pollock	Oct. 20, 21
Alexandria, 8 p. m.	Oct. 22,
Melville, at Melville	Oct. 25, 26
Bunkie, 8 p. m.	Oct. 26,
Provincal 8 p. m.	Oct. 29,
Columbia	Nov. 1, 2
Opelousas	Nov. 5, 6
Glenmora	Nov. 8, 9
Oakdale	Nov. 10, 11
Bon Ami and Carson, at Bon Ami	Nov. 15, 16

H. W. MAY, P. E.

"If the world is not growing better fast enough, brothers, how much of it is our fault? Let us think seriously on this question and we may be able to do some things that will help."

A YANKEE VETERAN'S STORY.

"My entire body," writes Thos. Larkin, Soldier's National Home, Maine, "was broken out with some peculiar skin disease, and I thought sure I would never find a cure for it. But after making a few applications of Gray's Ointment I began to improve, and being encouraged continued its use until now I am entirely cured. Words are inadequate to express my gratitude." Gray's Ointment is older than the veteran who wrote this. For 93 years it has been a priceless boon to sufferers from skin troubles—blood sores, boils, ulcers, festering wounds, etc. 25c at drug stores. Write Dr. W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for **a Free Sample** postpaid.

Blood Humors

Commonly cause pimples, boils, hives, eczema or salt rheum, or some other form of eruption; but sometimes they exist in the system, indicated by feelings of weakness, languor, loss of appetite, or general debility, without causing any breaking out.

They are expelled and the whole system is renovated, strengthened and toned by

Hood's Sarsaparilla

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

BETTER AND BETTER.

Bless God for starlight, and he will give you moonlight; praise him for moonlight, and he will give you sunlight; thank him for sunlight, and you shall yet come to the land where they need not the light of the sun, for the Lord God giveth them light forever and ever.—Spurgeon.

MRS. POWELL ALMOST DEAD.

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly I was almost dead. Now I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefitting sick women, because it is composed of ingredients that act specifically on the womanly constitution, relieving headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has for the past 50 years, Try Cardui, the woman's tonic.

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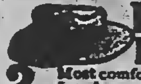
Get into business for yourself, selling Lange Household Specialties direct from wagon to home. Big demand—handsome profits-steady, healthful work-better sales every trip. You furnish horse, we supply rig on easy terms. Previous experience not needed. Our contract beats all others three ways—let us tell you how. Fine territory is now open for 100 more hustlers. If this looks good to you, write us today. **E. A. LANGE CO., Department I. De Pere, Wis.**



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Most comfortable, serviceable and stylish hat for dress or business. Knockabout Felt, flexible sweat band, with outside silk band, can be rolled into several shapes and worn as illustrated. Weight, 3 ozs. Sizes, 6⅛ to 7⅝ in black, brown and gray mixture. If not as represented I will refund your 59c. and You Can Keep the Hat. *Sent postpaid 59c.* Free Catalog.

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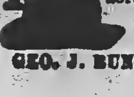

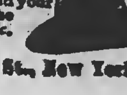

Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana .... Mrs. A. C. McKinney, Ruston, La.
Mississippi .... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi .... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ITINERARY OF DISTRICT MEETINGS IN LOUISIANA CONFERENCE.

Monroe District—Oak Ridge, Friday, Oct. 17th, 9:30 a. m., 2 p. m., 8 p. m.; Ruston District—Winnfield, Monday, Oct. 20th, 2 p. m., 8 p. m., Tuesday, Oct. 21st, 9 a. m.; Alexandria District—Alexandria, Tuesday, Oct. 21st, 8 p. m., Wednesday, Oct. 22nd, 9 a. m., 2 p. m.; Shreveport District—Mansfield, Thursday, Oct. 23d, 9 a. m., 2 p. m., 8 p. m.; Lafayette District—Lake Charles, Friday, Oct. 24th, 8 p. m. (Mrs. Harris will spend Sunday in Crowley or Lafayette); Lafayette District—New Iberia, Monday, Oct. 27th, 2 p. m., 8 p. m., Tuesday, Oct. 28th, 9 a. m.; New Orleans District—First Church, New Orleans, Tuesday, Oct. 28th, 8 p. m., Wednesday, Oct. 29th, 9 a. m., 2 p. m.; Baton Rouge District—Franklinton, Thursday, Oct. 30th, 9 a. m., 2 p. m., 8 p. m.

Mrs. S. S. Harris, who went six years ago from the Florida Conference to pour out her life's love in China, will attend all our district meetings. We had the pleasure of hearing Mrs. Harris at the Council Meeting in Birmingham. She is an earnest speaker and her heart is full of love and hope for the work at home and in foreign fields.

Sister, won't you lay aside your household cares for a day or two and make an earnest effort to hear Mrs. Harris while she is in your District? Do you know that every Conference Officer and District Secretary is praying every day at nine o'clock a. m., that your Auxiliary will send at least two representatives to your district meetings? Join in this circle of prayer, and don't fail to have your Society represented.

SOME THINGS TO REMEMBER.

1. We pledged 1075 subscribers to The Voice. We have only 637. Let us set apart the second week in November as "The Missionary Voice Campaign Week." Won't YOU be responsible for one or more subscriptions?

2. The first week in October was designated as Mission Study Campaign Week. Please make a vigorous effort to organize mission study classes in the Adult, Young People's, and Junior Societies.

3. Our week of Prayer begins the first Sunday in November. Begin now to pray and plan for these services. I wonder how many of you have been interested enough in your missionary work to know where your Week of Prayer offerings will be sent?

Let us remember that there is no patent plan in God's work that will succeed without work. If you expect to do your part of the missionary work planned for Louisiana, you must get down to the task—you must do personal work.

You and I must do the things that Jesus did: then we shall have the mind of the Master; then his work will be accomplished through us.

Mrs. A. P. HOLT,
Cor. Sec., Foreign Dept.
Mrs. WM. T. CUNNINGHAM,
Cor. Sec., Home Dept.

WITH OUR MISSIONARIES.

The following items are from a letter written by Mrs. T. M. Clark, Corresponding Secretary of the Foreign Department of the North Mississippi Conference:

"It gives us great pleasure to know that our girls from China who have served for five years as teachers in our mission schools, are in our midst again on their first leave of absence. During their year in the home land, we are expecting some good service from them and we know we shall not be disappointed. Miss Julia Wasson, who has been in our McTyeire School at Shanghai, China, as teacher of Latin and Mathematics has signified her willingness to accompany the itinerating party throughout the Conference in the series of fall meetings and tell us of her work in China and of conditions there. Miss Kate Smallwood, of New Albany, who went to the field at the same time that Miss Wasson did, and who has served so acceptably at our Laura Haygood Memorial as teacher of Science and Mathematics, will also be a helper in these meetings.

"Some extracts from a personal letter will bring direct news from Miss Eva Hyde to those who heard her at the Conference at Tupelo three years ago. At the session of the Council in Washington, she was accepted for service in the foreign field and assigned to Brazil. Writing from Juiz de Fora, she says: 'We know how to sympathize with the Methodist preacher and his family now, that we, too, are under the Bishop's bidding. Our situation is a critical one this year, for there have been many break-downs and our force is exceedingly small. We expect four new missionaries out in October.'"

SOME RECENT GIFTS.

Mrs. Ross was the happy recipient of a gift of $1000 from one of our missionary women who is especially interested in the new building going up at Brevard Institute. The donor asks that her name be withheld, not wishing her left hand to know what her right does. Would that we had more such women!

The Louisville Wesley House has received a gift of $2000 which makes possible a much-needed enlargement by the purchase of an adjoining building. The work has been cramped for lack of room, and the City Board has been planning to raise funds for enlargement. This gift made possible the purchase of a building at once.

We acknowledge the receipt of a program sent by Mrs. Walter Campbell, which was used in Starkville, Miss., at the Institute of Women's Organizations held the last of August and first of September. The sessions were held in the Baptist, Presbyterian, and Methodist churches, and besides being participated in by the missionary societies of these denominations, were greatly aided by the Epworth League, the B. Y. P. U., the W. C. T. U., the Eastern Star, the U. D. C., Woman's Book Club, and several other local clubs—all of which gladly gave of their talents to increase the enjoyment and profitableness of the sessions.

The subjects discussed were all pertinent to different phases of woman's work, here and in foreign lands. It was a forward step in the right direction when so many women banded together to discuss subjects of vital importance in the betterment of the human race.

To Relieve the Pain of a Burn Instantly and take out all Inflammation in One Day, apply the wonderful, old reliable DR. PORTER'S ANTISEPTIC HEALING OIL. It Relieves Pain and Heals at the same time. 25c, 50c, $1.00.

AYER'S PILLS We have perfect confidence in Ayer's Pills. We believe they are the best liver pills ever made. We wish you to have this same confidence in this medicine. The best way is to ask your own doctor all about these liver pills. Then follow his advice. Sold for over 60 years. J. O. Ayer Co., Lowell, Mass.

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Is the Original and Best Cahaba Coal
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Coca-Cola
sparkling with life—delightfully cooling—supremely wholesome.
Delicious—Refreshing
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Demand the Genuine—
Refuse Substitutes.
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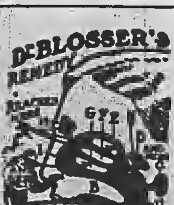
At Soda Fountains or Carbonated in Bottles.
Send for Free Booklet.
THE COCA-COLA COMPANY, ATLANTA, GA.

SEEDS, POULTRY OATS, RYE, RAPE, ALFALFA, CLOVER, CORN AND VEGETABLE SEEDS.
BRUCE POULTRY & SEED COMPANY
New Orleans Louisiana.

Catarrh



The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 204 Walton St., ATLANTA, GA.

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In All Its Forms

and for the most obstinate cases of chills. Wards off fevers and liver troubles by keeping the system toned up and vitalized. Oldest and best

General Tonic

for family use. Contains no arsenic or opiates. Pleasant to take. Harmless for children. Sold and guaranteed by your druggist.

Arthur Peter & Company,
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Rheumatism

A Home Cure Given by One Who Had It

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you? Don't delay. Write today.

MARK H. JACKSON, No. 544 Gurney Building, Syracuse, N. Y.

6lb Pair of Pillows Free!

We again make our unparalleled offer of free pillows with your order enclosing $10 for our famous 36-lb. feather bed. All made of new sanitary feathers; best ticking and equipped with sanitary ventilators. Freight prepaid. Delivery guaranteed. Money back if not satisfied. Agents make big money. Turner & Cornwell, Dep. A-L Memphis, Tenn or Dept. A-L CHARLOTTE, N. C.

NEW SANITARY
FEATHER BEDS $7.30
NOW ONLY

Extra weight 36-lbs. 6-lb. Pillows $1.15 per pair. Selected NEW, LIVE, CLEAN SANITARY FEATHERS. BEST FEATHER-PROOF TICKING. Guaranteed as represented or money back. DO NOT BUY feather beds or pillows from anyone at any price, until you get the "Book of Truth" our BIG NEW CATALOG—It's FREE—POSTPAID. Get your feather goods, blankets, etc. at money-saving, rock-bottom prices. Direct from America's largest factory to you. Write a postal TODAY.

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TO THE SUNDAY SCHOOL TEACHER.

By Miss Elizabeth Kilpatrick.

1 If obliged to be absent, kindly provide a substitute, or notify the superintendent in advance.

2. Be in your place five minutes before the school begins. The class will be more orderly and the session more helpful.

3. Maintain good order in your class during the entire hour. If your class is too large, notify the superintendent and he will divide it. Good order precedes good teaching.

4. Mark your records carefully. Do not let your pupils do this. See that they receive the proper credits.

5. Enroll no new pupils in your class. That work belongs to the enrollment secretary.

6. Look after every absentee every week by personal call, by telephone, by letter, or by having members of the class call. If you do not know why a pupil is absent and think you cannot find out during the week, give the name and address of the pupil to the superintendent before you leave the room.

7. Frequently call at the homes of the pupils. If convenient, have your class meet on a week-day afternoon or evening each month for a social gathering.

8. Distribute your library books and papers after the benediction, not during the closing service. Do not mark your records or take your offering during the opening service.

9. Attend the regular and special meetings for teachers and officers whenever they are called. The best way to discourage the officers is to stay away from these meetings.

10. Set a good example before your class by attending church, bringing your Bible, being prompt, giving attention and joining heartily in the opening and closing services. Above all, come to the superintendent when you have a suggestion or criticism.

How to Make a School Grow.

1. Have a goal. Aim at something definite. Some superintendents aim at nothing and hit it every time. Try to get your school to double during the next quarter, or ask for a 25 per cent increase in attendance each month.

2. Have a growing superintendent. A dead superintendent never made a live school. A superintendent who has ceased to grow is usually a dead one. As a rule, a Sunday school is as big as the superintendent. A superintendent can grow by reading books, visiting schools, attending conventions, and giving serious thought to his school during the week.

3. Advertise the school. A Sunday school that isn't out for business has no business being out. Let the people in your community know you are not ashamed of your school. Use printer's ink; also the daily press. A badge or a button, or a cross-and crown pin advertises your school seven days in the week.

4. Develop a vigorous dependable teaching staff. Live boys and girls want live teachers, not wooden figure-heads. If the Sunday school is a school, then a faithful efficient teaching staff is absolutely necessary. Grow a crop of teachers by starting a Teacher-training Class.

5. Put your men to work. Let them know that the Sunday school is a "man's job." Don't ask them to come and sit around. They can do that down town among the dry goods boxes. Ask the men to do something hard. Organize them for service. Don't be afraid of overworking them.

6. Plan your program. Make every minute count. The one hour session should be a dynamo of power and inspiration. Know what you are going to do first, second, third, etc., and above all know when to quit.

7. Wage war on absenteeism. As a rule the enrollment is large enough, but the average attendance is too small. Telephone absentees. Write them. Call upon them. Keep after them. Help them develop a little backbone. Habits of regularity and punctuality will remain with them through life if formed at the right time.

8. Grip the home through the Cradle Roll and Home Department, which are the two strong arms reaching out to embrace the home. Grip the home through frequent calls. Grip the home by sending reports and printed matter. Grip the home by asking the parents to contribute generously and attend regularly.

9. Have good music. Have good, vigorous, worshipful music, but not too much of it. The music should tone up a school, not tire out the scholars. Avoid jerky, jiggy, dance music.

10. Emphasize the social, the intellectual, and the spiritual. Our Sunday school classes through organization can be made social centers. The Graded Lessons will help both teachers and pupils intellectually, but the spiritual is the supreme. "We measure our Sunday school work not so much by what our boys and girls know as by what they become."

FROM A LOCAL PREACHER.

Dearly beloved brethren of the Mentorum Charge and Seashore District: I want to praise the Lord for what he has been to us this year. The Lord has wonderfully blessed us with good health, with good crops, a good pastor, and good prayer meetings and Sunday schools, for which we are thankful. Our protracted meetings were good; our beloved pastor secured efficient help in these meetings. Rev. T. J. O'Neill, of Montrose, preached us some great gospel sermons at Pine Grove; Brother W. B. Jones, of Lumberton, gave us great messages of truth at Antioch; Rev. George Huff, of Hattiesburg, preached us some wonderful sermons at Alexander Memorial, and Rev. W. W. Moore, of Gulfport, gave us the bread and meat of the gospel at Mt. Zion, and we had good local help at other points. Oh, the blessings that come in these meetings! Some got saved, some were reclaimed, some joined the Church, and others say they must live better. The Lord be praised for the good that is being done! Now brethren, with all the Lord is doing for us, let us finish the parsonage and send our preacher up to Conference with a full report; and if we should lose Rev. S. E. Flurry, our pastor, it will be some other people's gain. May the Lord bless him wherever he is sent! Brethren, one and all, love your pastor; stand by him; encourage and help him, and he will help you.

JAMES KING,
Oct. 6, 1913. Clarence, Miss.

PIANO PRICES WILL GO UP.

Pianos, like everything else, vary widely in grade. A strictly high grade piano or self-player piano should last an ordinary lifetime and will maintain the purest and sweetest tone. The materials used in its construction have been gradually advancing in price for years and, on account of the scarcity, will continue to do so. The skilled labor which produces these superb instruments is constantly demanding a higher price, deserves it and gets it. Strictly high grade pianos will never be any cheaper than they are to-day.

But low grade instruments, made of inferior materials by cheap and unskilled labor, are simply flooding the market, so that if you shut your eyes and buy the chances are about 100 to 1 that you will get a low grade instrument. It will look fairly well and sound fairly well for a year or so, then it will develop a "rattle trap" action and a "tin-panny" tone. Your money will be wasted.

The object of the New Orleans Christian Advocate Piano Club is to absolutely insure the highest quality, and, by forming a Club of one hundred buyers, get the lowest possible factory price for each member. Our slogan is "Better instruments for less money." You are invited to join us. Write for catalogue and full particulars. Address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

Let Me Send You A Treatment of My Catarrh Cure Free

C. E. GAUSS.

I Will Take Any Case of Catarrh, No Matter How Chronic, or What Stage it is in, and Prove, ENTIRELY AT MY OWN EXPENSE, That it Can Be Cured.

Curing Catarrh has been my business for years, and during this time over one million people have come to me from all over the land for treatment and advice. My method is original. I cure the disease by first curing the cause. Thus my combined treatment cures where all else fails. I can demonstrate to you in just a few days' time that my method is quick, sure and complete, because it rids the system of the poisonous germs that cause catarrh. Send your name and address at once to C. E. Gauss, and he will send you the treatment referred to. Fill out the coupon below.

FREE

This coupon is good for a package of GAUSS COMBINED CATARRH CURE sent free by mail. Simply fill in name and address on dotted lines below, and mail to C. E. GAUSS, 5112 Main St., Marshall, Mich.

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This is Guaranteed to Stop Your Cough

Make this Family Supply of Cough Syrup at Home and Save $2.

This plan makes a pint of better cough syrup than you could buy ready made for $2.50. A few doses usually conquer an ordinary cough—relieves even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite, and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, spasmodic croup, bronchitis, bronchial asthma and whooping cough.

The effect of pine on the membranes is well known. Pinex is a most valuable concentrated compound of Norwegian white pine extract, and is rich in guaiacol and other natural healing pine elements. Other preparations will not work in this combination.

This Pinex and Sugar Syrup remedy has often been imitated, though never successfully. It is now used in more homes than any other cough remedy.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this preparation. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

NETTLETON, MISS.

Dear Dr. Meek: My summer's revivals are over, and for the most part they were very satisfactory. As a matter of fact, we never accomplish all we would like to during the revival season, but I must say that we had some very fine meetings, both on our own charge and when working with the brethren.

We began work on the third Sunday in July with that elect pastor, Rev. M. L. Ward, at old Hebron Church on the Mantachie charge, near where I was reared. We found Brother Ward in high favor with his people, and in good shape for a meeting. This is his seventh year in the pastorate on this charge (he previously served two three-year terms as pastor there). From every indication this is by far the most successful year of his work in that field. At Hebron we had quite a number of conversions and accessions and a great revival in the church. The latter was evidenced by the fact that at three different services during the week no preaching was necessary, there being such an outpouring of the Holy Spirit in the preliminary service that men and women, often as many as a score at a time, shouted and praised God for "his wonderful works among the children of men." In these services penitents were called, mourners converted, and new members received into the Church. It was indeed good to be there. During the first week in September we assisted in another meeting on the same charge, at Old Shiloh Church, with equally as good results as before. It will be remembered that Brother Ward is one of our honored local preachers who is doing supply work. His labors are attended with success and any people should feel complimented to have him supply their charge for a quadrennium......As was stated above, the work on my own charge has been very satisfactory. I was assisted at the New Chapel Church by Rev. W. M. Young of Amory, whose preaching was a benediction to all who heard him. You will bear in mind that New Chapel is that central location at which we had our Sunday school rally on the Fourth of July, of which Miss Kilpatrick, our very efficient Field Secretary, spoke so complimentary in her report some weeks ago. Indeed, that rally was the greatest benediction to the Sunday school work of the charge that it has been my pleasure to know anything of......At Carolina we had that soul-stirring pastor-evangelist, Rev. W. C. Carlisle of Shnqnalak, whose sermons were both edifying and instructive. He captured those Carolinians by his simple gospel messages. Following these meetings we had Brother M. L. Ward, of Mantachie, to help at Evergreen where we had union services with the Presbyterian brethren. We had a fairly good meeting, considering that it was a stormy week. At other places we had union services with the Presbyterian brethren with very good success......Then to close out the siege, which lasted ten weeks, we had with us at Shiloh that gifted young Tennesseean, Rev. W. O. Wagoner of Shannon, who did the preaching so well that our people were not only satisfied, but expressed a wish that he might render assistance another year, if we should all be spared and I returned to the same work......We are doing some work on the parsonage and some repairing on churches, installing new pews, etc. In all, we have one of the most pleasant charges to serve in the Conference. Some of God's best people live here. We are hoping to have good reports on all lines at Tupelo.—M. A. Burns, P. C.

Don't Take Harsh Purges

They are very harmful.

Bond's Pills are Gentle

They do not sicken or gripe.
They do not "tear you to pieces."
They do not leave you constipated.
They are small, mild, effective.

Just take one Bond's Pill at bed time for that Headache, biliousness, torpid liver, etc., and wake up well! All druggists, 25 cents. Write Bond's Pharmacy Co., Dept. B., Little Rock, Ark., for free sample.

METHODIST MEETING FOR COUNCIL AND CONFERENCES.

Quite a unique gathering was held in Houston, Miss., in the First Methodist Church on Monday, Oct. 6. The presiding elder of the Aberdeen District, Rev. J. W. Bell, and the local pastor, Rev. R. P. Neblett, had planned for and had invited the pastors and official members of the charges adjoining Houston to come in for an old-time quarterly conference, with preaching at eleven o'clock and dinner on the ground. The original plan was to hold a joint quarterly conference for eight or ten of the charges contiguous to Houston, but, owing to the busy season and in order not to interfere with the plans of local churches where the meetings for the fourth quarter were to be held, it was found impracticable to call for more than two charges to have their business sessions with the local officials. Eleven preachers were in attendance, while two others, who would have been here, were detained at the last moment. Three of those present were local preachers from the near-by charges. Official members, in number from one to ten each, were present from within the bounds of the eight charges above referred to.

Rev. J. E. Gault, of Calhoun City, preached an inspiring and uplifting sermon at eleven o'clock, which was followed by the Communion, administered by the presiding elder.

A committee composed of Mr. W. R. Davis and Dr. J. M. Smith, assisted by Mrs. O. H. Tabb, Miss Laura Wildie Roane, and Mrs. Emma Ruff, invited the congregation to the lawn, on the church yard, where dinner was bountifully provided, picnic style. This feature was greatly enjoyed. The afternoon was occupied in conference work, secretaries for each of the charges to hold its quarterly conference being elected, and in the discussion of matters pertaining to church work, and an experience meeting (interchange of ideas, etc.), which proved helpful and inspiring to the pastors and church workers present.

Rev. J. W. Bell pronounced the meeting a great success, and expressed the hope that such a gathering might again be undertaken and carried out. Announcement was made that only about six weeks yet remain of the present Conference year, when reports will have to be turned in at the Annual Conference at Tupelo, Nov. 26. J. H. RAMSEY.

Endurance Counts Most

WHEN your sheds are full of machines and one or two are crowded out into the open, which is it that invariably stands outside, with the sun or the wind beating on it every day, drying and warping the wood, or with rain rusting the iron? It's the wagon. Other machines are stored away, dry and covered, yet many of them work for short seasons only. The wagon works the year around, is always under the strain of heavy burdens. It can't stand the strain of such a life for many years unless, like I H C wagons—

Weber New Bettendorf
Columbus Steel King

it has built into it the utmost of endurance, toughness, and sturdiness. I H C wagons are built of wood of very best quality, every bit as good as they look. Examine them closely; you find no cross grained, knotty, split, or faulty timber. Every stick—oak and hickory for the wheels, yellow or bay poplar for box sides and long leaf yellow pine for bottoms, is selected from first grade lumber and carefully inspected. Every stick is toughened and seasoned by two or three years of air-drying. No brittle kiln-dried lumber has any part in I H C wagon building.

All steel and iron parts are chosen with the same end in view—greatest durability and longest life. Experts test and verify every part. The timber, metal, shaping and fitting, painting, every detail down to every brace and bolt, must be just right.

Buy one now, watch its steady service on your farm, and mark this—your future reliance will be on the I H C wagon. That future order is our ultimate aim. Columbus and Weber wagons have wood gears; New Bettendorf aud Steel King have steel gears. Ask the dealer to show you the I H C wagon best suited to your needs. Get catalogues from him, or, write the

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This assurance of style, together with the Laird Schober quality and the perfect fit assured you here, makes our Women's Shoe Department the ideal place for you to fill your shoe needs.

The tight skirt mode makes correct and perfect fitting Footwear imperative, and we take pride in our ability to offer you perfect-fitting shoes famous for their quality and correct in style.

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are sold in every high-grade Shoe Store the world over. We have them here on natural shape lasts, in every style and leather, at prices which we consider reasonable for the quality of the merchandise.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 60.—No. 43. "Prove All Things: Hold Fast That which is Good." Whole No. 3009.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, October 23, 1913. CHAS. O. CHALMERS, Publisher.

HYPER-CRITICISM OF SABBATH SCHOOL TEACHERS.

All will agree that Sabbath-school teachers should have proper qualifications. But the critical standard which is now being set up is so severe as to discourage many honest workers, and, in consequence, to rob the schools of the labor of many honest Christians who could render much good service. In a most respected contemporary, there recently appeared a contribution, setting forth the required qualities of the Sabbath-school teacher. The writer sets forth fourteen distinct qualifications demanded by the times, but he absolutely fails to distinguish between the necessary qualifications and the desirable qualifications. The desirable qualifications of the teacher can scarcely be set too high, for it is a high office. But the necessary qualifications, without which one should not attempt to teach, are much fewer. Of the fourteen qualifications urged in the above-named article, only four of them are necessary. These may be mentioned as: (1) A believer in the Lord Jesus; one consecrated to his service; (2) Belief in the Bible as the infallible Word of God, an increasing knowledge of it, and a growing desire to know more of it; (3) Belief in the personal presence of the Holy Spirit and dependence upon his power; (4) A passion for the salvation and welfare of mankind, and the ordinary intelligence by which to communicate what we know.

Other qualifications are most desirable, but not necessary; but, truly, if each of these is developed, they produce a fine teacher.

The treatment of the Sabbath-school teacher to-day is very bad. Too often so many things are demanded and pressed that the main things are lost to sight. The effect is two-fold. Teachers cannot meet the demand and criticism and become discouraged. So many little things are introduced, and they grow up as suckers on a plant, and take the strength. If one would raise fine tomatoes, he will do well to reduce the branches of the vine to three. Then he will have to keep a good watch, for he will find that suckers will appear at each joint, and so consume the life of the vine as to produce but little fruit, and that of a small and poor quality. The Sabbath-school vines are badly suckered now, and need pruning.

Much attention has been directed to metaphysics and pedagogy in connection with the school work of to-day, both in the week-day schools and in the Sabbath schools. There is a proper pedagogy which will be helpful to the teacher under any circumstances. But to the ordinary teacher in any school, the modern metaphysical speculations will be of little service. We say speculations, because metaphysics is not a science. At present, it is under investigation, and its results as yet are but theoretical and speculative, and many of them must undergo a great change. To introduce many of them into the teacher's work of any kind, is to make the child a subject of experimentation. One of the curses of modern school work is this experimentation. The child suffers, and the parent is disgusted. There is probably no place where this evil is more apparent than in teaching arithmetic, where metaphysical speculations are being tried out by superintendents. The metaphysics most popular with the speculating pedagogue is that kind which lies close to physiology, and which really confuses the physical and mental nature of the child. This kind especially loves to deal with adolescence.

But to give especial mention to it, is to provoke disorder and to annoy and defend the subject passing through it. Let the appeal be according to rational procedure, and let the specializing go. Fads have led to too much specializing in the schools, and it is time that there should be a return to the true art of true teaching, which requires simplicity in unity, order and movement. With such return we may look for a restoration of a larger body of intelligent men and women to the work of the Sabbath school, who now feel that they are excluded, because they cannot take part in all the new fads, changes, and pretensions of to-day. We need to keep in mind that the simple facts and contents of the Scriptures are the great need of our youth, and that this is what they must be taught.—The Presbyterian.

A REMARKABLE UTTERANCE.

(Bishop A. W. Wilson, the Senior Bishop of the Methodist Episcopal Church, South, is in his eightieth year and his health has not been good for several years, but his advanced age and physical infirmities do not seem to have impaired the vigor of his extraordinary intellect. He has long been considered as one of the foremost thinkers and preachers in America, and by many is still regarded as without a peer. The following extract from his great sermon to the Woman's Missionary Society of the Baltimore Conference, which was delivered in the Trinity M. E. Church, South, of Baltimore, on October 5, is so luminous and suggestive that we give it a place on our front page; the text used by the Bishop was, "And I, if I be lifted up from the earth, will draw all men unto Me.")

Redemptive forces center in the cross. From the tragedy of Calvary radiate the highest blessings to the race. "Without the shedding of blood there is no remission of sin." Paul, who emphasized the resurrection, said, "God forbid that I should glory save in the cross of our Lord Jesus Christ." There are three vital things: 1. The revealing power of the cross. The depth of sin in putting its unholy hands on Him who knew no sin and putting Him to death—not exceptional but a general condition of the human race, showing to what extent it can go, to what depth it can fall when under the domination of sin. 2. The righteousness of the cross. God's righteousness is exhibited not only in pardoning the penitent sinner who comes to him through the atonement wrought upon the cross, but in punishing the impenitent, for the wages of sin is death—the penalty is fixed and the wages must be paid. 3. The revelation of God's love through the cross. God gave himself through Christ as truly as if the first person of the Godhead had been crucified, but Christ is the express image of the Father, as the stamp of the dye, the exact impression. The sacrifice was the full and perfect expression of infinite love. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Christ did not mean that he would draw all of the men of earth to himself, but that he would draw a variety from all nations. The old theistic idea that God created the heavens and the earth and set the planets in motion and left them to care for themselves is wrong. God is constantly thinking for the betterment of his creatures and bringing forth new things out of his treasures. A century hence our descendants may have advanced so far that they may smile at the civilization that obtains to-day.

Then there is infinite variety in the mind of God. All the beauty and perfection of nature—the tints of the flowers and the coloring of the landscape—is but a reflection of God's thought. The Duke of Buckingham said that he would tire of sitting on a cloud and playing a harp, but God has better things in heaven for his saints. Christ intimated that they would be charged with the responsibility of rulership—looking after vast domains, for he said in one of his parables to the faithful servant, "I will make you ruler over ten cities."

Civilization and human progress have made great advances, but I doubt whether this is true of Christian life and power, for civilization has been used against these higher things. Men think that by Americanizing the Chinese and giving them our civilization that the highest ends will be reached, but God intends the Chinese to be Chinese until the end of time, and to be judged as Chinese. It is only through the atonement that the races of men can be saved and made fit to dwell in the eternal kingdom.

A STORY OF JENNY LIND.

Jenny Lind and Grisi were rivals for popular favor in London. Both were invited to sing the same night at a court concert. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornful look of Grisi that she was at the point of failure, when suddenly an inspiration came to her. The accompanist was striking his final chords. She asked him to rise and took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She hadn't sung it for years. As she sang she was no longer in the presence of royalty, but was singing to loving friends in her fatherland.

Softly at first the plaintive notes floated on the air, swelling louder and richer every moment. The singer seemed to throw her whole soul into the weird, thrilling, plaintive prayer. Gradually the song died away and ended in a sob. There was silence—the silence of admiring wonder. The audience sat spellbound. Jenny Lind lifted her sweet eyes to look into the scornful face that had so disconcerted her. There was no fierce expression now; instead, a teardrop glistened on the long, black lashes, and after a moment, with the impulsiveness of a child of the tropics, Grisi crossed to Jenny Lind's side, placed her arm about her and kissed her, utterly regardless of the audience.—Unknown.

WHERE TRUTH IS FOUND.

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.
—Whittier.

MAGNIFYING THE CHURCH.

The recent tendency to criticise and belittle the Church has gone well nigh to its limit. The Son of man, who was in the midst of the Golden Candlestick, the great Head of the Church, and whose discerning eyes are as a flame of fire—he alone has the true right to rebuke and criticise the Church. For the ordinary man to criticise her is somewhat like the man who would criticise his superior's wife. The Church is not an ordinary human institution. She is divine, and is the Bride of the Lamb. Members of the body may confer and rebuke and admonish one another but to attack the Church is going too far. She is in the care of God, and his promise is that no power can prevail against her, and that he will yet bring her forth a glorious Church, without spot or wrinkle, or any such thing.—The Presbyterian.

A COMPARISON.

The Methodist Episcopal Church and The Mississippi Conference of the Methodist Episcopal Church, South, in their Support of the Old Preachers.

The Methodist brethren north of the Mason and Dixon's Line are more careful in their support of the worn-out preachers than are we of the Mississippi Conference.

1. The man who serves 35 years in the Northern Methodist Church is retired on one-half the average salary paid the effective members of his Conference. The others are cared for equally well, their salaries being based on the number of effective years they have served the Church. (See Paragraph 331, Section 1, Discipline 1912.)

2. The resources of the Methodist Episcopal Church for this purpose are derived from the following funds: The dividends of the Book Concern; funds invested by Annual Conferences; gifts made for annuity distribution; collections from the pastoral charges for annual distribution, and the Connectional Relief Fund. (See Paragraphs 332, 333, 334, Dis. 1912.)

3. The question of the support of the retired preachers is kept prominently before the preachers and people by Conference rallies. Paragraph 331, Section 1 of the Discipline, reads as follows: "Each Annual Conference shall hold one service during its session to be known as the Conference Claimants Anniversary, for the promotion of the interests of the Conference Claimants." These Disciplinary requirements let us into the secret of the better support given the superannuates in the Northern Church. We hold in our Conference Missionary Rallies, Educational Rallies, Church Extension Rallies, and Sunday School Rallies; but when have we held a rally in the interest of our worn-out preachers? Can you recall a Conference rally in their interest? Who proposed it? Who held it?

It would be no difficult matter to build up a Conference endowment fund for this cause if ever we could enlist all the preachers. The anniversaries of the Northern Church furnish us the reason of the liberal support of her aged ministers. If the old preachers in our Conference are meagerly supported, the blame lies at the door of the active members of the Conference. We ought to arouse ourselves and energetically push for a fund that will enable us to retire our old men on liberal salaries. The wife of one of our most distinguished preachers said to me a few weeks ago, "O that the Church would feed her old preachers on something other than their tears!" We honor ourselves when we honor these old men. I plead for full collections this year and for a greater endowment.

This is the Centenary of Mississippi Methodism. Could we engage in a holier, a more worthy cause than to inaugurate an energetic campaign for a larger endowment for our superannuates? NOLAN B. HARMON.

Yazoo City, Oct. 15, 1913.

THE CENTENNIAL OF MISSISSIPPI METHODISM.

To the Preachers of the Mississippi and North Mississippi Conferences.

Dear Brethren: In order to carry out successfully our plans for the celebration of the one hundredth anniversary of the organization of the Mississippi Conference, it is necessary that our people should be properly informed as to the manner and object of the celebration. With this end in view the committees appointed by the Mississippi Methodist Historical Society to take the matter in charge, have sent, or will, in due time, send you the program of exercises to be rendered on that occasion.

Let us urge you as early, if possible, as the first Sunday in November, to make special mention of the subject to your congregations, reminding them of the heroic labors and sacrifices of our fathers in the introduction of Methodism into Mississippi and the Southwest, and of the large contribution our Church has made to all that is best in the history of our State and the character of its citizenship. In this way only can we be fully prepared to begin at Conference an active canvass in the interest of the great educational work of the Church, and of such other enterprises as the Conference may decide will best express our gratitude to God for his blessings in the past, and our confidence in his divine guidance in the future.

In this connection we would recommend that our people be urged to secure the first and second volumes of Jones' History of Mississippi Methodism, that any zeal that the great occasion should inspire may be of the kind that is "according to knowledge." Fraternally yours,

T. B. HOLLOMAN,
A. F. WATKINS,
R. S. RICKETTS,
Committee for Mississippi Conference.
G. W. BACHMAN,
E. S. LEWIS,
J. C. PARK,
Committee for North Mississippi Conference.

PROGRAM OUTLINED.

The Mississippi Methodist Historical Society was requested by our last Annual Conference to make arrangements for the celebration at the coming session of the hundredth anniversary of its organization.

Having been appointed by the Society to prepare a program for the occasion, we have adopted the following:

1. The regular Annual Meeting of the Historical Society will be held as usual on Tuesday night, December 2, 1913, at which an address will be delivered by Rev. Robert Selby, and papers will be read on subjects relating to the place, personnel, and other features of the Conference of 1813. Appropriate music will be provided by the Lewis Quartette.

2. The Conference Board of Education will be asked to meet on Wednesday afternoon to formulate plans for an advance movement in the interest of Millsaps College, the time of all Committee meetings that might conflict being changed if necessary.

3. On Thursday morning the plans thus formulated may be reported to the Conference and appropriate addresses made in this interest by speakers chosen by the Board.

4. On Thursday night let there be a grand educational rally, with an address by Bishop Candler, if it can be arranged. At this meeting, if conditions seem favorable, let subscriptions be called for and the campaign formally opened looking to the building of the proposed $50,000 Dormitory at Millsaps College.

These exercises, in so far as they affect the regular order of its business, will, of course, be subject to such change or limitation as the Conference may determine.

A copy of this program has been mailed to all the preachers in the Mississippi Conference, hoping thereby to enlist their hearty co-operation, not only in behalf of the special interest involved, but also in making the occasion a memorable one in quickening the spirit and enlarging the work of our Church in every department of its activity. Fraternally,

T. B. HOLLOMAN,
A. F. WATKINS,
R. S. RICKETTS,
Committee.

A TRIBUTE TO A FAITHFUL FRIEND.

Dear Dr. Meek: I write to say that my old gray horse, Sam, fell off a bluff a few nights ago and killed himself. He was born about the year 1890, and became an itinerant in the North Mississippi Conference in 1898, and for sixteen years had been true and faithful. He was never known to complain about a hard appointment, and he travelled some circuits almost large enough to be a presiding elder's district. Many a time I have plowed him during the week and rode him to my appointment on Sunday, yet no murmur ever came from his lips. Often when the mud and water were so deep that I was in doubt about his ability to carry me through, I have dismounted and tied the bridle and stirrups up and turned him loose, and made my way across foot-logs and floating bridges. Upon my return, I always found him grazing on the first dry place—he never left me a single time.

I had had him so long that he seemed as much like one of the family as any of us. Indeed, he was one of the family. He had helped me rear my children. I have seen as many as four of them on his back at one time. They would crawl between his legs, behind and before. They had worked him to almost everything from a ground sled up. They had hitched him to every thing that is known to a modern farmer. They had hauled wood, corn, hay, potatoes, etc. He never hurt one of them. He would eat almost anything that a child would eat. I suppose Old Sam pulled, first and last, as many preachers as nearly any horse ever did. At one time, he pulled the Rev. Joe Jones for ten days. I remember another time, he pulled a very sick preacher 30 miles, and got him home in time to die. From Alabama to Arkansas, he had complied with all the demands that could be made upon any horse for solid service. But he has gone. It was one of the saddest sights I ever witnessed when the little children found him dead. They cried and wrung their little hands. I tried to comfort them, but found it was a time when pure heartfelt grief must run its course. My wife was away from home at the time. I told the children to break the news to her as gently as possible. Yes, while the years press on, I shall always remember the old horse with the deepest affection and the highest appreciation.

Mt. Pleasant, Miss. W. R. WILLIAMS.

A BEAUTIFUL TRIBUTE.

(The following touching tribute to Mr. Iddo W. Lampton was delivered by Dr. I. W. Cooper, of Brookhaven, on the occasion of his obsequies in the Methodist Church at Magnolia, Miss., on October 6.)

Thou hast also given me the shield of thy salvation, and thy right hand hath holden me up; thy gentleness hath made me great.—Ps. 18:25.

1. The Christian possesses salvation. He is saved from sin. He is not under the power and dominion of sin. He has left the land of bondage and has entered into the marvelous light and liberty of the children of God.

2. There is a special providence over the

Christian. "The shield of thy salvation." God is a sun and shield to his children. A special providence attends the good man. The steps of a good man are ordered of the Lord.

3. There is a sustaining power given the Christian. "Thy right hand hath holden me up." Our Heavenly Father places his everlasting arms underneath his children. He is the Rock of Ages, the anchor in the storm.

4. God's gentleness gives the Christian the elements of greatness. Greatness is not measured by wealth, social position, intellectual attainments, or the honors of this world; but by God placing his gentle hand on his children. "Thy gentleness hath made me great."

Brother Iddo Lampton possessed salvation. There was a special providence over him. There is no doubt he could say, "Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up. Thy gentleness hath made me great."

Brother Lampton had a Bible name. Iddo was one of David's captains—a leader. He was also a prophet. No doubt his parents early surrounded him with religious influence. Half the battle of life is won—to come from a Christian home.

The Hebrew name when translated into English means "loving." Iddo, when translated by the character, influence and deeds of Brother Lampton, means to us the word in all its wealth of beauty, the same as it does in Hebrew—loving. How plain and beautiful was the translation. No author ever translated Homer with such accuracy as Brother Lampton translated the word Iddo. He translated the word into our hearts, our homes, our lives. Oh! thou loving brother, friend, husband, father, we thank thee for the new interpretation thou hast given to the word Iddo.

No one ever knew Brother Lampton who did not love him. He was the embodiment of a lovely character. I think of him as the St. John of the five noble brothers. He was the silent member of the firm. Silent forces are the greatest. Gravitation which holds the worlds in their places is a silent force. He was not a man of much speech, but of much love, of much honor, of much character. Were I to name the leading characteristics of Brother Lampton, I would say it was gentleness. While living he was too modest and humble to have said of himself, but we say it for him: "Thy gentleness hath made me great." He was gentle in his business dealings—to the clerks, to the drummers, to the colored people. He was gentle with his friends, his loved brothers. He was beautifully gentle at home. He was everywhere a gentleman. We can truthfully say: "Thy gentleness hath made me great."

God had placed his gentle hand on our friend. He felt the touch and others felt his gentle touch. Many a day we will exclaim—Oh! for the touch of that vanished hand! And yet as we still feel the touch of a mother's hand as we did in the long ago, we shall feel the power of his gentle life on us.

He was a model among a circle of devoted brothers and sisters. Few families can present such a picture. Five brothers in business, honorable business, for long years; no petty jealousies—nothing but love for each. And each of the four brothers, like a mother who has lost a child, is saying: "I lost Iddo, the one we loved the most." His brothers before me to-day feel as David did over the loss of Jonathan: "I am disturbed for thee, my brother Jonathan; very pleasant hast thou been unto me. Thy love to me was wonderful, passing the love of women."

There is an inner circle, beautiful, sacred, tender, picture of heaven on earth. Shall I call it? I need not. You who have passed the threshold of its sacred chambers know what I mean. Here he translated in all its beauty the word love. His wife called him Iddo. She knew the meaning of his love. This love was as fragrant the day of his death as on the bridal morning. The roses in the bridal wreath are fadeless. Did any children ever have such a tender father? His gentle hand touched them and they responded to the touch.

"Whatever way my days decline
I felt and feel, though left alone,
His being working in mine own,
The footsteps of his life are mine.

But in my spirit will I dwell
And dream my dream, and hold it true,
For tho' thy lips may breathe adieu,
I cannot think the word, farewell!"

When Dickens was writing about Little Nell he received many letters from all over England saying, "Do not let little Nell die." He would say: "Little Nell will have to die to do her greatest good." And little Nell died. Iddo Lampton is dead! His life is still with us, his influence, his love. These are imperishable. In the language of George Eliot we say:

"O! may I join the choir invisible,
Of those immortal dead who live again,
In minds made better by their presence,
In deeds of loving rectitude,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search to vaster issues."

We shall not say farewell to this beloved friend, brother, husband, father, Christian citizen; but will say good night. If he could speak now, we know he would say, like Tennyson:

"Sunset and evening star,
And one clear call for me,
And may there be no moaning of the bar
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell
And after that the dark,
And may there be no sadness of farewell
When I embark.

For tho' from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

WOMAN SUFFRAGE IN THE WEST.

From the Philadelphia Public Ledger we extract the following paragraphs concerning woman's suffrage in the West:

"In view of the contention that the participation of women in elections would be morally elevating and so strengthen the forces of righteousness that the 'demon rum' would everywhere be driven to its lair, an examination of election results in Colorado and Nebraska is instructive. In Nebraska, where the women do not vote, the 'wets' and the 'drys' fought a draw battle. In Colorado, where the women do vote, the Prohibitionists were decisively defeated all along the line. In Boise, Idaho, where women have had the ballot for seventeen years, a proposal to decrease the number of saloons was overwhelmingly defeated.

"It is evident that there is no such thing as solidarity in the female vote, any more than there is in the male vote. Those who confidently predicted that women would rush en masse to the polls in support of 'sentimental legislation' will be shocked and disappointed. Those, on the other hand, who feared woman suffrage for that very reason, will be correspondingly elated. But if the entrance of woman into politics is not alleviatory, where is there any gain, either for them or for the nation, in a grant of the franchise? They are entitled to the vote if they vote as men do, runs the argument, but if they can not vote from a higher ethical standard than men what is the use of their voting at all?"

If such is the case in the West, with almost an exclusively white population, what would it be in the South, where there is a large Negro population?—Western Christian Advocate.

AN INTERESTING PROPOSAL.

Dear Dr. Meek: Though I have been a reader of the New Orleans Christian Advocate since its initial number, for the first and only time I ask space for a few lines. This is the centennial year of Methodism in this great Southwest—in all that country south of Tennessee and west of Georgia. Ought it not to be celebrated? Some of us up here, having secured in fee simple a deed to the Trustees of the Mississippi Conference of the site of the residence of Rev. Newitt Vick, where it was born on Nov. 1, 1813, now propose to have a centennial service there on Tuesday, Dec. 9, 1913—the day after the adjournment of the Mississippi Conference at Natchez. This is the most opportune time for several reasons. The preachers ought to be loath to leave Natchez the moment the Conference adjourns, after such liberal entertainment. And none ought to be so anxious to get to their new appointments as to fail to take a day off to go to this mecca of Methodism in the great Southwest, which they can do by stopping off at Fayette where free conveyances will take all out five and one-half miles to this historic spot, where a generous spread will refresh the inner man. They will be after the exercises carried back in time to catch the train at Fayette at 4 p. m., which connects at Harriston with the Y. & M. V. train going both north and south. Now this, in brief, is the program which can be carried out. Some of our learned D. D's. will supply all the eloquence required for the occasion, and I am sure that Jefferson County will do the balance. I am sort of a tuneless man (I couldn't sing or whistle Yankee Doodle when a boy and wouldn't when a man); but if a good old Methodist Hymn and a Te Deum is sung on this occasion by Norman Guice, or some other sweet singer of Israel, I'll join in the chorus, tune or no tune.

Harriston, Miss. E. R. JONES.

A GREAT CHURCH AND SUNDAY SCHOOL.

Dear Dr. Meek: I know that you will be interested to know of our great undertaking in our Sunday school so I enclose you herewith a clipping from yesterday afternoon's Journal (Oct. 13), together with other matters bearing on our special day next Sunday. We expect to raise $1000 in cash at Sunday school for the Orphanage, and have in attendance one thousand nine hundred and thirteen. We are very ambitious in our Sunday school. God in his wisdom has permitted us to erect this great church and Sunday school building costing nearly $140,000, and we are in it with a Sunday school in keeping with the building. Our enrollment in the school is over 1500, including 300 babies on the Cradle Roll.

First Church, Shreveport, will place herself from henceforth in the front rank as a "Connectional Conference Methodist Church." From this splendid Sunday school will go forth her sons and daughters to the Conference schools, her support to the Conference institutions. Already we have elected (at the last quarterly conference) a man to look out for putting the New Orleans Christian Advocate into the homes of every new member that joins our church from now on, and as the new church building is now completed our pastor is giving himself to visiting, and he intends to look-out for the paper in the homes of the old members.

Methodism is making great progress in Shreveport. W. A. McKENNON,

Superintendent First Church Sunday School.

Oct. 14, 1913.

Clipping from The Shreveport Journal.

Below is the clipping, in part, referred to by Brother McKennon:

Next Sunday will be "Rally Day and Orphanage Day" at the First Methodist Sunday school and church. * * * * * Last year at their rally day they set their attendance mark at 1500 and had present 1605. In view of the fact that the school is larger now than it was then and that they are housed in a great new building equipped for Sunday school work, they have decided to make a greater effort this year. It was decided to put the attendance mark at one thousand nine hundred and thirteen on account of it being the year 1913 * * * * * If their efforts are crowned with success, which most workers believe they will be, it will make Sunday school history in this State.

The Orphanage Day feature, coming with Rally Day, has inspired the workers to greater effort. The orphanage belonging to the Methodists of the State is located at Ruston, and there are between eighty and ninety children in the home. It has been decided to bring the entire Orphanage family over here for the occasion, and the Woman's Missionary Society of the First Methodist Church has canvassed the homes of all members and the orphans will be guests of the First Church congregation in their homes for the occasion. They will take part in the program at the Sunday school service.

The Sunday school is well known among the best schools in the country on account of the records that have been made for the past few years. Their average attendance for the first thirteen Sundays in this year was 796. For ten Sundays consecutively they averaged 862. During that period they led all Sunday schools in the Southern Methodist Church, thereby placing the local Methodist Sunday school in the front rank in the entire Connection of Southern Methodist Sunday schools. It is the aim of the school to end the year with a total attendance for the year of 1913 of not less than 35,000.

* * * * * * * *

The entire city will watch with interest the result of this great effort on the part of this Sunday school.

Later.

The following dispatch sent from Shreveport to the Times-Democrat last Monday shows that Brother McKennon and his co-workers did not fall short of their expectations on their Rally Day:

"The minister and board of the new First Methodist Church claim the banner Sunday school record of the country for Christian congregations, with the exception of one church in Philadelphia and one in Brooklyn, as the result of to-day's 'rally day' attendance. There were 2001 persons on hand, including a number of orphans from the Methodist Orphanage at Ruston, who came over in a special car. Telegrams of congratulation were received this afternoon from a number of Methodist communities in the United States."

BY WAY OF PERSONAL PRIVILEGE.

In an article on the Vanderbilt matter in the Advocate of October 16, Mr. J. R. Bingham makes the following statement: "Bishop Kilgo and Dr. Chappell each has recently written an elaborate article in which they argue against the popular election of trustees." If I could be sure that all who read this statement had also read the article by me to which Mr. Bingham refers, I should deem no word of explanation necessary; for the article is an argument against independent and self-perpetuating boards and a plea for the ownership and control of colleges by the Church. I think that as a matter of policy, the Church should, as a general rule, devise some less cumbersome plan for electing trustees than by the vote of large ecclesiastical bodies; but I think also that she should always reserve the right to veto the action of those to whom she delegates authority to elect those who are to have charge of her institutions of learning and even to elect them herself when exigencies arise which render it expedient for her to do so. It is absurd to speak of the ownership of a school that carries with it no right of control. A school does not pay dividends like a business corporation. A college is established and conducted for the benefit of society and there is no conceivable ownership of it by any organized body that does not carry with it the right to so supervise and direct its management that it shall accomplish the end for which it is maintained.

The attempt on the part of the majority of the Trustees of Vanderbilt University to invoke the authority of Bishop McTyeire in favor of their present position seems to me singularly disingenuous. Whatever Bishop McTyeire may have thought about the election of Trustees, it is quite certain that he believed that the ownership and ultimate right of control of the institution rested in the Church. He maintained, for instance, the right of the Bishops to sit in the Board and to exercise over the actions of that body a veto power. But a majority of the present Board not only dispute this right, but deny the right of the Church through any medium whatsoever to interfere with anything the Board may see fit to do. In other words, they deny that the Church has the least vestige of legal right in the University. Stripped of all irrelevant and confusing issues, this is what is involved in the pending controversy between the Board and the General Conference.

E. B. CHAPPELL.

Nashville, Tenn.

GROWTH OF METHODISM IN NEW ALBANY, MISS.

Dear Brother Meek: It is in the heart of this old scribe to send you some lines for the Advocate. The one thought, or subject rather, in my mind is the great onward stride of Methodism in New Albany since my coming here a dozen years ago. Do not understand me as attributing its growth to my coming. Twelve years ago the charge was Ripley and New Albany, with the much loved K. A. Jones as pastor, whose dwelling place was the parsonage in Ripley and as I remember, the salary was $600. But such was the onward stride in New Albany that it was soon thereafter made a station, and the pastor and family now live in a two-story parsonage on a salary of $1500, and I have been informed that ere long the salary will be fixed at $1800.

The growth in membership has been correspondingly great. I can not state what the growth was under the ministry of former pastors—Anderson, Savage, and Harris, faithful men—but since Brother Lipscomb has been diligently laboring here for nearly four years he has received 135 into the Church, 63 of these coming in this year. Besides this, the house of worship has been remodeled and has plenty of Sunday school rooms for a large growth in the school. In every respect there has been an onward movement under the faithful, diligent, and vigilant work of this consecrated man of God.

The members of this church (and I can say the same of the other churches in New Albany) will part with him and his consecrated wife and sweet little children with great regret. I have heard friends speak of him as "the greatest preacher we have ever had." He is a good, strong preacher and a loyal disciple of the Master; and we wish for him a good field in which to labor, and also hope that we will get a shepherd who can fill his place in New Albany.

THOS. CAMERON.

New Albany, Miss., Oct. 16, 1913.

THE LAKE THAT SURPRISED THE MOUNTAINS.

They halted a North Carolina mountain stream in its flow through an upland valley, and in three weeks the valley bore on its breast as charming a lake as any that reflects the skies of the Adirondacks or the Alps. It laved the feet of mountains which saw in its mirror for the first time how beautiful they were.

Then the makers threw a looped girdle of winding roads about the lake, and set a great auditorium by the water side, and built restful cottages, and at the far edge of things the railway established a station of more than ordinary convenience and beauty—and all this was the beginning of Lake Junaluska.

As to the end of it—who knows? It is a cherished enterprise of the Methodist Episcopal Church, South, "The Southern Assembly," with plenty of money available to fill in the great outlines of the plan.

Lake Junaluska is a vision of courage and faith. Somebody saw the valley, and, shutting his eyes, opened them again on this lovely lake. Somebody measured the sheer bulk of the task, and felt in the Church a strength that could do it, with something to spare. Somebody counted the cost of it, and believed that there was enough willing Methodist money in Dixie to pay all the bills. And now Junaluska is here; not finished, but so superb that a whole denomination is being captivated by it, and will see to its completion.

It will provide for the Methodists of the South a summer retreat high in the mountains, where the stifling airs of the lowlands cannot come.

It will give the Church a rallying center for its great gatherings, where all distractions can be kept out, and where the summer holidays can be capitalized for physical and spiritual profit.

In the early part of the present summer 2,500 people came to a missionary meeting at Junaluska. They gave the missionary challenge such a chance at their lives that they began to give, spontaneously and persistently, until the faith of the wildest dreamer among them had been left far behind by the swift-mounting totals of the gifts.

An Epworth League company came to Junaluska a month ago, together with a group of Sunday school workers. The institute was at the beginning an experiment, but at the end a prophecy. It forecast the days when multitudes of Southern youth should come up to this valley of the new-born lake, and along its shores should hear and answer the same call that once men heard by Galilee, to the world's remaking. And that day is even now almost here.

To see Junaluska is a joy; to know that it cannot disappear as swiftly as it came is good for those who have not yet beheld it; to have the assurance that it is forever dedicated to high and holy things is to rejoice in another sign that "the strength of the hills is His also."

Many Methodists of the North should find their way to Junaluska. The road thither is practically the road to all the resorts of the Land of the Sky, among the glorious hills of the Blue Ridge. There can be no oppressive summer heat. The loveliness of the lake satisfies every beauty-loving eye. All through the summer there will be something good to hear and to learn. And, adorning all, enriching all, the gracious welcome, the unfailing courtesy, of those who call Junaluska "home."—Epworth Herald.

IMPORTANT NOTICE.

To Pastors and Sunday School Superintendents of the Mississippi Conference:

Our Conference year is fast drawing to a close, and from the fact that the expenses of this Board this year in maintaining a Field Secretary throughout the entire year has been very heavy, far in excess of the receipts to date, we earnestly request that you make your remittances for Children's Day Collection to the undersigned at once. It will be necessary for us to have your remittance in order to maintain our Secretary until Conference. Receipts will be forwarded promptly. Do not wait until Conference to make this remittance.

W. H. MORSE, Tres. S. S. Board,
Tylertown, Miss.

A FEW QUESTIONS FOR BROTHER GEARHEARD TO ANSWER.

If 20,000,000 men in the United States are heads of families, and are working to support said families, where does the constantly increasing number of "figure heads," sued daily for non-support come from? Where do the Juvenile Courts get their material?

If "a large percentage of women who entirely support themselves are prostitutes," and for every fallen woman, there are at least seven fallen men (so reported by the Vice Commission), where do these come from?

If men are having such a dreadfully hard time, working for women to buy expensive clothing, and to keep the "last straw," the ballot, from forever destroying the home life, where do they find time for Bible reading and the promulgation of religious movements?

How many men lead lives of purity? Ask the doctors.

MRS. A. C. McKINNEY.

Ruston, La.

Church News

In 1879 the M. E. Church, South, had 6 members in Brazil; she now has 6,000.

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The House of Bishops of the Protestant Episcopal Church, now in session in New York City, has reported favorably the resolution (sent up by the House of Deputies for concurrence) to allow the practice of intinction—the administering of the wine in the Holy Communion by dipping the wafer into it.

• • •

We regret to learn that Rev. D. B. Sweat, the Editor of the Florida Christian Advocate, who has been ill for about three months, is in such a condition that he may have to retire permanently from the tripod. Our Florida contemporary is at present in the editorial care of Rev. Isaac C. Jenkins, our pastor in Lakeland.

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The Presbyterians have organized a church in Philadelphia, Penn., the members of which are all Persians. The church was organized with 11 members, but more than fifty others have recently been converted in a meeting held by Rev. David Benjamin, who preached in the ancient Chaldean language.

• • •

In his admirable address at the reception given him at the First Methodist Church of New Orleans last Friday evening Bishop Candler estimated the number of Methodists in some of the leading cities of the South as follows: New Orleans—Population 350,000, Methodists 3500; St. Louis—690,000, Methodists 9500; Louisville—225,000, Methodists 6000; Nashville—100,000, Methodists 10,000; Atlanta—175,000, Methodists 19,000.

• • •

The large estate of Mrs. Eddy is still tied up in Court, the Supreme Judges of New Hampshire having decided that it must be administered in the interest of the First Church of Christ, Scientist, of Boston, under the supervision of the Court, exercised by means of a special board of trust which it has power to appoint. The regular trustees of the Church, on the other hand, contend that the estate should without further delay be turned completely over to them to handle.

• • •

Dr. J. W. Lee, the brilliant pastor of St. John's Church of St. Louis, writes as follows concerning Bishop Hoss's recent work in Missouri: "Not in the history of the three Missouri Conferences has any one of the Bishops ever made a profounder impression upon the preachers and laymen of our Church than has Bishop E. E. Hoss. 'He came, he saw, and he conquered,' not by the force of mere authority, but by tenderness, sympathy and complete consideration of every preacher and every church. His preaching and his administration were after the fashion of Marvin and Pierce and other great Bishops of the Church who have preceded him."

• • •

Zion's Herald, in discussing the change of the name of our Church, expresses the view, that if we should adopt the proposed designation, it would cause much confusion in the public mind concerning the two leading branches of Methodism. There is very little prospect of this movement carrying. The last issue of the Nashville Christian Advocate gave the vote of 16 Conferences, which showed 470 for the change, and 863 against it. In view of the fact that this list embraces a large percentage of the Conferences where the sentiment in favor of the new name is considered the strongest and that to win a three-fourths vote must be commanded, the cause seems to be destined to a crushing defeat.

• • •

The Texas Methodists are still forging forward. Besides the $1,000,000 recently raised for the Southern Methodist University at Dallas, they have set out to secure $1,000,000 more for the same institution—one-half of which will go for additional endowment, $250,000 for the establishment of a Theological Department, and a like amount for the founding and equipment of a Medical Department. Nor are our secondary schools in the Lone Star State being overlooked: $65,000 has recently been raised to wipe out a debt on Stamford College, a campaign is under way to secure $100,000 for the Polytechnic College at Fort Worth, and plans are also being formed to do something handsome for the Southwestern at Georgetown.

• • •

The Executive Committee of the Federal Council of the Churches of Christ in America has presented a memorial to the President and both Houses of Congress urging an increase in the number of chaplains in the Army and Navy, so that every battleship and occupied Army post shall have a chaplain. We noticed, however, a few days since in the public prints a statement to the effect that Secretary Daniels has about despaired of having provision made to secure an adequate number of chaplains for the Navy, and that he has appealed to the Y. M. C. A. to furnish secretaries to supply this deficiency. Such a state of affairs is a reproach to the Nation, and our various religious bodies should speak out on this subject in no uncertain tones.

Secular News and Comment

By Rev. A. J. Gearheard.

On October 15, a local option election was held at Redondo Beach, Cal., in which the number of voters of men and women was equal. The result of the election was 829 to 634 in favor of the saloons. It is evident that if the women have the ballot, moral reformation may not be so easily accomplished as some seem to think.

• • •

It seems that race segregation is gaining headway in the North. At Newport, R. I., the Board of Directors of the Y. M. C. A., recently issued an order forbidding Negroes membership therein, and ordering the membership dues already accepted from colored men returned and requesting all Negro members to release their membership cards at once.

• • •

The Kansas State University has inaugurated the first Bureau for Child Welfare to be installed in any American college. The Bureau, besides giving instruction in child welfare work, will endeavor to find suitable vacation employment for city boys, organize parents' clubs, establish public playgrounds, and provide free instruction for parents in child psychology.

• • •

The Going Prohibition Bill was declared constitutional by the Arkansas Supreme Court on October 13. This decision means that after January 1, 1914, it will be necessary for a man desiring a saloon license to secure the signature of a majority of all the white voters in the entire county where the saloon is to be located. It is thought that this measure will make Arkansas practically a dry State in the near future.

• • •

A brief was recently filed before the United States Supreme Court attacking the so-called "Grandfather Clause" in the Constitutions of many Southern States. Attorney Morfield Story of Boston, Mass., who represents a Negro society, claims that the "Grandfather Clause" violates the Constitution of the United States, and if the Supreme Court sustains him in his contention, nearly every State in the South will be compelled to resort to other means to prevent the Negro from becoming a political factor

• • •

Russian explorers announced last week that they had discovered a body of land north of Asia, lying beyond latitude 81 north and longitude 102 east. Their report has been received favorably by the National Geographical Society at Washington, but other geographical societies have expressed doubt of the discovery. If there is such a strip of land, as it is claimed that the exploreers have found, it has been suggested that this may be the last important body of land to be discovered on the earth's surface. The new island is said to be about the size of Greenland.

• • •

Dr. Oscar Dowling, President of the Louisiana State Board of Health, recently returned from Panama, where he made a thorough investigation of the methods of sanitation in vogue there. He reported on his return that the Panama specialists have wholly eradicated the mosquito pest from the Isthmus, and that he is planning to bring some of the experts to Louisiana and attach them to his staff, in order to put into operation the same methods here. Dr. Dowling should be encouraged in his persistent and scientific campaign to make the Pelican State a model of cleanlines and healthfulness.

• • •

The United States Government, through Secretary of Commerce Redfield, recently made a decision that will make St. Louis the fur center of the world. He appointed a firm of furriers in St. Louis the Government's agents to sell the skins of all seals captured in American waters. This appointment has heretofore been held by a London, England, firm. The result of the change of the fur center of the world will be that the great tanning industry that is now located in England will be moved to this country, and in this way the cost of furs, skins, and leather will be made much cheaper in the future.

• • •

Last week the city of Detroit, Mich., abolished its segregated vice district. The week preceding last week Kansas City did likewise. This makes ten large cities in the United States that have recently inaugurated movements to abolish their "red light" districts. The argument that immorality can be controlled has been thoroughly refuted. There is but one way to deal with it, and that is to wage against it a war of extermination. One of the New Orleans daily papers said editorially in its last Thursday's issue that such a campaign must sooner or later be waged here. If it is undertaken, it is to be hoped that Mr. John B. Hammond will be invited to lead the campaign. He has been the most successful warrior against segregated vice of any man who has been battling for social purity within the last decade.

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REV. J. M. WEEMS, D. D.

By H. Walter Featherstun, D.D.

James Madison Weems, the son of Samuel R. and Mary Ann Rhodes Weems, was born in Scott County, Miss., nine miles south of Lake, on July 14, 1845. He joined the Church at Carr's Church in September, 1860. He joined the Confederate Army in July, 1862, and surrendered with Jos. E. Johnston in North Carolina, on April 26, 1865. He went to school in 1866, and was licensed to preach that summer by a quarterly conference held at Boykin, Smith County, Miss. He supplied Ocohay charge in 1868. He was admitted on trial into the Mississippi Conference in December of that year. In 1869 he served as junior preacher under Rev. H. P. Lewis on the Mt. Carmel charge. In 1870 he served as preacher in charge on the Mt. Carmel Circuit. In 1871 he served the Carthage Circuit, then in the Jackson District. In December of that year he was ordained deacon at Meridian by Bishop Kavanaugh. This writer was ordained with him. In 1872, he again served the Carthage Circuit, as he did also the next year. In December, 1873, he, with this writer, was ordained elder. He had been married on December 13 to Miss Elizabeth Dawkins, who died in April, 1874, leaving him an infant daughter, whom they named Zula. She is now the wife of Rev. Jno. A. Moore of this Conference. In 1874, he served the Brownsville Circuit. In 1875, '76, '77, and '78 he was pastor at Hazlehurst. On Feb. 17, 1876, he was married to Miss Sophie Galloway, who survives him. Only one child, a daughter, came to them. She died in infancy. He was at Shubuta in 1879; at Moss Point in 1880, '81, '82, and '83; at Enterprise in 1884 and '85. He was presiding elder on the Brookhaven District during the years of 1886, '87 and '88. At the Conference of 1888, he was sent as a missionary to Mexico, where during the years of 1889, '90, '91 and '92 he served as presiding elder of the Mexico District, Central Mexico Mission Conference. Returning to Mississippi, he served the Brookhaven station in 1893. He was presiding elder of the Vicksburg District in 1894, '95, '96 and 97; the Brookhaven District in 1898. He was at Central Church, Meridian, 1899, 1900 and 1901, and again on the Vicksburg District in 1902; at Yazoo City in 1903 '4, '5 and '6; on the Forest, later Newton District in 1906 and '7; at Shubuta and Quitman in 1909. At the close of that year he was sent to First Church, Laurel, where his ministry and life found their close far into the fourth year of his pastorate there. Thus for nearly forty-six years he wrought faithfully and efficiently in the Methodist itinerancy.

I was in the Brookhaven District during his first term as its presiding elder and was impressed with the unusual efficiency of his administration. The country charges grew in liberality and got larger visions of their obligations and opportunities during his service there. He greatly quickened the missionary spirit, and in every way set the district far ahead of any degree of prosperity it had known since the War. I have often declared his presiding eldership on that district the best I have ever known anywhere and hy anybody. The section and the time were fully ripe and sorely in need for what he hrought them.

During those three years he preached, especially in the country places where he was ever at his best, as if inspired, and he really was. He was not what we call "an occasions preacher"—he was never at his best preaching before an Annual Conference or on a college commencement occasion. But at a country quarterly meeting on Sunday morning, or even on Saturday with but few others than the members of the quarterly conference present, he would thrill his audiences, rising at times to heights of eloquence that astonished me.

It was during this time—in 1887—that being deeply impressed with his fine, strong expositions of the Word, and knowing how he had toiled to reach such excellence, for his educational advantages had been very meager, I induced the Kavanaugh College, of which I was president, to confer upon him, pro causa honoris, the degree of Doctor of Divinity. He was worthy.

Dr. Weems was a well rounded Methodist Itinerant—a revivalist, a good pastor, as well as a preacher of unusual power. In his pastoral ministrations he was so sympathetic and tender, so wise and careful that his people were drawn strongly to him. He was a church builder as well. Two of the handsomest and best arranged churches in our Conference—the one at Yazoo City and the First Church at Laurel—stand as monuments to his fine architectural taste, undying energy, and business sense.

To the very end of his long term of service he was progressive as well as aggressive. A loyal son of his Church, he kept step with the changes she adopted. He organized Epworth Leagues when they were made an institution of his Church and learned how to keep them going. He fostered the Women's Missionary Societies. He used the Order of Worship adopted by his Church and her Hymnbook. Among the last things that he did was to introduce into his Church at Laurel the individual communion cup. He was too great a man to be either a fogy or a crank about anything.

Dr. Weems' faith was simple and strong. Out of it grew an optimism that was splendid. Though menaced and tortured during, we know not how many, weary months by the gnawing of an insidious malady at his vitals, yet he never lost the sunshine of manner that characterized him, and he greeted us all as we visited him with a voice and manner as cheery as ever. The day before his death, he sat with us and talked and laughed in his old way; and the last utterance that fell on our ears was a rollicking jest, as he was borne on a stretcher up the stairway to the operating room in the Sanitarium: "See me: I'm in an elevator." He went bravely to the operation, not certain at all what its issue would be. He knew that his days of service were over, and that probably his life was ebbing out, but he burdened no one with a word of regret, and showed not the slightest fear. When the surgeons had done their work, their best, I asked: "How is it?" The answer was: "Cancer in the very worst stage—better far for him that he never come out of the anaesthesia." And he never did: he went up "in an elevator," and the angels were the bearers of it. The soldier-man of sixty-eight was the same hero as was the soldier boy in his teens marching with Joe Johnston.

Friends and loved ones and loving ones, his late parishioners from Laurel, his clerical brethren from the towns and cities and country places, as well as a large company of kinsfolk, gathered to his burial.

He died on Wednesday, July 30th, 1:30 p. m., in the Sanitarium at Newton, having removed from the parsonage at Laurel to his own house at Newton, a week before. He was buried from the Church in the cemetery at Newton, July 31, 1913.

NOTE—The delay in preparing this memoir has been caused by the difficulty in securing accurate data relative to the early years of Dr. Weems' long and splendid career. I could not afford to permit an inaccuracy.

BATON ROUGE DISTRICT NOTES.

The fourth quarterly conference for the Zachary charge was held at Ethel on the evening of Oct. 3, with a large attendance of officials from Zachary, Slaughter and Ethel. The reports were very gratifying. Our dear Brother Harper has the love of all his parishioners and the esteem of all the people. These cultured people appreciate his able preaching and no one can come in touch with his great soul without heing blessed hy the association. The little city of Ethel entertained the conference with her characteristic big-hearted hospitality. There is no better town of its size than Ethel. Her citizens loyally and liberally support God's cause in their midst and he is smiling upon them with happiness and prosperity. It was the elder's pleasure to be a guest in the homes, respectively, of Rev. J. D. Harper, Brothers Kemp, Worthy, McKay and Dr. Wall.

From Ethel we drove to Concord on the Clinton and Jackson charge. It was a disappointment to have no official in attendance from either Clinton or Jackson. However, the people of Concord attended well, the good ladies served a bounteous repast between the preaching hour and the conference session, and the conference was full of interest. Our pastor, Rev. J. B. Williams, has been laboring under the hand of affliction, but his consecrated manly life of brotherly kindness has won for him the esteem of all, and his gospel preaching has helped many to a better life. The elder holds sacredly enshrined in hallowed memory many happy associations in both Jackson, his first charge, and Clinton, his second charge. It was a very great pleasure to meet some of these friends of other days, but some of them we shall meet only in the Eternal City.

After a pleasant night in the home of our dear friends, Brother and Sister R. S. Austin, we drove over to St. Francisville to hold the conference for that charge. The incessant rains and the bank failure had depressed the spirits of the people. However, the services were well attended and the interest was good, and the brethren in attendance at the conference were unanimous in their desire to achieve greater things for our Lord who has done so much for us. We, therefore, expect this good pastor and people to complete the years' work with a good report.

Our next conference was at Gilead on the East Feliciana Circuit. The conference day was preceded by a rally day at Oak Grove. At both places the attendance was splendid and the good ladies served a most sumptuous repast. At Oak Grove we had the pleasure of being the guest of our young friends, Mr. and Mrs. Ed Riley, in the palatial old Riley home at Blairstown. Mrs. Riley, as a little girl, was received into the Church by the elder in his first pastoral charge. It was a real source of joy and cause for thankfulness to meet so many officials at Gilead, many of them having come quite a distance through mud and rain. With such loyalty and devotion on the part of the laymen and with a faithful, hard working pastor, East Feliciana Circuit cannot fail to prosper, and we expect the final report to be in full. That princely young layman, John Pears, took his span of beautiful bays and drove with the elder two full days to make these places and hold this conference. It is not alone for this kindness, but also for the true worth of the man that this elder is ready to speak a good word for him to some worthy girl—if he can only find out which one. WM. H. COLEMAN, P. E.

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The Home Circle

THE BEGGAR.

James W. Foley in the October Century.

Always beside me as I go my way
This beggar, Time, walks with his outstretched palms,
Demanding, not beseeching, of me alms—
Alms of the precious hours of my day.

So side by side we walk until my day
Is growing dusk, and Time's purse of the years
Holds alms of mine, bright-jeweled with my tears,
Since I have given these treasured hours away.

Nor from his swollen purse will he give me
One hour, although with spendthrift song and gay
I flung him alms, nor ever said him nay.
A beggar and a miser both is he!

MOTHER'S LOVE.

"Oh, mother, see what I have!"

"Why, Billy Grover, where in the world did you get those little birds?"

"Down in a nest under the bush. And the nest was crowded so full! There are three more in it; may I go and get another one, mother?"

"And what would the poor mother bird think?"

"Oh! there'll be two left, and she'll never know the difference. And the nest was so full before, mother, that I don't see how in the world she could keep all of them warm. Maybe she'd be glad if I would take some of them away."

Just then the doorbell rang, and mother did not have time to talk any more with her little son. Billy took the two birds he had up to his room, and when he came back, Aunt Kate was there.

"And how's my Billy boy?" she said.

"Fine," said Billy.

"And are you going home with me this time?"

"I don't think mother could spare me."

"Oh! she has Fred and Greta left, and she'll never miss you, and the house is so crowded, maybe she would be glad if I should take you away."

Now don't you think it was very, very strange that Aunt Kate said almost the same words about Billy's mother that he had said about the little birds' mother?

Billy didn't say another word, but I can tell you what he did. He went right up to his room and he got those little birds, and then he ran down the walk to the bush just as fast as his little feet could patter, and he put those birds back into the nest, and you should have seen how happy that mother bird looked.

And now I'll tell you a secret, if you'll never tell Billy that I told you. When he came back again to his room, he knelt down by the bed and whispered:

"Please, dear God, if you will forgive me for taking those birds this time, I do not think I ever shall want to take any more little birds away from their mothers, and I'll try not to let any other boys do it, either, if I can stop them."
—Olive Plants.

THE BEAR AND THE BOY.

About two hundred years ago a rich, powerful nobleman named Leopold was Duke of the Province of Lorraine. The Duke was very fond of animals. Among his savage pets was a great bear, whose name was Marco.

Marco was housed in a rough hut in a corner of his royal master's park. He was supplied with the best of food by the keeper of the animals, and on state occasions he was led out by a big iron chain, and made to dance for the amusement of Leopold's friends.

Marco was fierce and when he swung his shaggy head out of the door of his hut and showed his white teeth in an ugly snarl, no one dared to go near him. One blow from his paw would have knocked a man senseless, and those white teeth of his were very sharp.

One cold winter night Marco, having swallowed his supper at a few gulps, shambled back into the farthest corner of his hut and curled himself up to sleep. He was just at the "falling-off" point when he heard a sound at the house door. He started up, and what should he see but a small boy, hopping first on one foot and then on the other, and shivering with the cold.

The boy was a homeless child, who had lost his way in the Duke's forest and had run into the bear's hut for shelter, not knowing that it was already occupied.

Marco did not know who this new comer might be, but he was so surprised that he quite forgot to growl.

Then a strange thing happened. The boy ran over to Marco, and, peering into the shaggy face, cried joyfully, "Why, you are the Duke's funny bear that I saw dancing the other day! Won't you be my friend? I need one so much."

The bear, Marco, did not understand what the boy said, but he understood the kind hand that stroked his head. That hand meant, "I love you." Marco had never been loved in all of his rough, bearish life—at least, not since the days before he had been caught in the deep forest, a frightened baby, screaming for his mother.

Now a great answering love filled his wild heart. He allowed the little lad to lie down beside him, warmed by his furry coat, and together they slept through the night.

In the morning the boy went away, but came back to his friend in the evening. This happened for several days. Marco shared his food with his visitor and they became fast cronies.

One day the keeper was surprised to see that Marco left his supper untouched, and, instead of hurrying away to feed the other animals, he stayed to watch the bear.

Marco sat in the door of his hut, patiently waiting for his boy. The keeper offered to take away the food, but he received such a fierce look that he set it down again and hid behind a tree, to see what would happen next. In a moment, to his amazement, a child ran up to the bear. The keeper sprang forward to snatch him out of harm's way, but the boy had already thrown his arms about his faithful friend and in a twinkling they finished the waiting supper together.

Duke Leopold was brought to the hut to see this wonderful pair, and soon the story of the boy and the bear had spread throughout the land.

Duke Leopold gave orders that the poor child should be brought to his palace, to be educated and cared for. The little lad made many friends in his beautiful new home, but I think that he never found a dearer one than the bear, Marco.—Little Men and Women.

JUSTIFICATION.

By Dr. E. B. Partin.

"Therefore being justified by faith." Rom. 5:1. Grace is the source and faith the instrument by which we are saved, and the procuring cause is the Lord Jesus Christ. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God."

Paul says we are saved by faith, while James says it is by works, also. Is there any contradiction? No, there is no contradiction in the inspired Word of God when explained and harmonized. Hence, there is a need of expounding the gospel in order to bring out the intended meaning of the inspired writers. Paul was speaking about how the sinner is brought into the kingdom of God by regeneration and justification, while James had reference to good works which follow the new birth as evidences of a lively faith. One had reference to how a sinner obtains peace with God, while the other had reference to the Christian, how he must "work out his salvation with fear and trembling." Justification is that which God does for us when he pardons our sins and blots out our transgressions for the sake of Jesus, and through his merits alone; while regeneration is that he does in us, cleansing and purifying the heart, making us new creatures in Christ. In point of time, justification and regeneration occur at the same time. The moment God speaks peace and pardon to the penitent soul, he also regenerates it, cleansing the heart, making it pure and holy, a fit temple for the indwelling of the Holy Spirit, and causing us to "rejoice with joy unspeakable and full of glory."

But what is the ground for the doctrine of justification? Why the need of this great and wonderful change in the human soul in order to be at peace with his Maker? For evidently man, in a state of nature, is at enmity with God. The reason and ground for the doctrine of justification is found in the fact of the fall of man from his first and high estate. In the beginning "God created man in his own image. In the image of God created he him." God is holy. Accordingly, man was holy when he first came from the hands of his Maker. God is love. So was man full of the love of God and knew no evil, but was pure as God was pure. But, although being created in the image of his Maker, he was also made a free moral agent, with the power to choose for himself, whether to obey his Creator and continue to live, or whether to disobey and die. He was created able to stand, yet liable to fall. He chose to discredit the Word of God and by disobedience suffered the penalty of death. Thus, "By one man sin entered into the world and death by sin, and so death passed upon all, for that all (in Adam) have sinned." And again, Paul says, "As by the disobedience of one, many were made sinners;" and by this one sin of disobedience by our first parents, all of their posterity have inherited, and will continue to inherit, a sinful disposition "whereby they are very far gone from original righteousness, and prone to evil and that continuously." Hence, being born in sin, they need to be born again, born from above, born of the Spirit, justified through the atoning blood.

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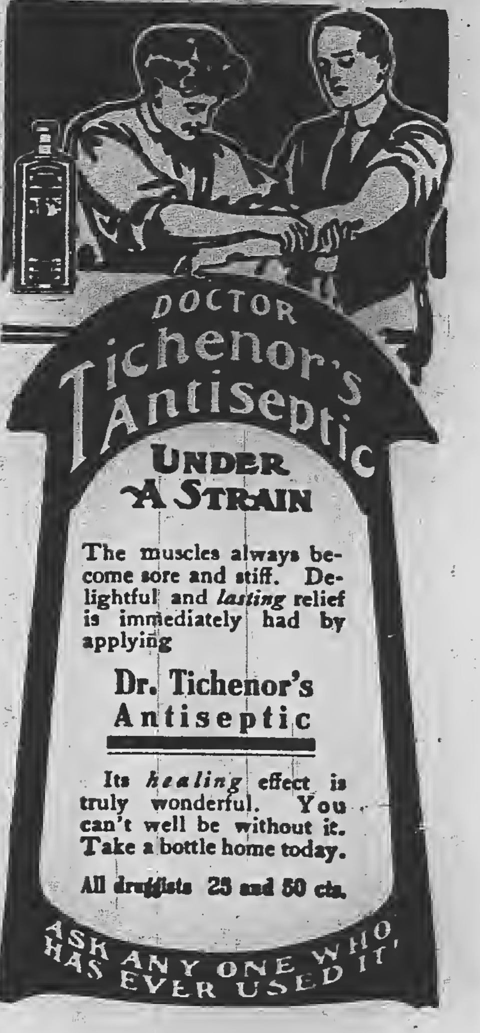

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Editorial.

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will be held on Thursday, Oct. 30, at 11 a.m., in the Advocate office.

J. M. HENRY,
Chairman.

THE OTHER SIDE OF THE QUESTION.

Some time ago we ventured to suggest that the statistics claiming to show that the consumption of intoxicating liquors is rapidly increasing in the United States in spite of the widening sway of prohibition, which the advocates of the open saloon have been parading in the public prints, should be accepted with a good deal of caution. Since then we have noticed some interesting computations that have been made by the friends of temperance which go far toward confirming our suspicion as to the undependableness of the statements that had been given out by those who stand for the licensed dramshop. Touching upon this controverted question in a recent issue, the New York Weekly Witness says:

"The best handling of this matter yet made is to be found in the conservative World's Work for October. The statistics are taken as the Department of Internal Revenue compiles them. By plotting the curve of increase year by year, using the United States figures as a basis, it is shown that the percentage of annual increase grows less every year. Thus, the years 1905-6 showed an increased liquor consumption of two gallons per capita, the year 1911 an increase of half a gallon, while the year 1912 shows no increase at all. Thus when it is said—and accurately said—that the country is consuming over three times as much liquor per capita as it did in 1860, and seven gallons per capita more than in 1890, it needs also to be said that the increases since that time have diminished steadily. This method of reaching the fact is satisfactory and ought to go far toward dissolving the fogginess which has surrounded such statistics in the past.

"The World's Work also presents some comparative statistics of significance. The American Contractor—a publication dealing with building construction all over the country—is authority for figures showing that 'whereas in 1906 the brewers and distillers of America spent $14,578,000 in new buildings and extensions of their business, and the Churches only $5,632,751, conditions were more than reversed in 1912, when the Churches spent $14,870,506 on new plants against the liquor people's $2,937,783; and the first four months of 1913 show ten times the expenditure for new churches as for additions to the brewing and distilling facilities of the country.'

"These are interesting statements. One need be neither an advocate of a universal deluge of liquor, nor a champion of the severer forms of prohibition, to appreciate the light such figures throw upon the question of whether we are becoming more sober or more intemperate as a nation. And who will be sorry that the figures show us to be growing more temperate?"

THE CADDO PARISH SCHOOL BOARD UPHELD.

As some of the readers of the Advocate will doubtless remember, the School Board of Caddo Parish, of which Shreveport is the county seat, several months ago made provision for having the Bible read without comment in the public schools that are under its jurisdiction. This action stirred up great opposition among the Jews, Roman Catholics, and some others, who hired counsel and applied to the Court for an injunction against the enforcement of this order. A decision in this case was rendered by Judge John R. Land on Saturday, October 18, and his ruling upheld the school authorities as to every essential point, as is shown by the following dispatch sent from Shreveport to the Times-Democrat last Saturday:

"In his opinion Judge Land declares that the Bible contains the highest code of morals known to mankind and that without a knowledge of good morals it is impossible for a child to become a good citizen. Therefore, the necessity for moral instruction in the public schools is as great, if not greater, than the importance of mental training.

"The law, he holds, does not forbid the use of the Bible in the public schools. It is not proscribed either by the Constitution or the statutes, and the courts have no right to declare its use to be unlawful because it is possible or probable that those who are privileged to use it will misuse the privilege by attempting to propagate their own theological or ecclesiastical views and opinions. The time for the court to interfere is when this privilege is abused.

"Judge Land holds that the King James Version of the Bible is not a sectarian book within the meaning of the statute providing that no sectarian books be used in a public school. Act No. 214 of 1912, Judge Land holds, does not conflict with the duty of the local school board to do all in its power to promote the moral and physical welfare of the children.

"Referring to the school resolution itself, the court declares it does not compel Bible reading in the public schools, but permits it. The teacher under the terms of the resolution may use the Catholic Version or the King James Version, or the Old Testament exclusively, or not read the Bible at all. Pupils are not compelled to participate in the exercises of which Bible reading may form a part.

"One of the contentions of those who attacked the School Board's resolutions was that the Bible is a text book within the meaning of the law. The court holds this not to be the case 'where there is no note or comment' on the readings. The case will be appealed."

We scarcely need to say that we are very much gratified at this finding of the Court. Much superficial writing is being done in the secular press on this very important subject, and, strange to say, the great Baptist denomination in some States has sided with those opposed to having the Bible read in the public schools. The notion that it was the design of the framers of our National Constitution to place all religions, no matter how absurd and hurtful some of them may be, upon an absolutely equal footing in the United States, has nothing to sustain it when the facts bearing upon this question are rightly understood. Some of the highest Courts in the land have declared that Christianity is a part of the common law of the Nation. The same arguments that are being made to exclude the Bible from the public schools of the country would, if carried to their logical conclusions, take all references to God and Christ from our money and public documents, banish every chaplain from the Army and Navy and all State and Federal institutions, and do away with all the laws that have been enacted to prevent the desecration of the Christian Sabbath. It is strange that some people cannot see that liberty of conscience is one thing, and that putting the principles of a religious sect, so far as they relate to public affairs, into operation is quite another thing. This Republic is founded upon the fundamental teachings of the Bible, and Christianity sustains a relation to it wholly different from that of any other faith.

AN INTERESTING OCCASION AND A GREAT ACHIEVEMENT.

The visit of Bishop Candler and Dr. John M. Moore to New Orleans was greatly enjoyed and will long be remembered by the Methodists of the Crescent City. The reception given these brethren at the First Methodist Church on Friday evening, October 17, was largely attended, and was in every respect a brilliant success. The two distinguished visitors were introduced by Dr. J. M. Henry, presiding elder of the New Orleans District, and they were exceedingly felicitous in their remarks. After the public exercises were over, a season of good fellowship, which was participated in by members from all our churches in the city, followed.

On Sunday morning, October 19, Bishop Candler preached a great sermon to a magnificent congregation at First Church, and at the evening hour a general rally of the Methodists of New Orleans was held at the same place, when the Bishop again delivered a masterful discourse that will not soon be forgotten. Soon after their arrival in the city Dr. Moore and Bishop Candler conferred with the Presiding Elder and the officials of First Church and decided to make at once a vigorous effort to wipe out the $22,000 debt on our First Church property, which for years has been a heavy burden to carry. To this end, a public collection was taken at both the morning and evening services on the Sabbath, and this was followed by persistent personal work by which an appeal for assistance was made to practically all the Methodists of means in the city. The outcome of this campaign was that sufficient funds were pledged to remove the heavy incumbrance, with the exception of $3,000 which Bishop Candler agreed to raise outside of New Orleans for this purpose, and of $1000 which all the Louisiana presiding elders and two members of the Louisiana Conference Church Extension Board agreed to recommend that that body provide for.

We scarcely need to say that this is a notable achievement, and that it means much for the future of Methodism in this great business center. The First Church building is a fine structure, commodious and convenient in its appointments, and is splendidly located on St. Charles Street, almost immediately on the Lee Circle. It cost when erected about $97,000. This congregation has an inspiring opportunity to make its influence felt in New Orleans, and since it is about to be ridded of the hindrance arising from a heavy debt, may be expected to accomplish much for the Master in the coming years. One of the most hopeful indications now apparent among the Methodists of this community is the beautiful spirit of fraternity and co-operation which is beginning to be manifested among them. This was shown by the manner in which the official members of Rayne Memorial Church assumed responsibility for $1000 of the indebtedness of First Church last Sunday. Vastly more can be done in any municipality when our various congregations in it stand uniformly together and are ready to lend each other a helping hand as occasion may require.

We shall not attempt to apportion the credit due the different ones who aided in consummating the splendid achievement referred to above. Undoubtedly, Dr. Moore, the efficient General Secretary of the Home Mission Department of our Church, contributed largely to this result, and the Methodists of New Orleans will keep in lasting remembrance the fine service which he has rendered them. The inspiration of Bishop Candler's eloquent appeals also counted for much and opened the way for the personal workers to bring things to pass. Dr. J. M. Henry, Rev. Hugh Jamieson, the assistant pastor of First Church, and the faithful officials of that congregation also deserve to be mentioned among those who wrought effectively in this worthy undertaking. Unless the most propitious signs fail, a better and brighter day is certainly beginning to dawn for Methodism in the Crescent City.

SOME MISTAKES.

Mr. J. R. Bingham of Carrollton, Miss., states that in one instance we did not quote him correctly in our reply to him in last week's Advocate—that he did not say, "It is difficult to believe in the sincerity of our Bishops," but that "It is difficult to believe that the Bishops are serious."

Brother Bingham's exact language was as follows: *"It is difficult to believe that the Bishops are serious. In the language of eminent authority, 'Evidently they are hurting at one place and grunting at another.'"* (Italics ours.)

We hope that our readers will carefully note the significance of this language and that which we attributed to our correspondent, and give him such credit in the matter as they think he is entitled to. We were quoting from memory—nothing was further from our mind than a purpose to vary his utterance in the slightest particular. In our opinion, the expression to which our brother takes exception did not really misrepresent his position at all, since in the very next sentence he plainly charges the Bishops with "insincerity." But be this as it may, it is his privilege to insist that he shall be quoted with exactness, and we are glad to make this correction.

In this connection, it may not be amiss for us to state that there were two or three other unimportant errors in the text of our reply to Brother Bingham, but we shall notice only one of them. On page 3, near the top of the second column, appeared the following statement: "But we have never denounced the Board for asserting this or another view in an open and straightforward manner." The word "another" in this sentence should have been "any other." The Editor himself was responsible for this mistake, which resulted from writing rapidly on a typewriter.

SOUND THEOLOGY.

Dr. Lyman Abbott, the scholarly Editor of The Outlook, is not always a safe religious teacher, but now and then he hits the nail squarely on the head. The following utterance, for instance, is about as good a piece of Arminian theology as we have anywhere seen:

"People go to hell, not because they are sent there by a divine decree, but because they belong there. They go, as certainly as the harvest follows the sowing, by a law written in their natures. They can no more escape hell if they invite it than they can escape the succession of the seasons. There is nothing arbitrary or abnormal about it; God does not send men to places of torment; they go of their own volition. He does not impose upon them by the use of arbitrary power; they elect to go, and they leave hope behind simply because they have thrown hope away."

PERSONAL AND OTHER NOTES.

Rev. O. W. Bradley, of Winona, Miss., is winding up a most successful year in that pleasant charge. He will carry an excellent report to Conference.

Writing from Bastrop, La., on October 15, Rev. W. W. Perry says: "I am with Brother Embree in a meeting here." No later news concerning these revival services has reached us.

The Woman's Missionary Societies of the Brookhaven District held a meeting at Tylertown, Miss., Oct. 15 and 16. The sessions were presided over by Mrs. E. W. Reed, of Magnolia.

Rev. J. L. Nabors, who is serving the Macon (Miss.) Circuit, reports that his work is moving on nicely. We are grateful to Brother Nabors for looking after the interests of the Advocate in his rounds.

All the presiding elders of the Louisiana Conference met Bishop Candler in New Orleans on Friday, October 17. They reported the work of the Church throughout the State to be in a healthful condition.

Rev. T. D. Lipscomb, of Donaldsonville, La., says: "Things are moving along very well in this charge. We recently closed a revival here, in which we were efficiently assisted by Rev. W. T. Currie. An account of this meeting will follow later."

Mrs. J. D. Porter sends us an interesting account of a profitable meeting at Arkabutla, Miss., which was recently conducted by the Rev. R. G. Carlisle, the pastor. This report reached us too late for this issue of the Advocate, but will appear next week.

The following brethren, to whom acknowledgment has not elsewhere been made, have our thanks for two or more subscriptions sent in within the past few days: Rev. J. A. Moore, Magnolia, Miss., 5; Rev. J. L. Lay, Simsboro, La., 6; Rev. A. J. Bonnette, Sulphur, La., 6.

Rev. J. C. Park, our beloved pastor at Macon, Miss., brought us under obligations for a club of subscribers a few days since. It is needless to say that the work under his supervision is progressing favorably. It is Brother Park's habit to succeed in whatever field he occupies.

Rev. J. G. Sloane, pastor of our church at Slidell, La., was a visitor in New Orleans last Friday. He remained over night and attended the reception tendered Bishop W. A. Candler at First Church on Friday evening. Brother Sloan reports that the Church is enjoying a measure of prosperity at Slidell.

Rev. C. D. Atkinson, of Crowley, La., was a very pleasant caller at the Advocate office last Friday. He reports that progress is being made on the new church building at that place, and that it will doubtless be ready for the Louisiana Conference, which will hold its next session there, beginning December 10.

In forwarding some subscriptions to our office a few days since, Rev. T. L. Porter, of Hickory Flat, Miss., makes the following reference to his charge: "This has been the best year of my four in the regular work. We have made advancement along all lines, for which we praise the Heavenly Father."

Mr. and Mrs. J. L. Gerdine, of Korea, who have recently returned to the United States, are now visiting relatives in North Mississippi. Brother Gerdine is a nephew of Bishop W. B. Murrah, and Mrs. Gerdine is a daughter of Rev. T. W. Dye. We wish these faithful and consecrated workers a pleasant sojourn in the home land.

Rev. R. H. B. Gladney, our faithful pastor at Sardis, Miss., has sent us 17 six months' subscriptions from his good charge, for which he has our hearty thanks. Brother Gladney in his business note says: "I hope to put the Advocate in every home before Conference. The work prospers here, as I have never seen it elsewhere."

Mr. E. C. Brewer, of Black Hawk, Miss., who graduated at Millsaps College about three years ago and who is now taking a law course at the University of Mississippi, is making a fine record in his legal studies. He is standing among the foremost in his class, and will this year represent the Blackstone Club as Anniversarian.

Rev. J. A. Goad, our worthy pastor on the New Albany (Miss.) Circuit, sends us the following highly creditable report from his charge: "I have finished my revival meetings; 66 were added to the Church. We have fine Sunday schools—there are few better ones to be found. Our collections will be in full. Thanks be to God for our success."

Rev. Paul M. Brown, presiding elder of the Shreveport District, who attended the meeting of the presiding elders of the Louisiana Conference in New Orleans last Friday, remained in the city until Monday evening. On Sunday morning he preached at the Carrollton Avenue Church, where those who heard him say he delivered a great sermon.

In a business letter to our office, Rev. R. H. Bullard of Strong's, Miss., gives the following information concerning his work: "All is going well with us. We have had a good revival at every appointment, and I am pleased to report 49 additions to the Church. Our new parsonage is about completed, and we have another new church going up. We hope to report everything in full at Conference."

In a note received from Dr. A. F. Watkins a few days since was contained the following statement: "Millsaps College continues to do well. Nearly every student who matriculated in the beginning is present to-day and at work." This splendid institution gives promise of marching steadily forward to larger things under the capable administration which is now directing its affairs.

We are informed that the health of Dr. Felix R. Hill, Sr., who is now sojourning in Louisville, Ky., has greatly improved, and that he will probably take work in the Louisiana Conference when that body meets in Crowley next December. This will be gratifying news to Dr. Hill's many friends in the Pelican State. Southern Methodism in its entire history has had few greater pastors than Dr. Hill.

Miss Elizabeth Kilpatrick, teacher of the noted Men's Bible Class at Corinth, Miss., and Sunday School Field Secretary of the North Mississippi Conference, was scheduled to be present at the great "Rally" held by our First Church Sunday school at Shreveport last Sunday and to deliver an address. This gifted worker is in great demand for service both from within and without the bounds of her home Conference.

Rev. R. P. Goar, of Toccapola, Miss., writes: "I have held four meetings myself with gratifying results. We had about 125 reclamations, 65 conversions, and 62 additions to the Church. I was ably assisted in two other meetings by Brother Jim Neson. There were in these about 50 persons reclaimed, 2 were converted, and 5 received into church membership. I have a fine people to serve. You are giving us a good paper."

Revival meetings are in progress at both Algiers and McDonoghville this week. Rev. D. A. Morris arrived from Ohio last Saturday and began at the Algiers Church on Sunday morning, and Rev. Martin Hebert, of New Iberia, arrived on Monday and began at McDonoghville on Tuesday night. Both congregations are enthusiastic, and "over-the-river" Methodism in New Orleans seems to be forging to the front as never before.

The revival meeting which was conducted by Evangelist J. B. Andrews and his singer, Prof. L. C. Smith, at Brookhaven, Miss., terminated last week. According to the report of the meeting published in the Lincoln County Times, 540 persons professed conversion, a large number of whom will join the churches in Brookhaven. Brothers Andrews and Smith are now in Yazoo City, where they began a similar campaign last Sunday.

Rev. Thomas H. Morris, of Mansfield, favored us a few days since with a fine club of subscribers from his charge. Though he has not been long in Louisiana, Brother Morris seems already to have thoroughly identified himself with the various interests of his adopted Conference, and is in many ways making his influence strongly felt for good. Our church in Mansfield is enjoying a large degree of prosperity under his efficient ministry.

Mr. Robert Somerville, of Greenville, Miss., than whom there is no finer character in the Magnolia State or anywhere else, was in New Orleans last week and called at the Advocate office; but, much to our regret, we were not in and missed seeing him. Mr. Somerville is one of the engineers of the Levee Board of the lower Mississippi District, and for many years has been one of the leading members of our church in the Queen City of the Delta.

Among the callers at our office last week were Dr. John M. Moore, of Nashville, Tenn., Rev. Paul M. Brown, Rev. W. H. Coleman, and Rev. J. I. Hoffpauir, presiding elders in the Louisiana Conference. These brethren came in a body, and it is needless to say that the Editor, who was not in, regretted missing so goodly a company. Brother Brown was in again later and gave a most encouraging account of the progress of the work in the Shreveport District.

Rev. Martin Hebert closed a revival meeting at Ville Platte, La., on Oct. 12, where he assisted the pastor, Rev. Louis Hoffpauir. This meeting was the first Protestant revival ever held in that city, and resulted in five accessions to the Church. Brother Hoffpauir has done a fine work on the Evangeline Mission this year, and deserves great credit for having organized what promises to be one of the best circuits in the Lafayette District. He has built and almost paid for a new church in Ville Platte.

We deeply regretted to learn of the death of Charles, the son of Mr. and Mrs. J. C. Bennett, which recently occurred at their home at Vaiden, Miss. In a letter to the Editor, his mother thus refers to his translation: "It was hard for us to give him up, though he was so sorely afflicted. He was the sunshine of our home—such a sweet, patient Christian." We greatly sympathize with these friends of other years in their sorrow, and pray that the Heavenly Father may comfort them and ever have them in his gracious keeping.

Through the courtesy of the pastor, Rev. J. B. Randolph, we have on our table a copy of the Directory of Como Station, North Mississippi Conference. This interesting publication is one of the best of its kind that has come under our observation. It contains a picture of the frame house of worship erected in 1881, and of the magnificent brick structure, containing ten rooms beside the main auditorium, by which that has recently been displaced. Much valuable information is given both concerning the local work and connectional matters, and a brief history of Methodism in Como is included. This congregation raised last year for all purposes $12,135. We congratulate Brother Randolph upon what has been achieved by our people in this attractive little city since he has been their shepherd.

We print this week Dr. I. W. Cooper's touching tribute to Mr. Iddo W Lampton, of Magnolia, Miss. This was one of the most largely attended funerals that ever took place in South Mississippi, and as a mark or respect to the deceased all the stores, banks and offices in Magnolia were closed, the Circuit Court and Board of Supervisors adjourned, and the public school of the city was dismissed, while the obsequies were being conducted. The preachers who took part in the service were Rev. J A. Moore, the pastor, who spoke in terms of high appreciation of Mr. Lampton, Dr. I. W. Cooper, Rev. Robert Selby, and Rev. J. G. Galloway. The Lampton brothers have for years been among our most useful laymen in Mississippi, and have been generous givers to Whitworth College and the Orphanage at Jackson.

Prof. H. B. Hines, a local elder of the Lafayette District, who is the Principal of the Rayne public schools, has under him one of the most efficient teaching staffs to be found in South Louisiana. All the teachers are Normal College graduates. This year's high school enrollment is about twice what it was last year, and while there has been an increase in the number of girls in attendance, the increase in number of boys has been twenty per cent greater than the increase in the number of girls. In speaking of his school, Brother Hines says: "The town administration, the school officials, and the interested spirit of the public generally, have, in their liberal provisions, made it possible for the Rayne school to become a model plant of educational development from the Kindergarten through the high school, and the school justly looks with growing pride into the future to the beneficial results which promise to be manifested more and more as time passes on."

Elesewhere in this issue of the Advocate appears a notice from his pastor, Rev. W. H. Mounger, of the death of Mr. R. A. Jones, of Coldwater, Miss. This announcement brought to us genuine grief, since Brother Jones had for many years been one of our close and much-beloved friends. He was a man of sunny temperament, of warm heart, and of many other noble qualities. He was just and kind to others, and enjoyed a large degree of popularity. He was a loyal and ardent Methodist, and took great interest in the work of the Church. He was a tender and devoted husband, and was at his best when the day's work was over and he had joined his excellent wife and was seated with her beneath their hospitable roof-tree. But he has passed to the sphere invisible, and he will be sadly missed in the coming days. May God tenderly watch over the widow who will be so lonely without him and comfort all others who feel the weight of this sorrow!

A WORTHY LAYMAN CALLED HOME.

Dear Brother Meek: The town of Coldwater, and especially the Methodist Church, is in mourning over the death of Brother R. A. Jones. Mr. and Mrs. Gerdine (his niece), of Korea, came Monday to pay him a visit that he had happily anticipated for months. Mrs. Gerdine spoke at the Church Tuesday evening on Korea, and we expected to hear Mr. Gerdine Wednesday evening. Brother Jones seemed well and was as happy as a child. Wednesday morning at the breakfast table he was suddenly stricken and died ten minutes afterward of heart failure.

We buried him here from the church Thursday morning. A large number attended. He was very popular. I was assisted in the service by Brother Gerdine. W. H. MOUNGER.

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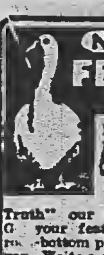

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ALFRED McKINZIE STOUT, son of A. M. and Mrs. M. E. Stout, was born at Shiloh Landing, on the Mississippi River in Issaquena County, Miss., on Aug. 15, 1894, and died Sept. 23, 1913, from injuries received while employed on the Government boat, C. W. Howell, on Red River at Colfax, La. At the age of ten years he joined the Church and lived a consistent member up to the day of his death. He was a devoted son, loving his father and mother with a deep affection, and while away from home he never failed to write to them every week. He was a fond and devoted brother, loving his two brothers and three sisters with a deep and an unforgetful love. He had no bad habits, and could be trusted anywhere with anything. He lived for those who loved him and for those he loved. On the afternoon of Sept. 25 we laid his body to rest in the Cayuga Cemetery to await the sound of the trump of God when he shall call the sleeping millions to meet him in the skies. Such a life is a blessing and a benediction to the home, and is worthy of emulation by other young men in the community, which fact brings great comfort and consolation to the broken-hearted father and mother and to the other members of the family.

W. H. SAUNDERS.

JOHN THOMAS PETERS TURNER was born in Haywood County, Tenn., Jan. 12, 1833, and died on Sept. 25, 1913, at his home in North Carrollton, being 80 years 8 months and 13 days old. In early life his parents moved to Mississippi and settled a few miles north of Carrollton, and in the same community Brother Turner spent his long and useful life. He was married to Miss Mattie E. Newell, a daughter of Colonel Newell of Carrollton, and a sister of Rev. T. J. Newell, late of the Memphis Conference, on the 27th of March, 1862. Seven children were born to them, four of whom survive—Miss Laura, S. C., and J. B. Turner of North Carrollton, and Mrs. T. C. Sledge of Sunflower, Miss. Three brothers and three sisters also survive him—W. S. and S. D. Turner, of North Carrollton, and B. F. Turner, of Tie Plant, and Mrs. G. W. Sledge, of Duckhill, Miss., Mrs. F. S. Wright, of Cascilla, and Mrs. S. M. Sledge, of Sunflower, Miss. He was buried at Eden Church, where he had held his membership all of his life, and where he had served as steward for many years, in the family burying plot, the funeral service being conducted by Rev. W. W. Jones, the present pastor, and Rev. John Ritchie, a former pastor. It was my privilege and my blessing to serve Brother Turner and his family as pastor and I feel proud of the fact that I can claim them among the very best friends I ever had, and furthermore, I am glad to have a chance to say that Brother Turner was one of the truest men I ever knew. He was a good husband, a loving father, and an earnest, faithful Christian—one who looked well after the interests of his church, and the pastor never had a better and a truer friend. Many hours have we—Mrs. Saunders and myself—spent in that Christian home, where an unbounded hospitality was dispensed and the family relations were such that we were made to feel that we were members of the same family. Many times have we spoken of Brother Turner, his good wife, and the girls and boys since we left Carrollton, and we can never forget them and their kindness to us. Brother Turner served in the Confederate Army and was in the siege of Vicksburg. Many times has he talked to me about the hard times and suffering of that awful time. He was a true, brave soldier and served his country with devotion until he was mustered out at the end of that most unfortunate struggle. I never knew a family where a more beautiful devotion reigned and where each one looked better after the interest of the others. Sister Turner preceded him a few years to the better world and was waiting to give him a welcome, when his kindly spirit was released from its earthly house and returned to the God who gave it and to the many-mansioned house in the skies, to be with the loved ones whom he had "only lost for awhile."

W. H. SAUNDERS.

All that is mortal of WILLIAM ALEXANDER McLEOD was laid to rest in the City Cemetery at Hattiesburg on the afternoon of July 14, 1913. He was the first born of Hugh A. McLeod and Rosa Jane Loflin McLeod, and first saw the light of day at Santee, Miss., June 6, 1852. In the community of his nativity he grew to manhood's estate. In 1884 he sought a business location on the line of the New Orleans and North Eastern Railroad, and located at Hattiesburg, where he spent the remainder of his life, reaching the end unexpectedly on the afternoon of July 12. After eating his evening meal, and while chatting with his family, the heart ceased to beat, and the end came before he could be removed from the chair.

His early education was gotten in the schools of his County. Among his teachers whom he revered through life were Rev. E. J. Taylor, a Methodist preacher who still lives and labors, and Rev. E. W. Larkin, a Presbyterian preacher who passed to his reward years ago. In 1872 he attended the State University.

His marriage on January 4, 1877, to Miss Nancy Annie Wilkinson of Mt. Olive, Miss., was a happy one. The widow, with three sons and four daughters, mourns his untimely going. He also left behind three brothers and four sisters who are broken hearted.

Born of stanch Methodist stock, and trained in the faith, he united with the Church of his parents in early life. After the death of his mother in March, 1874, he fell into sin. Through the death of a brother, a Christian young man, there came to him a second awakening. Although his name appeared on the Church Register as a member in good standing, at his request in April, 1891, the vows of membership were administered the second time. Following this re-dedication, his church life was consistent.

His life was interwoven with the history of Hattiesburg. As a citizen he saw the struggling village grow to be a city. Having served the town for a number of years as an alderman, he became identified with the community's interests and loved his town with the heart of a patriot. He believed that honesty was better than riches, and lived by his belief. His pounds contained sixteen ounces, and his yards thirty-six inches. In social and commercial life he dealt in perfect candor. He was not aggressive in forming friendships, but held his friends firmly. His heart was tender. Few sons have loved parents more devotedly than he. On the altar of his family he laid his life. A devoted husband, father, and brother, a true friend, a good citizen, an honest man, and a Christian was lost to the world in the death of William Alexander McLeod.

GEO. H. THOMPSON.

PICK UP THIS $100.00.

If you want a high grade, thoroughly guaranteed piano or self-player piano, one that will merit and command admiration in any company, join the New Orleans Christian Advocate Piano Club. You will save upwards of $100.00 as compared with prices obtainable elsewhere. Another Club of 100 members is now being formed. You get the benefit of the combined purchasing power of the Club and yet you are responsible only for your own purchase. The instruments are sent on approval and perfect satisfaction is guaranteed

You are invited to join us. Write for the Club catalogue, giving full particulars. Address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

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You can get Apex Shoes in any popular leather or last at the best shoe store in your town. Each pair carries the guarantee in black and white—Apex Shoes sell for $4.50—the equal of any five dollar shoe on the market.

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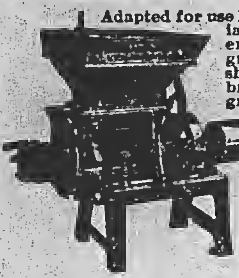

Adapted for use in any locality, but especially valuable in the Southern States. Successfully grinds Indian corn in the shuck and Kafir corn in the brush. Unequaled for grinding cob corn, with or without shuck; will also grind every kind of small grain including cotton seed when mixed with corn.

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Tidings From the Field

Drew, Miss.

Perhaps a few words from this charge will not be out of place. As the brethren know, this is a new charge, having been separated from Ruleville at the last Conference. At the outset, we had no parsonage to begin with, but the next day after the close of last Annual Conference we purchased a splendid parsonage property here, at a cost of $2350. The good women of the charge furnished it throughout. In five days it was ready for us.

We began the year's work and had the charge well organized when it became necessary for me to go to Memphis for a severe operation. I was able to take up the work again the second week in July, and we have had splendid success in our revival work during the summer, which resulted in 54 additions on profession of faith, making a total of more than 60 during the year. We were ably assisted by Rev. T. J. Halfacre, of Kilmichael, and Rev. D. M. Miller, a local preacher of the charge. Brother Miller is one of our most efficient local preachers, and a loyal, true friend to his pastor and the Church. We held our fourth quarterly conference on Saturday, the 4th inst. Rev. B. P. Jaco, our presiding elder, was with us on Sunday, and preached a great sermon to the delight and edification of our people. The reports from the whole charge were very satisfactory, and we expect to report everything in full at the Annual Conference.

We have in this charge a splendid people who are loyal to their pastor and the Church. The salary for the charge was made the same as last year with Ruleville on it—$1500; and will be paid. We mention this as a credit to the good people of the charge. The town of Drew has paid $500 more on salary this year than last, and is an ideal home for any pastor. We have the best prayer meeting of which I have ever been pastor. The charge is in splendid condition. Since the middle of July my health has steadily improved, and I feel that I am in better physical condition than I've been for five years. We give all the praise to the Lord.—J. W. Raper.

Topisaw Charge, Miss. Conf.

Dear Advocate: Allow me space for a report of the meetings held on the Topisaw charge this year. I have incidentally mentioned some of them in reporting our quarterly meetings, but did not give them the attention I feel they should have. Early in the year, at the request of the presiding elders of our Conference, and as also is my usual custom, I asked for those who would join me in daily prayer for revivals at each church to so indicate it by sending me their name and address, and some responded. Others who did not by letter join this prayer circle were, I am sure, joined to us in spirit. Our first meeting began July 20 and closed the 24th. It was held at Sartinsville and was conducted by Rev. W. W. Nelson of Moscow. The meeting was entirely too short, but it was a blessed one......The meeting at Sartinsville Tabernacle was held Aug. 1-10, and was conducted by Revs. G. S. Harmon, of Meridian, and W. E. Bennet, of Louisiana. These men worked together well and there were some who were brightly converted and genuinely sanctified in this meeting. I only attended this meeting seven services, as home affairs and the Topisaw Camp meeting held my attention much of the time. It is a pity that these two meetings conflict in date, and I am glad there is a feeling amongst a goodly number to arrange the date of the Sartinsville meeting so that it will not conflict with the Topisaw Camp meeting, since the Topisaw Camp is much the older......The Topisaw Camp meeting was held Aug. 8-15 and was conducted by Revs. A. F. Watkins, J. V. Bennett, and J. W. Thompson, as per announcement in the Advocate. Some said it was the best meeting they have had in several years; others said there was more of the old-time spiritual power manifested than had been in the last 30 years; one thing was especially noticed by the writer: there was a spirit of unity and love among the brethren which was an evidence of the Lord's presence. Brother Bennett did most of the preaching, he being with us from the first to the last service. Brother Watkins remained with us from Sunday morning until Tuesday, preaching for us three times. Brother Thompson came Monday and left Friday, and was received gladly by his many friends and former parishioners. God bless Brother Thompson! He wrought a work here on this circuit that will never die. Considering this meeting as a whole it can safely be said that the preaching was fine, the interest good, the crowds large, the conviction at times deep, brotherly love prevalent, and the good that was done lasting......The next meeting was at Holmesville on Sept. 7-12, an account of which has already appeared in these columns. Let us say this for the people at Holmesville: surely no pastor ever received more sympathy and hearty co-operation in every respect from his members than this pastor did during the Holmesville meeting. ......We recently closed a series of six services at Topisaw Church, and this pastor hopes that all who attended these services enjoyed them as he did. If they did—well it's easier felt and enjoyed than told. We are looking forward with interest to our 4th quarterly meeting, since the other three this year have been peculiarly interesting.—J. A. Wells, P. C.

Pelahatchie, Miss.

Dear Dr. Meek: The Shiloh Camp meeting closed last Friday morning. We had with us our Conference evangelist, Rev. Dan Kelly, who did most of the preaching. The singing was led by Brother J. F. McClelland of Laurel. Brothers J. T. Abney, W. L. Blackwell, J. E. Williams, O. S. Lewis, and J. W. Thompson preached for us during the meeting. All the preaching was forceful and effective. There were 18 applicants for church membership, and hundreds pledged themselves to live better lives. To God be all the glory! It is said to have been the best meeting ever witnessed by the oldest inhabitants in this community.—C. C. Griffin, P. C.

TO PASTORS OF THE MERIDIAN DISTRICT.

Unavoidable demands upon my time have been so heavy that I have not been able hardly to begin a tour of our District to preach on hospital work as requested by Rev. H. M. Ellis and also by a vote of the District Conference. I shall now attempt to go to no point before Annual Conference unless the pastor should write me that it is especially desirable this fall. Then I can only go on week days. JOHN PAUL.

Meridian, Miss.

Mamma Says "It's Safe for Children"
CONTAINS NO OPIATES
FOLEY'S HONEY and TAR For Coughs and Colds

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Makes You Immune From Malaria
in all its forms. Contains no arsenic or opiates; pleasant to take and harmless, for children as well as adults. Sold and guaranteed by your druggist. Arthur Peter & Co., Louisville, Ky., General Agents.

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QUICKLY YIELD IF TREATED WITH
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The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates from $250.00 to $2,000.00. Benefits payable at death, old age, or disability. $125,000.00 paid to widows, orphans, and disabled. $18,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tenn.

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Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

You Look Prematurely Old
Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

The Sunday School.

LOUISIANA NOTES.

Rev. P. O. Lowrey.

In the September issue of our Sunday School Magazine, a writer suggests the feasibility of a "pass-it-on library," by which he means that the pupils of a Sunday school class may exchange their books and periodicals and thus make it possible for each one's reading to be shared by all. The scheme also anticipates encouraging the pupils to buy books and subscribe for periodicals that they may not only have reading matter themselves, but that they may also have something to exchange with others. If carried out, this scheme would supply good reading to those pupils that are anxious for it, and could be made a means of stimulating those who have not yet cultivated the reading habit. This plan could also afford an opportunity to the teacher to take oversight of the quality of their pupils' reading, which is within itself a matter of importance. The child does not know what books to read nor what periodicals to subscribe for, and in too many homes the parents can give but little or no assistance. The teacher who can awaken the desire and love for good reading in her pupils and can then aid in supplying the material, has done a work that, in our judgment, will far outweigh the influence of the thirty minutes per week spent in the recitation period. An investigator into the realm of truth has a far wider field open to him than the one who simply takes what is given him at a class recitation.

A piece of worthy benevolence is reported from a Woodman of the World camp in one of our Louisiana cities, where one of the prominent members fell behind with his insurance policy of $2000. Upon investigation the lodge learned that this brother had not only lost his money by a bad investment, but had also been crippled for life, so that his income was henceforth to be very limited and that he could not pay his regular dues. So these lodge members decided that this brother's wife should have this insurance protection, and they proposed to keep it paid up, and so they are doing. This same disabled member is also a faithful member of the Methodist Church, and in the days of his prosperity was a very liberal giver. The thought arises as to what the church members, or perhaps the brothers in an Adult Bible Class, are doing for this one who "has need." Suppose they shut up their "bowels of compassion from him, how dwelleth the love of God in them?" When the Church meets her highest obligations to her members, there will be but little left for the children of this world to do. Let our Bible classes be diligent in this line of good works, if they are to minister to the needs of the whole man.

Our Treasurer reports that the first cash response to his recent appeal to the Sunday schools through a circular letter for contributions to the needed fund of more than $800 to bring up all claims against the Board for this year came from Berwick, $5. In response to an appeal from Brothers Noble and Townsley, representatives of the Board in the Monroe District, the Sicily Island school sent $6 for the same cause. Brother Holloman has faithfully represented the work to our Sunday school superintendents, and now it is with them and our pastors as to whether the work of the Board shall be supported. About one-half of the needed amount is for the note due on last year's deficit, the other half being for needed expenses this year. Let our people stand by the efforts of their Church to care for the interests of our Sunday school work. Other Boards have ample funds for what they undertake, but our Sunday School Board is dependent upon the Children's Day collections and contributions from our Sunday school people, and now is the time for them to speak.

News of successful work comes from the Lisbon Circuit, where the congregations of the New Hope and Tulip churches joined in a union meeting held at Atkins' place. The pastor, Rev. J. C. Price, was assisted by Revs. C. B. Carter and T. J. Warlick. Ten joined the Church; the membership was unified, and more than $1000 was raised to build a house of worship. In making the plan for this church, Brother Price showed himself to be quite a common sense architect. He provided for Sunday school rooms on either side and in front and behind the regular auditorium, all arranged to face the pulpit except the one behind which is to be used as a choir platform. The dimensions of the building, all of which may be used as an auditorium, are 36x48 feet. This will be a gem for a country church and will be a credit both to the pastor who planned it and to the people who are to build it.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Burrus Adult Bible Class of Benoit is doing a great work, Miss Ethel Golding having organized it before she accepted her present important position in the Methodist Orphans' Home, of Jackson, Miss.

The Indianola Sunday school had a meeting for "men only" at 7:30 o'clock on Thursday evening to reorganize their school, and they mean to start a Teacher-training Class, Workers' Council, and to put in the Graded Lessons. They confidently expect to be successful in their undertaking.

Rev. R. H. B. Gladney preached a great sermon on Bible Study on Oct. 5, taking as his foundation material the Moody Church in Chicago. His Camp-Fire Girls are doing a monumental work. This organization could be made very helpful in many localities. There are two new organized classes in this Sunday school. Vocation Day was properly observed with a good attendance and program despite a hard rain.

Very attractive and artistic cards have recently been received from the great mixed class in Tupelo, the Alpha Wesley Class, inviting favored individuals to participate with them in their anniversary entertainment, which was to be held on Oct. 3, 1913, from 8 to 12 p. m., in the Sunday school auditorium. This class is doing a great work and every year exhibits not only an increase in numbers, but also in the type of work done.

That Bishop Atkins will be present at the anniversary of the Sunday School Board on Thursday night during the Annual Conference and speak to that fine body on Sunday school work and its possibilities, adds to the already keen interest that was manifested when it was learned that Dr. Chappell would be present and give an address. Bishop Atkins is a recognized and appreciated authority on this great work and is ever ready and willing to lend his voice and presence to this foundation work of the Church, and both his presence and words will be gratifying to all present.

Mr. J. H. Ledyard, superintendent of the Sunday school at the First Church of Tupelo, holds the record for Rally Day attendance, which he obtained in a most unusual way. He cleared his roll of all drummers necessarily away, boys and girls off at school, and those too ill to be present, putting these on an associate list, which left him 423 on his cleaned-up roll. Of these, 420 were present—two of the absentees were too sick to be present and one was unavoidably out of town. This number did not include visitors, new members, or members of the Cradle Roll. This is a magnificent record and a very fine proof that a good record can not only be kept, but lived up to. The Tupelo people in this great, growing, enthusiastic church are a joy to contemplate as well as to emulate.

Go Pimples---
Come Beauty

This Is What Happens When Stuart's Calcium Wafers Are Used to Cleanse the Blood of All Impurities and the Skin of Eruptions.

If you want a beautiful complexion stop using cosmetics, salves, lotions, etc. They simply plaster the pores and prevent them from doing their natural and normal duties. If you stopped up all the pores you would actually die in a few days.

"Not a Pimple or Other Skin Eruption Left—I used Stuart's Calcium Wafers."

There is no sense in being longer humiliated by having to appear in public with a pimple-covered, blotched face—a face that makes strangers stare and your friends ashamed. Stuart's Calcium Wafers will drive all blemishes away and make your face a welcome instead of an unwelcome sight. You'll no longer be a slave to pimples, acne, blackheads, liver spots, boils, eczema, tetter or any skin eruption.

Nowadays, when you see a real beauty, the chances are Stuart's Calcium Wafers wrought that wonderful change. It takes only a short time, even with very bad complexions—the kind that are disfigured with rash, eczema, boils, blotches and liver spots.

Stuart's Calcium Wafers cause the skin pores to breathe out impurities. The lungs burn up a great amount, but Nature imposes upon the skin the larger burden. Every tick of the clock means work, work, work for these wonderful Wafers. And every instant new skin is forming, impurities become less and less, the pores are reinvigorated, and soon such a thing as a pimple, blackhead or any other eruption is impossible. You marvel at the change.

The soft, rosy tint love-taps the cheeks; the neck shoulders, and arms show the health of youthful skin—in fact, you just can't help having a beautiful complexion if you use Stuart's Calcium Wafers.

They are put up in convenient form to carry with you, are very palatable, and are sold by druggists everywhere, at 50 cents a box.—Adv.

SHE WAS SMOTHERING.

Rockford, Ala.—Mrs. M. C. Paschal of this place says: "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn-out? Do you suffer any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up out of bed, feeling fresh and happy. Try Cardui.

PIANO PRICES WILL GO UP.

Pianos, like everything else, vary widely in grade. A strictly high grade piano or self-player piano should last an ordinary lifetime and will maintain the purest and sweetest tone. The materials used in its construction have been gradually advancing in price for years and, on account of the scarcity, will continue to do so. The skilled labor which produces these superb instruments is constantly demanding a higher price, deserves it and gets it. Strictly high grade pianos will never be any cheaper than they are to-day.

But low grade instruments, made of inferior materials by cheap and unskilled labor, are simply flooding the market, so that if you shut your eyes and buy the chances are about 100 to 1 that you will get a low grade instrument. It will look fairly well and sound fairly well for a year or so, then it will develop a "rattle trap" action and a "tin-panny" tone. Your money will be wasted.

The object of the New Orleans Christian Advocate Piano Club is to absolutely insure the highest quality, and, by forming a Club of one hundred buyers, get the lowest possible factory price for each member. Our slogan is "Better instruments for less money." You are invited to join us. Write for catalogue and full particulars. Address the managers, Ludden & Bates, New Orleans Christian Advocat Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

ECZEMA BOOK FREE

The National Skin Hospital, located at 121 Main Street, St. Joseph, Mo., who treat skin diseases only, have published a book of more than sixty pages which they are mailing free to anyone writing for it. It has many colored plates showing the different forms of skin diseases and tells how they can be treated at home. Anyone interested should write for it at once.

Free Round Trip to San Antonio and Free Ten-Acre Farm

Give us 5 to 10 weeks of your spare time and earn a round-trip ticket to San Antonio, Texas, (all expenses paid) also a splendid ten-acre chicken, berry, fruit and truck farm. Write to-day, mentioning this paper. **J. C. Powers & Co., 102 E. Houston St., San Antonio, Texas.**

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EXTREMELY LOW RATES,

and has arranged convenient schedules so everybody can attend this great fair at nominal expense. Do not fail to go, and do not be satisfied with one trip. With our cheap rates and convenient schedules, enabling passengers from all stations, Hope, Ark., to Winnfield, La., inclusive, to go and return home the same day, you can afford to go often—every day—and get the full benefit of this magnificent fair.

Train No. 204 will be held at Shreveport every day during the Fair until 6:15 p.m., and connections will be made at Minden with Main Line trains.

See your agent for full particulars regarding rates and return limits.

B. S. ATKINSON,
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Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped up; you should try this remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.

This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit-forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods such as sprays, douches, salves, inhalers and the stomach-ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

A GREAT MEETING AT HERMANVILLE.

Dear Brother Meek: It is with great pleasure that I report one of the greatest meetings that has ever been held in our town. The meeting began the 3d Sunday in September (practically) and closed October 3. Brother Dan Kelley came to us on Sept. 25 and remained for the rest of the meeting, doing the preaching in such a way as at first to cause some criticism. The critics remained away for a service or two and then came back and loved him because he had the courage of his convictions to condemn sin in its every phase. Brother Kelley did not hesitate to go right to the Devil's breastworks and, with the aid of the pastor and all good people, led of the Holy Spirit, accomplished such a work as had never been accomplished here before. All honor and praise to the Father, Son and Holy Ghost! Those passages of Scripture were fulfilled which say: "Where any two of you agree as touching any one thing, it shall be done;" and "Whatsoever ye desire when ye pray, believe that ye receive it, and ye shall have it;" and "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Twenty-nine were received into the Methodist Church; two into the Baptist Church, and two are to be confirmed in the Episcopal Church. Some folks have more religion than—well, they said the baptismal service that night was the prettiest scene they ever witnessed. The testimony meeting was grand. All over the house old people and children stood up and testified to the wonderful love of Jesus. In the reception of the members, there were two extremes; from the child five years old, to the old man between fifty and sixty years of age. Confession one to another was made and peace restored between neighbors. You could not but feel the power of the Holy Spirit as he came in waves of love over the congregation. Wonderful indeed was this power!

Our town seems to be a new place. The Sunday school has increased in numbers at both churches, and talk about the meeting is about all you can hear as you pass up and down the streets. About thirty family altars were promised and, so far as I know, these are being maintained. Some of them had quite a struggle to fulfil the promise, but they did, and were blessed for doing so. As an expression of our love to Brother Kelley for his services in our midst, we gave him a nice little purse of $147.50. Quite a crowd went to the train to bid him good-bye. He will always have a hearty welcome in Hermanville. Come again, Brother Kelley.

W. L. BLACKWELL, Pastor.

BISHOP ALPHEUS W. WILSON.

At the Annual Meeting of the Board of Church Extension of the Methodist Episcopal Church, South, held in Dallas, Texas, May 1-5, 1913, Bishop A. W. Wilson delivered an address on the subject of Church Extension Loan Funds. This address was taken down by a stenographer and has been issued by the Board of Church Extension in the form of a small pamphlet of sixteen pages. Copies will be furnished free of charge, and in such quantities as can be used, to those applying. This is a great speech.

Address W. F. McMurry, Corresponding Secretary, 1025 Brook St., Louisville, Ky.

The sinner hides from God; the saint hides in God."

"Mercy" is a great Christian word. It has come to its own only under the power and in the presence of Christ. —Epworth Herald.

"Following the fashion is often the appropriating of other folk's foolishness, when our own would be just as foolish, and cheaper."

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport District—Fourth Round.

Leesville....	Oct. 29,
Anacoca, at Hornbeck......	Oct. 30,
Many....	Oct. 31,
Zwolle....	Nov. 1,
Mansfield..	Nov. 3,
Grand Cane...	Nov. 4,
Coushatta....	Nov. 12,
Wesley......	Nov. 13,
Pleasant Hill	Nov. 18,

PAUL M. BROWN, P. E.

Monroe District—Fourth Round.

Rayville..	Oct. 19,
Waterproof..	Oct. 23,
Florence, at Vidalia........	Oct. 26,
Mangham..	Nov. 2, 3
Brooklyn..	Nov. 8, 9
Eros..	Nov. 9, 10
Calhoun	Nov. 15, 16

WM. SCHUHLE, P. E.

Baton Rouge Dist.—Fourth Round.

Port Vincent, at New River.	Oct. 18, 19
Ponchatoula, at Wesley's Chapel	Oct. 25,
Denham Springs, at Live Oak, Friday	Nov. 7,
Baker, at Bethel	Nov. 8,
(Preaching at Deerford a 1 Baker)	Nov. 9,
Mt. Hermon, at Hackley ..	Nov. 15,
Franklinton, at Franklinton	Nov. 16, 17

WM. H. COLEMAN, P. E.

Lafayette Dist.—Fourth Round.

Patterson	Oct. 18, 19
St. Martinsville and French Miss., at M..... Wed..	Oct. 22,
Eunice	Oct. 25, 26
Acadia, at Maxie, Wed....	Oct. 29,
Vermillion, at Henry......	Nov. 1, 2
Gueydan and Abbeville, at Gueydan....	Nov. 3,
Jeanerette	Nov. 8, 9
New Iberia	Nov. 9, 10
Evangeline, at Ville Platte.	Nov. 15, 16

JAMES I. HOFFPAUIR, P. E.

Ruston Dist.—Fourth Round.

Bienville, at Ebenezer	Oct. 25, 26
Ruston	Oct. 27,
Haynesville, at Colquit....	Nov. 1, 2
Bernice, at Bernice........	Nov. 7,
Jonesboro, at Jonesboro...	Nov. 8, 9
Winnfield	Nov. 9,
Sibley, at Sibley	Nov. 11,
Haughton, at Doyline......	Nov. 12,

BRISCOE CARTER, P. E.

Alexandria District—Fourth Round.

Standard	Oct. 19,
Pollock	Oct. 20, 21
Alexandria, 8 p. m.	Oct. 22,
Melville, at Melville	Oct. 25, 26
Bunkie, 8 p. m.	Oct. 26,
Provincal 8 p. m.	Oct. 29,
Columbia	Nov. 1, 2
Opelousas	Nov. 5, 6
Glenmora	Nov. 8, 9
Oakdale	Nov. 10, 11
Bon Ami and Carson, at Bon Ami	Nov. 15, 16

H. W. MAY, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Daleville, at Bethel........	Oct. 25, 26
Lauderdale, at Lauderdale..	Oct. 26, 27
Waynesboro Circuit, at Hebron	Nov. 1, 2
Waynesboro....	Nov. 2, 3
Buckatunna, at B..........	Nov. 8, 9
Moscow, at Pleasant Grove.	Nov. 14,
De Kalb, at De Kalb......	Nov. 15, 16
Scooba, at Scooba.........	Nov. 16, 17
Porterville, at Porterville..	Nov. 19,
De Soto, at De Soto......	Nov. 22, 23

J. T. LEGGETT, P. E.

Brookhaven District—Fourth Round.

Adams, at Adams.........	Oct. 25, 26
Pleasant Grove, at Pleasant Grove......	Nov. 1, 2
Gallman, at Gallman......	Nov. 5,
Tylertown, at China Grove.	Nov. 11,
Topisaw, at Topisaw	Nov. 13,
Meadville, at Meadville...	Nov. 15, 16
Crystal Springs.........	Nov. 19,
Hazlehurst..	Nov. 20,
North Wesson, at Beauregard......	Nov. 22, 23

ROBT. SELBY, P. E.

Port Gibson Dist.—Fourth Round.

Gloster	Oct. 25, 26
Fayette	Nov. 1, 2
Hamburg, at Greendale....	Nov. 4,
Nebo, at Nebo	Nov. 5,
Harriston, at Harriston....	Nov. 9,
Port Gibson	Nov. 9, 10
Oak Ridge, at O. R........	Nov. 15, 16
Silver City, at Louise......	Nov. 17,
Utica, at Utica	Nov. 19,
Hermanville, at H.........	Nov. 20,
Rocky Springs, at R. S.....	Nov. 21,
Vicksburg, Crawford St....	Nov. 23,

T. W. ADAMS, P. E.

Newton District—Fourth Round.

Neshoba, at ——	Fri. Oct. 24,
McDonald, at ——...	Sat. Oct. 25,
Philadelphia	Sun. Oct. 26,
Pearl, at Liberty	Thurs. Oct. 30,
Carthage, at ——	Fri. Oct. 31,
Walnut Grove, at —— Sat. & Sun.	Nov. 1, 2
Lake, at ——	Sat. & Sun. Nov. 8, 9
Forest, at ——	Sat. & Sun. Nov. 15, 16
Morton & Pelahatchie, at P., Monday	Nov. 17
Hickory and Chunkey, at Hickory	Wed. Nov. 19,
Decatur & Union, at —	Fri. Nov. 21,
Meehan, at —— ..	Sat. & Sun. Nov. 22, 23

H. WALTER FEATHERSTUN, P.E.

Seashore Dist.—Fourth Round.

Pascagoula	Oct. 25, 26
Bay St. Louis	Oct. 27,
29th St. & Lyman, at L....	Oct. 29,
Logtown	Nov. 1, 2
Coalville, at Coalville	Nov. 5,
Wolf River	Nov. 6,
Escatawpa, at Escatawpa..	Nov. 8, 9
Handsboro & Miss. City, at Miss. City	Nov. 12,
Carriere & Picayune, at C..	Nov. 15, 16
Derby, at Derby	Nov. 17,
Mentorum	Nov. 22, 23

W. H. HUNTLEY, P. E.
Gulfport.

Jackson District—Fourth Round.

Brandon, at Forest Hill ...	Oct. 25, 26
Eden, at Phillips Chapel ..	Oct. 31,
Benton	Nov. 1, 2
Lintonia	Nov. 2, 3
Yazoo City	Nov. 4,
Satartia, at Mt. Olivet	Nov. 5, 7
Fannin	Nov. 9, 10
Madison	Nov. 12,
Florence, at Monterey	Nov. 15, 16
Terry, at Byrum	Nov. 16, 17
Bolton	Nov. 20,
Harrisville, at Holly Gr....	Nov. 22, 23
Mendenhall, at D'Lo	Nov. 23, 24

PAUL D. HARDIN, P. E.

Hattiesburg District—Fourth Round.

Collins......	Oct. 25, 26
Summerland, at Hebron....	Oct. 27,
Silver Creek..	Nov. 1, 2
Sumrall..	Nov. 2, 3
Oloh, at ——,..........	Nov. 5,
Taylorsville at Mize.....	Nov. 8, 9
Mount Olive..............	Nov. 9, 10
Purvis..	Nov. 12,
Eucutta, at Goodwater....	Nov. 15, 16
Vossburg and Heidelberg, at Heidelberg..	Nov. 16, 17
McLain, at Pine Grove..	Nov. 22, 23

GEO. H. THOMPSON, P. E.

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana .... Mrs. A. C. McKinney, Ruston, La
Mississippi .... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi .... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

WEEK OF PRAYER.

Foreign Department.

The first week in November, beginning Monday, November 3, is set for the Week of Prayer. Both Home and Foreign Departments are to be united in the observance of this season. We urge every auxiliary in our connection to observe this special season.

Last week we stressed the objects in the Home Department, to which the offering will be directed, and this week we place emphasis upon the Foreign Department's object—the Rio School in Brazil. Three years ago the Council pledged the Society to the establishment of a large girls' boarding school in the city of Rio de Janeiro. The Jubilee offerings were devoted to this cause and special donations were also made to it. The expense of such an institution in that rapidly growing cosmopolitan city was found to be so great that we have lagged in our efforts. That pledge should be kept this year. The field is open to Southern Methodism and we should place a school there that will wield an influence like that of Robert College in Constantinople. Sisters, we can do it, but it will take "a long pull and a strong pull."

Funds for Rio School

The Jubilee Fund..........	$24,966.77
Funds from other sources..	14,902.59
Funds appropriated in 1911-12	55,000.00
Total..	$94,869.36

In addition to the above, $10,000 has been promised by a friend in North Carolina.

THE HOUMA MISSION.

Rev. C. V. Brithaupt, pastor of the Houma Mission, has written a pamphlet on our French mission work in Louisiana. It was written for our women and we gladly publish extracts from it, hoping that through our columns we may reach a large number who have not already seen the article, which presents some of the hardships, successes and needs of the work in a concise, impressive manner.

"We must understand that this section of the country is undergoing a great transition just now, due to the fact that there is greater activity along the lines of public education than there has ever been before. This is causing the people to think more than they have ever thought before, and there is a great deal of spiritual unrest to be attributed to this fact.

"The best way to show the needs of this work is to show the manner in which the workers use the money entrusted to them.

"Some time ago I went to the house of one of my helpers, who has a family of seven. I noticed that he did not have milk for his children that day, and in conversation with him, I asked him what he had done with a fine cow he had. He told me he had sold the cow for $40 in order to get $35 that was needed to pay a debt off on one of our churches down here. This man actually took the milk from his table in order to pay a church debt that he though would hurt the standing of his Church to hang over.

"There have been one hundred and five accessions during the past fifteen months, and the outlook is brighter than ever before.

"If it were possible to put another man in the field, or to give Brother Anatole Martin $500 so he could give his full time to the work, we could go into a section along Bayou Lafourche where there are no less than seven thousand people who do not have a Protestant preacher except when we can get to them occasionally.

"If sufficient funds were in hand work could be done in Thibodaux and Lockport. In Thibodaux, with a population of 5000, there are not more than 40 attending the two Protestant churches there. In Lockport a worse condition exists. It numbers 2500 people, and has no Protestant preaching. In fact, there never has been a Protestant sermon preached there since the beginning of the town."

SAILORS' HOME AT GULFPORT.

It will be glad news for the Missionary societies to know that the work at Gulfport was not suspended, as was planned at the Council meeting. The Conference Board of Missions held a meeting after the Council adjourned and determined not to withdraw their co-operation from the work, and the General Board also determined to pay $500 a year into this work among sailors. So the work for the seamen will go forward as in the past.

Five thousand two hundred and thirty sailors landed at Gulfport in 1912, 1,676 of whom were cared for at our Sailors' Rest, and 10,920 found rest and recreation in the Sailors' Home. One hundred and twenty-nine gospel services were conducted, while a concert or social gathering was held every week of the year; $184.54 was given by the sailors towards the support of the work. Songs of praise should ascend from the hearts of our women that this door was allowed to remain open.

THAT NEW PIN.

Have you seen it? Why, the Junior Division Pin, of course. If you haven't seen it you are the loser, and if you once see it you will want to wear it, whether you belong to the Junior Division or to the Adults. Indeed, it is so pretty and attractive that a District Secretary in the North Georgia Conference said, when looking upon it, "Why can't the Adult Society have something like that? We must have a pin, too." So she set to work to plan a pin, hoping the Council would put it out for the "grown-ups." But even if they do, they can't hardly equal this beautiful pin which Mrs. Albright has prepared for "my children," as she insists on calling all the children of Methodism. It is round—a tiny bit larger than a dime. It has an outside rim of blue—king's blue (fidelity)—on which is found the Junior motto in letters of gold, viz: "Purity, Fidelity and Service." Also, at the bottom is found "J. M. S." The center is white (purity), and almost covering the center is a beautiful pansy—the chosen flower of the Division. It is dainty and beautiful—the description makes one long to possess the pin right away; and think of it, the price is only fifteen cents! Every first vice-president of every Auxiliary in the whole Church ought to get one at once, that the Junior Division may see it and get it for themselves. All Auxiliary first vice-presidents should order for their Division from the Conference first vice-president.

EVERYBODY DELIGHTED.

The New Orleans Christian Advocate Piano Club has devised a way of pleasing everybody. At first thought, that would seem impossible, but here is the way we accomplished it:

In the first place, joining the Club does not obligate you to keep the instrument unless, after a thorough trial you find it perfectly satisfactory in every way. In the second place, the Club price represents such a big saving that you get an instrument of the highest standard of quality for a price which you would pay for one of medium grade, or possibly, low grade. And there are so many other attractive features that you simply have to be delighted.

Write for your copy of the Club's catalogue, then come in with us. Address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

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TWO KINDS OF STIMULANTS.

Good people everywhere agree that the doctrine of "temperance in all things" is sound and that intemperance, no matter what form it assumes, should be discouraged. Such differences and dissensions as have heretofore arisen in the ranks of temperance advocates have been of "the head" and not of "the heart." Unfortunately, it is impossible for all of us to be thoroughly informed on all subjects and even the best people sometimes make mistakes of "the head." This is most regrettable for it gives the opposition an opportunity to show up the ignorance of some of the temperance teachers and the entire cause thereby suffers.

In this connection, it is extremely important that those who undertake to teach others should first properly inform themselves, especially in reference to the class of agents commonly known as stimulants. Leading scientists, both of this country and abroad, have clearly pointed out the difference between the two classes of stimulants which are commonly used as beverages. One of these classes, represented by coffee, tea and Coca-Cola, owes its refreshing qualities to the presence of a substance known as caffeine, the physiological effect of which, according to Dr. Hollingworth of Columbia University, is to increase the ease with which the nerves and muscles respond to the will, especially in fatigue. Dr. Schmeideberg of Strassburg, Germany, who is universally recognized as the greatest living authority on the physiological action of drugs, refers to the effects of the caffeine-containing beverages as "advantageous" and adds, "This character of caffeine action makes plain that these food materials do not injure the organism by their caffeine content and especially do not by continued use cause any chronic form of illness, as alcoholic beverages so easily do."

In view of these scientific facts, which are commonly taught in our leading medical colleges and universities, it would seem the part of unpardonable folly to wage war upon the only popular beverages which are positively known to be free from any injurious or habit-forming effects.—Adv.

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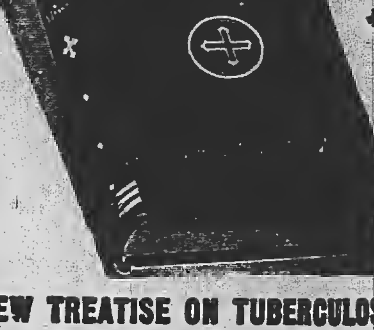

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AN EX-MISSISSIPPIAN IN TEXAS.

My Dear Dr. Meek: It has been some time since I have had a word in the dear old Advocate, and while it may be a matter of indifference to most of the brethren east of the Mississippi, yet it is not to me.

I am now in the enjoyment of good health again, but I am almost afraid to mention it. Some of the North Mississippi brethren will remember that about a year after I arrived in West Texas I wrote a letter telling how well I was, and in less than two months I was down and out, suffering with bronchitis and a lung trouble, and was a real superannuate for two years. However, at the end of the second year, by the providence of God, I was able to take work again and by his help and power I am in the work to-day.

The first year after my improvement I served the San Antonio Circuit (a mission) as a supply, being a superannuate member of the North Mississippi Conference. On this work, while there was little remuneration, I enjoyed much of the presence and power of God.

From the San Antonio Circuit I was sent to Smithville, a good railroad town of about 5000 people on the Colorado River, in Bastrop County, but this proved to be too low and damp for me, so at the end of five months I was compelled to exchange appointments and come to this place. I am up in the mountains of West Texas, at Center Point, on the best charge and among the best people that I ever saw. Center Point is situated on the Guadeloupe River, sixty miles northwest of San Antonio. A beautiful valley stretches on either side of the river and its tributaries, and the land here is almost equal to the best part of the wheat belt in the production of small grain.

This is a strictly Methodist community, and has one of the best churches I have ever seen in a town of its size. The church is a concrete structure of California mission style, has fourteen rooms, is strictly modern in every detail, and is a real workshop for the church. Our people built this church in about two and one-half years, and are within $500 of the end of the job. The building cost them $10,000 and would have cost $14,000 where material is less convenient.

We have just had a great treat in the visit of Rev. R. A. Clark, a friend of our earlier days who is now pastor of the First Methodist Church of Jackson, Tenn. He held our meeting beginning Aug. 21, and closing Aug. 31. Oh, what a blessing he was to our community! He is the same optimistic and sympathetic soul as of old, and his contact with sin in high places seems to have intensified his zeal for the final overthrow of it in the great battle of life. His denunciations of sin were most scathing, and yet I have seen no man who manifested more tender love and sympathy for the sinner.

We had a really great meeting. More than 250 testified to the great blessing the meeting had been to them and voiced a determination to live closer to the Savior. Fifteen were received on profession of faith and twenty-five backsliders were reclaimed.

We have a great climate here for the person who comes in time and comes to stay. However, it is no place for a person without health or financial support. Both land and living are high, and there are so many sick people who come to this country that they get to be common and are neglected if they are not able to hire help. The greatest curse to this country is the Dr. "Back East" who, after he has exhausted his own skill and the funds of his patient, sends him West to die on the cold charity of the county in which he may chance to stop. And yet with all this, there is plenty of room here for good people who need the climate and are able to shift for themselves. Center Point needs a butcher and an ice dealer now.

With best wishes for all the brethren that are in the old home State, I beg to remain, yours fraternally,

R. E. DUKE.

Center Point, Texas.

MEMORIAL RESOLUTIONS.

Whereas, our sister, Mrs. N. J. Shivers, has been removed from us by death, we, the members of the Missionary Society of the M. E. Church, South, of Boyle, Miss., desire to pay tribute to her Christian worth and memory. Therefore, be it resolved:

1. That we remember with gratitude and love her long and useful life, her interest in every good cause, her beautiful Christian home life, and her anxiety to lead her children in paths of right.

2. That it will ever be encouraging to us to remember her deep interest in missions, and in every branch of work in the church of which she was a member and, truly, a "Mother in Israel."

3. That we rejoice in her life as an example, and in the hope of seeing her again at the great homecoming of the children of God.

4. That these resolutions be published in the New Orleans Christian Advocate, a copy sent to each of her children, and that they be spread upon the minutes of this Society.

Signed: Mrs. F. P. Hawkins, Mrs. S. S. Spencer, Mrs. J. W. Hendricks, Committee.

IN MEMORIAM.

On the morning of July 23, 1912, there came into the home of our pastor, Rev. E. L. Alford, then of Pachuta, Miss., two dear little girlies—"twinlets," as the big brother lovingly called them.

Such a spirit of joy as is seldom seen in a child was manifest in the little sister when first she looked upon them. How happy were the fond parents on this occasion! The babies grew and entwined themselves about many hearts. It was a joy to look into their beautiful blue eyes and see the sweet little smiles play over their happy faces. On Christmas morning many kind friends hurried to the station to see them leave for their new home in Anguilla, where they went to brighten other lives. No one thought, as we said loving good-byes, that we were doing so for that long journey beyond. Nor that so soon our grief would be deepened by a sadder separation. Yet only a few months passed ere this was true, for on a bright May morning happy little Elizabeth fell asleep—and May 14, the following day, dainty little Mary joined her in her heavenly home. Although lent the family and friends so short a time, they won a place in the hearts of all who knew them—hearts now sad because they have left us—still we know the Good Shepherd has folded them close to his breast and will care for them till we see them again.

A FRIEND.

MARRIED.

At the parsonage gate in Monticello, Miss., on Sept. 24, 1913, by Rev. J. V. Bennett, Mr. ROSCOE HOLMES and Miss OLLIE MYERS, both of New Albany.

In the Watts Hotel parlor, on October 13, 1913, at 10 p.m., by Rev. J. V. Bennett, Mr. A. B. JARMON and Miss SUSIE ANNA TYRONE, both of Prentiss, Miss.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

A WISE PLAN.

Summer has passed and the early fall days have brought with them changes in every sphere of activity. Young people everywhere are taking up their studies and developing their varied talents. Many of them will make a special study of music, for music has come to be regarded as an almost indispensible accomplishment. One of the first questions you hear with reference to a student's accomplishments now-a-days is, does he or she play the piano?

Of course you want your boy or girl to play the piano well. Then one of the first considerations is, have you a first class instrument in your home? The degree of success which your children will attain in music will depend largely upon the quality of their instrument, for it will become their inspiration and daily companion. Get a sweet-toned piano; one that is guaranteed against defects in workmanship or material, and your children will appreciate the beauty of music, and practicing will be a pleasure. Or, if there are no young people in your home, get a high-grade self-player piano for your own pleasure.

Such pianos and self-players are ordinarily sold at high prices, for there are heavy expenses connected with selling them through dealers and commission agents, and you have to pay these expenses as well as the factory cost. But if you will place your order through the New Orleans Christian Advocate Piano Club you can get the benefit of the lowest factory price, which applies only on orders for one hundred instruments or more. Each of the one hundred members thereby helps the others in helping himself, and yet each is responsible for his own purchase. Club members call it a wise plan. For catalogue and full information address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

OLD LADY'S SAGE ADVICE.

Knoxville, Tenn. — Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me, before I began to take Cardui, you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui, as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable, vegetable remedy, successfully used for over 50 years. You ought to try it.

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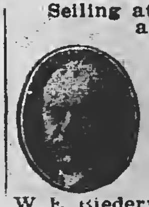

W. E. Biederwolf

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A PERPLEXING DISEASE.

Dear Doctor Meek: I have been thinking a great deal of late about some of our people who are sick. Everywhere we go we find them, and I think we ought to try to do something for them. Just how to begin to treat them, I do not know. It is a very strange kind of sickness. They have it every Sabbath, and all through the weeks when you are trying to hold a protracted meeting. They are so sick on Sunday they cannot go to church at all, but on Monday they are able to go to work and work hard until the next Saabbath; then they are sick again. It affects both men and women alike. Some times it is the tooth-ache, sometimes back-ache, head-ache, rheumatism or neuralgia. Some of the ladies have been so sick in these parts this year on the Sabbath that they could not attend preaching at all, and Sunday school is entirely out of the question. But, strange to say, they are well Monday and are able to attend to their household duties. And some of the men are in the same condition. They are not able to go to preaching at all on the Sabbath, or during the protracted meeting, but they can work from Monday morning till Saturday night, and they can go to court any time of the year. On election day they are the "wellest" men you ever saw. Let it sleet, snow, hail, rain, storm, or what not, they must go.

There is another strange thing about this sickness: It is so bad that the men cannot leave their wives or children—only on court week or election day. During the fair neither wife, any of the children, nor pa is sick at all. Now, Doctor, don't you think this is a strange kind of sickness? As the man in the "carbuncle letter" said, editors are supposed to know everything. I do wish you all would tell us what kind of sickness this is, or manage to get passed some resolutions that would cure this funny sickness. Doctor, now honestly, do you think a Carnegieized medical school could reach his kind of sickness? If you do, let's go after it with a vim. Of course, the Church has not got sense enough to administer the dose, and we are not pious enough either; but the majority of the Vanderbilt Board and Mr. Carnegie may have. And maybe no more of the common people's children would die for lack of proper medical aid.

But I have switched off a little. I was trying to tell something of this funny kind of sickness. I expect it is some of the common people that the Church does not go to soothe the sorrows of nor heal their sickness, but if Mr. Carnegie, that good Samaritan, gets possession of the Medical Department of Vanderbilt University then these sick ones—the common people—will be healed and will be as well on the Sabbath as on court week or election day. Common people neglected by the Church! O my! how funny some people do talk! Doctor, let me repeat "common people neglected by the Church," and then add that fifty-five preachers in the Louisiana Conference are receiving less than $600 per year. Some men will talk through their hats, but you see I have side-tracked again.

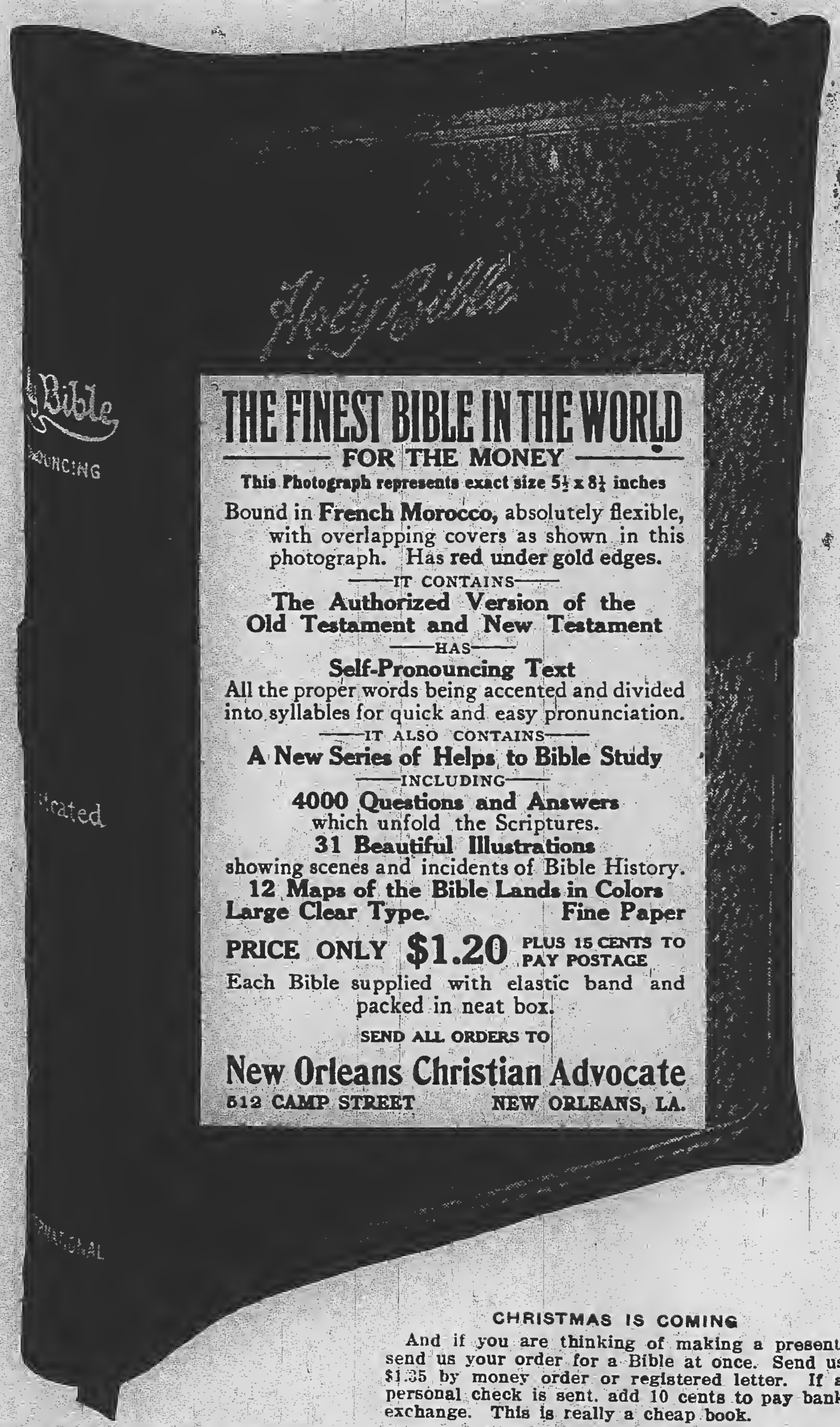
I want to say more about these sick people. Not long since I saw a man who was so sick he could not go to preaching one mile from home with some one to drive him in a buggy, but Monday morning he was able to be out in the field picking up potatoes, and the sun was shining hot, too. I do wish the "good Samaritan" would come with his pills. Doctor, will Mr. Carnegie come to these common people on foot or riding a beast? Let me know soon, for I saw a man pass the other day with some pills. He was on foot and I asked him if he was the good Samaritan. He said, "Who?" I answered, "Mr. Carnegie." He then told me that he had never "hearn of the feller."

Now, Doctor, since I have sent you a diagnosis of the case, what do you think is the matter with these people, any how? Do not understand me to say that all my people are sick this way, for they are not. And we do not want Mr. Carnegie's pills. But maybe I am mistaken after all. He may not be going to ride his beast among the common people and give pills, but merely give his money to the Medical Department of Vanderbilt University, so that men may go there and study medicine, and then go to see the common people and charge about two prices, and if they have no money, not go at all. If that is the case, it will not help these sick people much, for they are the poorest people you nearly ever saw. No money to spend, only to pay the gate fee at the fair and their admission fee to the show. Doctor, they just have not got any money to pay for pills. They are members of the Methodist Church, and they are "Methodists," too; for they have a method of staying at home—and they never break the rule. Now, you know if they had any money they would pay something to the Church.

A LOUISIANA ITINERANT.

A GOOD MEETING AT BAY ST. LOUIS.

Dear Dear Meek: Just a line to tell you that we have had the best meeting here in many years. The preaching was done by Brother L. J. Miller, of Ruskin, Tenn. He is a young man about thirty years of age, and full of fire and spirit. He is entirely free of fads, funny (?) stories, slangy expressions, coarseness, or uncouth sayings. His sermons were Wesleyan in every particular, delivered with earnestness, fervor and power. He believes in the old paths, and "loves to tell the story of Jesus and his love." As is always the case, such preaching brought results very promptly. The only mistake made was in closing the meeting at the highest point of interest. Three more days would have been the harvest time, and given greater results in soul saving—the reward for the faithful preaching of the Word. The pastor, Brother Cottrell, is rounding out the best of the four years that he has been on this work. He stands well in the community, and any charge to which Bishop Candler may assign him should count itself fortunate. I wish that Brother Miller could spend the next two years in Mississippi preaching as he did here. A great harvest of souls would result. We are delighted to commend him to any pastor needing his services. He will never shame you, or make you feel sorry you called him to your pulpit. He has done fine work here, and the uplift to the church has exceeded our expectations. J. C. BALLARD.



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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 44. "Prove All Things; Hold Fast That Which is Good." Whole No. 3010.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 30, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

"I know not where I am going,
But I do know my Guide;
And with child-like faith I give my hand
To the friend that's by my side;
And the only thing I ask of him
As he takes it, is to hold it fast;
Suffer me not to lose my way,
But bring me home at last."

* * *

The most outstanding lesson of Governor Sulzer's fall is that one should reform himself before he undertakes to reform others. It is always a dangerous course of procedure for a corrupt man to declare war against corruption. The pure alone have the strength necessary to vanquish the forces of evil.

* * *

Earnestness counts for much in religion, as well as in other spheres of endeavor. The door into the Divine Kingdom opens only to him who knocks energetically upon it. There is no such thing as an accidental saint. Righteousness is never thrust upon any one, but he alone is filled with it who hungers and thirsts after it. We must diligently and persistently exercise ourselves to attain the spiritual graces or we shall never possess them.

* * *

The closing days of the Conference year are usually busy and trying ones for the average pastor. In addition to his ordinary duties, he is generally very much taxed trying to care for the financial interests of the various enterprises of the Church. His members can greatly lighten the burdens that weigh him down at this season if they will co-operate with him in raising the funds necessary to meet these claims. Why wait for the preacher to call and ask you for your subscription to the Conference collections? Why not look him up and hand him what you intend to give? And you should be as liberal as you can, since vast issues depend upon the payment in full of these connectional assessments.

* * *

There are two classes of men for whom we feel a profound sympathy: one is the professional politician, and the other is the president of a State College who ever has political influences to reckon with. Both of them pay many times over for all that they get out of the positions that they hold. We boast of what civil service has done to end the day of the spoilsmen, but we doubt if there was ever a time when the reign of politics was more widespread than it is at present. Its serpentine trail is discoverable in practically every department of the public service, and perhaps it is the greatest existing hindrance to a high order of efficiency therein. The pliable man who has the fickle populace for his master is in much the same predicament as was the chameleon that was placed on the plaid cloth where the variety of colors was too great to be coped with and which met with death in the vain attempt to do so. There is but one way to live nobly, and that is to stand openly and fearlessly for what one conceives to be right, whether it brings what the world calls success or defeat.

WHERE THE CHIEF EMPHASIS BELONGS.

"In apostolic times, they preached the gospel with the Holy Ghost sent down from heaven. (I Peter i, 12.) In our day we need an energy from no lower source, to overturn the wickedness of the vile and profane, and to counteract the formality and worldliness that are visible on every side. * * * No man has ever been signally useful in winning souls to Christ without the help of the Spirit. With it, the humblest may astonish earth and hell by gathering into the path of life thousands for the skies; while without it, the finest, the most splendid talents remain comparatively useless."

These impressive words, taken from "Methodism in Earnest," were written by Rev. James Caughey, the noted evangelist, more than a half-century ago, but they are still vital with truth and are well worth meditating upon. He who undertakes to labor for the Master in his own strength, whether he be a preacher or layman, is sure to toil in vain. But he who lets God work in partnership with him, through the Holy Spirit, is certain to achieve results. No matter what a person's human equipment may be, it is insufficient for the task of bringing men into the Kingdom unless it is continuously re-enforced by Divine power. The ideal worker is the Spirit-filled man or woman who has been thoroughly educated and trained; but between the accomplished minister who is without the Holy Ghost and the comparatively untaught one in whom the Divine Spirit dwells, the latter is preferable. This fact has been demonstrated over and over again in the history of the Christian Church. Did not Wesley's ignorant lay preachers whose hearts were spiritually aflame set England on fire, while scholarly clergymen who had lost their grip on God stood powerless to accomplish anything in the presence of the worldliness and immorality of their time? Our Church is quite right in raising the intellectual standard for her ministry, but she should continue, as heretofore, to insist that the most essential feature of a preacher's equipment for his high calling is a sound and deep religious experience; or to express it in other words, personal holiness.

SOME ADDITIONAL EVIDENCE.

The deficiencies of the educational work that is being done apart from the Church are becoming increasingly apparent as the light is turned on. Recently we published in the Advocate a statement, taken from Leslie's Weekly, which showed how few of the students of the graduating class of Columbia University attended chapel exercises or evinced any interest in the Church, and disclosing the fact that their favorite dances were the "tango" and "turkey trot." A few days since the Central Christian Advocate, of Kansas City, contained the following summary of facts de[illegible]oped as a result of a test made by a college [illegible]fessor:

The New York Tribune has given the experience of a professor in one of the important universities who examined 138 students on their knowledge of the Bible. The knowledge possessed by these learned young gentlemen and ladies was certainly astonishing. The test consisted of eight questions, by no means hard ones. Twelve passed with 75 per cent, 91 had less than 50 per cent, 71 had 40 per cent, 10 could not name a single book of the Old Testament. Among those who did name such books, the spelling was brilliantly fantastic. "Duderominy," "Goshua," "Saims," and "Joob" are examples.

Among the Old Testament books a number of the students mentioned "Paul," "Timothy," "Babylonians," "Gentiles," "Philistines" and "Xerxes," to the surprise of the professor. Others gave as books in the New Testament "Samuel," "Ruth," "Esther," "Simon," "Jacob," "Philipi," "Thomas," "Lazarus," and "Samson Agonistes." The question, "Who was the Apostle to the Gentiles?" brought out a great variety of answers, including John the Baptist, Methuselah, Judas, Moses, Abraham and Jacob; and the identity of the "beloved disciple" was almost as great a mystery. Apollos (Paul's convert and co-worker) was variously explained to be a heathen deity, a mountain, a town, a king, a giant, a judge, a church, the "Promised Land," a desert, etc.

In the light of this disclosure, how does any man in his right senses dare to say that the Church does not need to maintain her place in the field of education? Indeed, it is frightful to think what may result in our nation if the doors of her institutions of learning should be closed. The truth is, things have already reached such a state in some of these overgrown universities that it is perilous to trust the youth of our country to their care. The Christian college, though it may not have such imposing buildings, so large an endowment, and such an array of professors, is far the better place for our young men and young ladies. Would that our Methodist people could be convinced of this fact!

DO NOT FORGET IT.

Next Sunday is the day named by the Joint Committee having the matter in charge for the pastors in Mississippi to speak to their congregations concerning the centennial of organized Methodism in that State, and it is to be hoped that not a single preacher will ignore this timely request. God has wonderfully blessed our Church in that commonwealth—the tiny twig has become a great and lusty tree, with many wide-spreading branches; and it is eminently fitting that we should take note of this passing of the one-hundredth milestone and pour out our praises to God for his abounding goodness. And, as has been suggested, we ought also to show our gratitude by achieving something that is worth while.

When a professed Christian, without some valid excuse, ceases to attend church with any degree of regularity it is a fair inference that he is in a backslidden state, no matter how moral his outward conduct may seem to be. We base this statement on a score of years of careful observation. One who is spiritually alive hungers for the house of God and the communion of saints.

SOMETHING BEAUTIFUL FOR GOD.

(A little girl, upon her dying bed, realizing that she was soon to pass through the valley and the shadow out into the great beyond, said to her father, who was holding her hand: "Papa when I am placed in my little white casket, and before I an laid to rest, I wish you would put in my hands, as they are folded upon my breast, some bright flowers—I want something beautiful for God.")

"Something beautiful for God!" O child of earth!
Who paints the petaled flowers? Who gives them birth?
From whence their sweet perfume and rainbow hues?
Whose hand envelops them with heavenly dews?
Who placed the sun in yonder vaulted sky,
With power to pierce the mists lest roses die?
Who furrowed vales and lifted up the hills
Where lilies dwell beside the crystal rills?

"Something beautiful for God?" O child of earth!
Dost thou not know 'tis He who gave them birth?
"Something beautiful for God?" When thou shalt go
Through opal gates at evening's golden glow,
Take thou to Him the flowers of loving deeds,
Not evanescent bloom nor earthly creeds.
He needs not these, for space, and land, and sea,
And even time, and vast eternity
Belong to Him who made the human soul.
And wouldst thou hope to gain a heavenly goal,
Help those whose feet some thorny path have trod.
Thus make thy life "something beautiful for God."

—Western Christian Union.

CHRISTIAN UNITY—THE CARDINAL'S VISION.

By Rev. J. W. Boswell, D.D.

A reporter of one of the Baltimore papers sought an interview with Cardinal Gibbons—whether with the purpose of getting the Cardinal's mind on the matter of Church unity or not, I am unable to say, but that is what he got, and that is what he published. Very much has been made of what the Cardinal said, not because he said anything new or striking, but because Cardinal Gibbons, "a prince of the Church," said it. Doubtless the Cardinal was both serious and honest in his utterances. The reporter thought he had scooped something worth printing.

The matter was sent abroad as "the Cardinal's plea for Christian unity." That was misleading. It was not a plea for Christian unity. If it was a plea at all it was a plea for union, a very different thing. Millions of Christians are daily praying for unity—the recognition and fellowship of all who love the Lord Jesus. But these millions neither pray for nor desire the union of all Churches into one great body. They know that such union is impossible. Christian unity is possible, and is making progress. Evangelical bodies of different faiths and orders stand together as one man against the common foe, and help each other, a thing they did not do as far back only as fifty years. But they have no thought of organic union. There is not the remotest prospect of bringing them together. If any one of the strong evangelical Churches expects to become the universal and dominant Church, that expectation is not based upon any prospect of union, but upon a purpose to force, through its adopted agencies, universal acceptance of its principles and practices. No man of broad vision indulges this hope.

The Chicago Inter-Ocean characterizes Cardinal Gibbons' plea for unity as a "notable plea, in its unpretentious fervor, and in the simplicity of its proposed basis." That sounds well, and one not fully acquainted with the Roman Catholic point of view, would naturally infer that the Cardinal had put forth something in the nature of a compromise, something really worth considering. He did nothing of the sort. Instead, before any union can be effected he requires on the part of all the Churches of Christendom, "the recognition of the Pope of Rome as the divinely appointed head of Christendom." With this recognition, the Cardinal ventures to suggest that differences on other points of doctrine could be adjusted with less difficulty than many suspect. In other words, submit to the Pope and there will be no trouble about anything else. That is a safe proposition. The Cardinal knows that submission to the Pope carries with it everything else. It would have been some satisfaction had he told how submission to the Pope is to be brought about. I know of one way only: Convince the Christian world that the doctrines and practices of the Roman Catholic Church are in accordance with the Scriptures. That done, submission to the Pope follows naturally.

In giving out his views Cardinal Gibbons was good enough to recognize the chief difficulty in the way of the Pope's universal dominion. That difficulty is the function and authority of an enlightened Christian conscience. In reference to this the Cardinal says: "Devoutly as we wish for such a union (the union of Christendom), we must wait for the conscience of the individual to bring about a state when union is possible." That is greatly to his credit. Many Romanists no more respect the consciences of individuals outside of Rome than they do their opinions. In this day when honest men are moved by moral suasion rather than by force, I confess my inability to see upon what the Cardinal bases a hope, if he has a hope, of so turning men that they will be conscience driven to recognize the Pope as the divinely appointed head of the Christian Church. There is not a cloud the size of a man's hand in the moral sky upon which to predicate such a hope.

From Cardinal Gibbons' standpoint, and environed as he is, it is impossible for him to take an impartial view of the situation. He can no more do this than can an an Anglican who demands as the ground of union with his Church the recognition of the "historic Episcopate." The Cardinal's vision is limited. He does not see beyond the horizon of the Roman Catholic Church. He recognizes no religion outside of his own Church. Hence submission to the Pope is essential to union.

If the Cardinal's vision is ever realized, Rome must conquer. There can be no amalgamation with other bodies. Protestantism is as much opposed to Rome as Rome is to Protestantism, and the day of conquest is far in the future.

ANNUAL MEETING OF THE JAPAN MISSION.

T. W. B. Demaree.

This year it was in Arima, the quiet little town in the mountains where both cold and hot mineral springs are filled with life-giving iron, pure white sulphur, sparkling radium, and many other cleansing and life-giving minerals, that this body met.

We came together on Wednesday morning. Bishop Murrah treated us to one of his great sermons on the theme: "To whom shall we go?" With him we sat for more than an hour at the feet of Him who only hath the words of eternal life.

This year among the many visitors from the Japanese brethren there came to us early and stayed until almost the end, Bishop Hiraiwa of the Japan Methodist Church. He sat down with us, listened to every discussion, and took part in many, speaking several times at some length and unfolding to us many of the conditions now prevailing in Japan..

We missionaries, though retaining membership in our various home Conferences, are working in closest touch and sympathy with the Japanese Methodist Church, just as if we were its members, while our fellow Japanese preachers are as warm in their feelings and sympathies toward the Southern Methodist Church, in which they were converted and trained, as if they were still its members in full.

At this session many papers were read and addresses made by members of the mission, both men and women, dealing with various phases of the work in Japan and the conditions under which we work to-day. Our meetings were so full of informing facts about the work and the field that Bishop Murrah remarked to me one day with emphasis: "You do have the most interesting meetings here!" We expect good results from the careful studies which have been made. We feel that we have come into a tolerably full and accurate understanding of the situation. At the same time, it has brought us fresh courage. Our missionaries to a man love the Japanese and are filled with profound longing for the salvation of the people.

The reports for the past year show success at almost every point. There is not even one point devoid of hope. Methodism has gradually pressed forward until we are now second in membership among all the Protestant denominations of the empire. For the past year that part of Methodism called the Nippon (Japan) Methodist Church, formed by the union of Canadian, Northern, and Southern Methodists, stands first in the number of baptisms.

The signal success of the Church in Korea for several years past has been a matter of great rejoicing throughout the Christian world. This past year our Church in Japan has gone ahead, in results, of our Church even in Korea. This will be an inspiration to our Church in America, for some of you had lost hope for Christianity in Japan. I am credibly informed that it is stated in America that our Church has lost its opportunity in Japan. Do not believe it for one minute. The work has been difficult—is still difficult. No nation was ever easily Christianized. But there has been going forward for many years a broad seed-sowing. It is everywhere springing up. The Word is nowhere returning to us void.

O ye Southern Methodists, do not fail to understand the situation in Japan! Bishop Murrah expressed on the floor of the Conference his earnest conviction that "Japan is the greatest mission field in the world." We call upon you for prayer. The President of China moved the hearts and sympathies and hopes of our people by calling upon all Christians to pray for China. The Southern Methodist Mission in Japan calls upon the Church at home to pray for Japan. With you, we bow the knee unto the Father, from whom every fatherhood in heaven and on earth is named, in deep yearning and earnest prayer that Jesus Christ may be crowned Lord of Lords and King of Kings in the hearts of this people.

Matsuyama, Japan, Sept. 11, 1913.

SOME FURTHER REFLECTIONS.

By Rev. H. G. Roberts.

In noting the spiritual state of the Church all through the ages, it is not difficult to see that it has been somewhat fluctuating. It seems to be the universal opinion that we are to-day in dire need of a mighty spiritual awakening. Bishop Candler tells us that what we need is not a religious revival, but a revival of religion. If my memory is correct, the New Orleans Christian Advocate contained a lengthy and forcible editorial a few months ago on "The Baptism of the Holy Ghost, the great need of the Church." It is not uncommon to see such utterances in the various religious periodicals. This undoubtedly was the secret of all the great revivals that have swept over the Church. It has been said that we have become so indifferent that we apparently pray, "O Lord! send upon us the baptism of the Holy Spirit, but not in too much power."

Strange as it may appear, such terms as "the baptism of the Holy Ghost," "baptism of fire," "holiness of heart," "entire sanctification," etc., meet with resistance among many of the Methodist people of to-day. My observation is that the extreme views and fanaticism of some have rendered such terms obnoxious to others. It has been reported that while on his last round of Conferences, Bishop Kilgo met with this resistance in one of his ordination services. When he asked the question. "Do you expect to be made perfect in love in this life?" one of the candidates for the ministry replied in the negative. After correcting the young man's false attitude toward one of the fundamentals of the gospel and of the Methodist Church, the Bishop said, "I'll never let fanaticism beat me out of one of God's promises."

That fanaticism and sharp controversy have in a large degree silenced the Methodist pulpit on this important doctrine is very evident. This is what I believe to be the lost chord in our ministry. Bishop Mouzon stated before the Louisiana Conference last December that "the time has come when the doctrine of entire sanctification should be reinstated in Methodism." Does not that sound like something once existed that does not exist to-day?

In the early part of the year 1911, Bishop Mouzon published in the Advocate a list of books, recommending that young preachers buy them and study them. One of the books named was "The Tongue of Fire," by William Arthur. This little book was edited by Dr. Summers in 1856. I frankly confess that the study of this book, together with my Bible, completely changed my views concerning the office-work of the Holy Spirit. Dr. Summers says: "The design of the book is to rouse the Church to action. Its utterances are like the staccato notes of the priestly trumpet, summoning the hosts of Israel to battle. It calls for a revival of Christianity according to the Pentecostal type—not the polyglottal endowment, yet, 'the tongue'—not the visible flame, yet the 'fire.'"

Fortunately for the Church, our Publishing Agents brought out a new edition of this work in 1907. Certainly, there is a place in our church literature for such a book. On pages 77-78, Mr. Arthur says: "Never, perhaps, did earthly eyes see more frequently than we see in our day, men with ordinary Christian excellencies, men in private life whose walk is blameless, men in the ministry who are admirable, worthy, and useful. But are not men 'full of the Holy Ghost' a rare and minished race?" Mr. Arthur tells us that the book is "the fruit of meditations entered upon with a desire to lessen the distance painfully felt to exist between my own life and ministry and those of the primitive Christians." Who of us can study the experiences and works of not only the Apostles, but many men and women in succeeding generations, without 'painfully' recognizing a great 'distance' between our own spiritual attainments and achievements and theirs? Does not the Church of to-day fail to realize the importance of the work of the Holy Spirit? Are we not allowing such subjects as the Fatherhood of God, the Brotherhood of Man, the Person and Work of Jesus, Civic Reformation, and Sociology to crowd out of our pulpits and religious periodicals the deeper things of the Spirit? Of course, some of these are important, but let us do the one and not leave the other undone. If the full chord of Christian music is to be rightly struck, due emphasis must be given to each note. The Quakers of the seventeenth century and the Methodists of the eighteenth aroused the Church from her slumber and neglect of the great workings of the Spirit. What shall the Church of the twentieth century have to say concerning this important truth? How do our spiritual life and works of righteousness compare with those of the primitive Christians? I am not speaking of building churches and paying preachers, but how far is the Church following them on the lines laid down in the New Testament? How was the work of the Holy Spirit understood, realized, and enjoyed in the earliest days?

Now, certainly we have had all the fanaticism and false teachings on this subject that we need. It is to be hoped that common sense will never again be lost in Methodist preaching; but, at the same time, let us not lose sight of the plain teachings of the Gospel. Surely, we can declare the whole gospel without riding any hobby. Some of our ablest and most useful men have crippled themselves and destroyed their usefulness by allowing zeal to go ahead of knowledge. Savonarola was not by any means the last great preacher whose zealous brain became wrongly fired to his detriment. Notwithstanding his great work of reformation, he went down in history as a man who lived two years too long. If those most enthusiastic writers, who make holiness themes a specialty, had been, during the last few years, offering as conservative advice to their followers as they are doing to-day, they would have proved a great blessing to the cause of Scriptural holiness; but alas!

Crenshaw, Miss.

A FEW WORDS IN REPLY.

I have before me the questions which Sister McKinney desires me to answer. I hesitate to say anything for fear I might say too much, yet such a list of questions deserves some consideration if it can be given intelligently and discreetly. In the first place, I am not convinced that the sexes are in such fierce competition at this time that it has become necessary to weigh them in the balance together in order to see which is the more wanting.

It is impossible to reach a final conclusion as to how many men are moral, or where the Juvenile Courts get their material, or how many of one sex there are who are prostitutes in comparison with the other, the Vice Commission to the contrary. I presume that in the civilized world, where woman has had the protection of that Scriptural principle which puts her at home under the arm of her husband and sends him out into the fields and markets and to the front in general, she is the more virtuous. Man, who has been forced to migrate for a location and graze in strange pastures for sustenance has too often fallen before the onslaughts of wicked temptations, which were increased by his own intensely aggressive human nature. Woman, who has been sheltered at home, protected from the vulgar realities of the commercial and political world, has to a remarkable extent maintained her purity, and for that we thank God. But if we are to take the whole world into consideration, and examine those lands where the restraining influence of the principles taught in the Bible have not held sway, we are forced to admit that womankind has fallen very low. The wantonness of the women of the Far East where Western civilization has not been accompanied by Christian restraint is a shame, and furnishes to us an unanswerable argument against permitting our own women to undertake to do the work that properly belongs to the sphere of man.

I am proud of the women of our land, and I am glad that very few of them are making a fuss about the badness of men. The women who spend their time in making happy homes for the most part have plenty of money to buy nice clothes, and at the same time they are an inspiration to their husbands, causing them to take pleasure in reading the Bible and in living high, noble lives. I look with pleasure upon the great strides this old world has made in civilization and upon the higher standards of Christian ethics that are now in vogue, and I do not hesitate to credit this condition to the fact that in the past society has seen fit to maintain that standard set forth in the Bible, namely: man the bread winner and woman the home builder. Deliver us from that evil day when woman shall be thrust forth into the arena of commercial and political life.

A. J. GEARHEARD.

THE CENTENNIAL OF MISSISSIPPI METHODISM—A SUGGESTION

Dear Dr. Meek: It occurred to me to-day while reading Jones' "Methodism in Mississippi" that every preacher in our Conference ought to read this before our next session. To appreciate fully the significance of the proposed centennial celebration of the Mississippi Conference, we should have fresh in our minds the names of the pioneers of Methodism in Mississippi, their hardships, and the triumphs of their faith and heroism. We can not appreciate the opportunities we enjoy and the wonderful growth of Methodism in our territory within the past century until we have followed men like Tobias Gibson, Learner Blackman, and Elisha W. Bowman through almost impenetrable forests and pestilential swamps, into priest-ridden communities and among inhospitable savages.

In this day of luxurious travel and royal entertainment, let us, in imagination, retrace the years and make a trip to Conference with Gibson on horseback from Natchez through Nashville to Gallatin, Tenn., where the route lay through a country infested by wild animals, unfriendly Indians, and bands of robbers. Let us learn from the first generation of Methodist preachers in Mississippi the secret of their zeal and the source of their sustaining grace. Eight years was the average length of their service—premature infirmities, caused by their ardent loyalty, unduly taxed their bodies and cut short their self-sacrificing labors. Tobias Gibson died at the age of 33—worn out by tireless activity, indescribable hardships, and the unshared responsibility for souls scattered over what is now parts of five Conferences.

As we go to the Conference that is to commemorate the achievements of our Church for a century, let us be familiar with the heroes who stood on the advance line of the battle and their apostolic lives and sufferings.

The sale of these books means nothing to me, save the pleasure of knowing that others will enjoy something that has been an inspiration to me.

W. B. HOGG.

A GREAT REVIVAL AT BROOKHAVEN, MISS.

One of the greatest revival campaigns in the history of Brookhaven came to a close on Oct. 15. Rev. J. B. Andrews of Siloam Springs, Ark., did the preaching, and Rev. L. C. Smith of Chicago was musical director. A large tabernacle was built for this campaign, and the congregations ranged from twelve hundred to two thousand at the night services. Those who are in a position to know said that never before had such crowds been seen at a religious gathering in Brookhaven, and that they had never known a meeting to stir the town as did this one. More than five hundred made a public profession of faith in Christ. We feel sure that a better spiritual condition will exist in our community from this on—that we will have less card playing, less dancing, less profanity, and more praying, more Christian work, more church-going. The Methodists and Baptists were united in this campaign, and the spirit of unity was a great factor in the success of the meeting. The co-operation of the Presbyterians was also much appreciated.

The results given above indicate the character of the preaching of Brother Andrews. He holds the attention of his audiences from start to finish; he exposes the heinousness of sin without the use of coarse language, and holds up Christ as the one mighty to save and insists upon the necessity of a change of heart.

Brother Smith knows how to direct a choir. He creates enthusiasm, and the singing under his direction contributes no small part to the success of the meetings which these brethren hold. He is just the man for the place. It was inspiring to hear the chorus of from fifty to one hundred voices leading the great congregation in song.

The Sunday following the meeting the church was filled to its utmost capacity, and 44 strong men and women were received into the Church on profession of faith. Next Sunday there will be 25 or more children to be received. This meeting will long be remembered and we feel sure that much of the work will be abiding.

W. H. LEWIS.

FOR SALE OR RENT.

A diversified farm, four miles from Bunkle, La. 400 acres in pasture, 230 acres for cane, rice or corn. The farm produced this year cane, cotton, and corn. There are 9 good, new houses, 1 storehouse, 1 90-foot iron-roofed barn, and a shipping spur on the place. The pasture has switch cane for winter, grass for summer. Plenty of acorns for hogs. Mesh and barbed wire fencing around the whole place. R. W. Wier, **Treasurer Banner Oil Co., Houston, Texas.**

Church News

The Salvation Army is said to be growing faster in America than any where else in the world. Its income is now stated to be $30,000,000 annually.

* * *

The Tennessee Conference reported last year 684 infants and 2769 adults baptized. The membership of this body is now 76,524, a gain of 2737 over that of last year.

* * *

World-wide Congregationalism had last year a gain of 124 churches and an increase in membership of 6,464. Its total numerical strength is now given as 1,486,333.

* * *

Beginning November 10, the Y. M. C. A. and Y. W. C. A. organizations of New York City will conduct a joint campaign to raise $4,000,000 for the purpose of constructing and equipping new buildings

* * *

Bishop Collins Denny dedicated our St. Paul's Church of Atlanta, Ga., on Sunday, October 19. The membership of this congregation is said to be one of the two largest in Southern Methodism. It numbers approximately 2000.

* * *

The receipts for mission work in the Protestant Episcopal Church during the year past footed up the sum of $1,193,500, a gain over the previous year of $10,900. The Sunday schools of this denomination gave to this cause during Lent last spring $175,700.

* * *

All the Conferences of the United Brethren—some 22 or 23—except 3, have voted in favor of union with the Methodist Protestant Church. In the latter denomination about 15 Conferences have taken action on the question, all declaring in favor of the consolidation.

* * *

Dr. H. K. Boyer has resigned the superintendency of the Children's Home of the Western North Carolina Conference, located at Winston-Salem, and Prof. Walter Thompson has been chosen to succeed him. This change of administration will go into effect after the meeting of the Annual Conference next month.

* * *

The Holston Conference at its recent session made Dr. J. W. Perry, one of its strongest men, Missionary Secretary. Manifestly the Holston brethren mean to do something worth while to give the Gospel to those who are without it. Dr. Perry was also chosen to lead the Holston delegation to the next General Conference.

* * *

As a result of a revival meeting held in Grace Church of Atlanta, of which Dr. C. O. Jones is pastor, 124 persons applied for membership. To a remarkable extent in various parts of the Connection—both in the cities and country—revival fires have been blazing in our houses of worship this year. Such awakenings are worth more to Southern Methodism than all the new devices of innovators.

* * *

Bishop James Atkins is now busily engaged in holding the Annual Conferences in his Episcopal District. The New Mexico Conference met in Albuquerque on October 15; the West Texas in San Antonio on Oct. 22; and he yet has the Central Texas (now in session) and the Northwest Texas to hold. Then will follow the North Mississippi Conference, on November 26, which will complete his list.

* * *

The East Chester (S. C.) Camp Meeting attendants, of which there was an average of between 500 and 1000 at each service, were permitted this year to enjoy the preaching of Dr. S. A. Steel, who resides jointly in Columbia, S. C., and the hearts of all Southern Methodism. Rev. J. V. Davis, the pastor, in writing of Dr. Steel's work at East Chester, says, "He did some wonderful preaching."

* * *

The great Methodist layman, Dr. John R. Mott, who some time since declined the appointment of Ambassador to China because he felt that he had a more important work to do, is a strict believer in Sabbath observance. Recently when en route from China to Korea, though in a very great hurry, he stopped in Mukden over Sunday because he was unwilling to desecrate the Lord's day by traveling. Such an example is worthy of all praise.

* * *

The Presbyterian, of Philadelphia, says: "No Presidential administration—certainly none within recent years—has had so many church-going men in its Cabinet as the present one. The Presbyterians lead with the President, Vice President, and Secretary of State. In a recent interview the Secretary of the Navy, Mr. Daniels, was asked if he believed in religion. 'Most assuredly I do,' he said; 'and I believe in the Bible and everything in it from cover to cover.'"

* * *

Commissions have been appointed to discuss the advisability of consolidating the Des Moines and the Iowa Conferences of the Methodist Episcopal Church. Last year the South Kansas and the Kansas Conferences of that denomination consolidated under the name of Kansas Conference, and is now a body of more than 500 preachers. Such large Conferences may be beneficial in some ways, but it seems to us that the problem of entertaining such bodies, as well as other problems, would tend to prevent consolidation in many instances.

Secular News and Comment

By Rev. A. J. Gearheard.

There are said to be 3,213 young women enrolled in German universities this year, 2,900 of them being German young women and 313 having come from other countries. From these figures, it appears that Germany, as a nation of finishing schools for young lady students of music, is losing its popularity.

* * *

A Zeppelin dirigible battleship recently exploded while 900 feet above the ground, causing the instant death of twenty-seven men. The great air craft was prized by Germany as the most perfect flying machine ever constructed, and she looked to it to give her rank as the mistress of the air, but her hopes were instantly dashed to pieces when the monster dirigible exploded. The air has not yet had a conqueror.

* * *

At the Royal Stock Show in Kansas City, Mo., two weeks ago, animals belonging to farmers near Jackson, Miss., carried off many of the prizes. Mississippi is rapidly taking rank as a great stock raising State. She holds first rank as a breeder of Berkshire hogs, and is well up in rank as a producer of Hereford cattle. This is a good omen, for there is little doubt that the South has more natural advantages for stock raising than has the North and West.

* * *

The civil list, which sums up the amount paid by the British Government for the "comfort and dignity of the Sovereign and his household," has recently been published. It shows that the King of England received from the Government of Great Britain last year the sum of 470,000 pounds. To this was added 60,000 pounds from rentals, besides many perquisites. King George also has a large personal fortune from which he derives annually a large income. In all, he receives not less than $2,500,000 annually.

* * *

Another resident of New Orleans has won distinction as an inventor. Mr. M. J. Gibbons recently completed a machine which successfully loads and unloads ships, thus replacing hundreds of longshoremen. A large number of ship companies entering the New Orleans harbor have contracted to install Mr. Gibson's device, and the busy scene invariably attendant upon the arrival or departure of a ship promises to be a thing of the past. More and more the unskilled laborer is being driven by machinery into desperate straits for employment.

* * *

That a cloture rule will be adopted in the United States Senate seems almost certain. It is the last great legislative body of any consequence in the world that permits unlimited debate upon all questions; and that privilege so often has been abused by a few men who desired to prevent a vote being taken on some measure, thus defeating the will of the majority by nothing but talk, that it has become necessary to take action to prevent such abuse. The probabilities are that a two-thirds majority will be considered enough to close debate on a question and force a vote on the issue being discussed.

* * *

Clarence Wise, a switch operator in Indiana, deserves special praise for his presence of mind. Recently two trains approached the tower in which he sat at the same time. There were but two tracks open: one, the main line, and the other a derailing switch. In an instant of time he was forced to decide which train to send to destruction. He saved the passenger train with 350 people on board and permitted a string of express cars to plunge headlong into a river. There is no wonder that railroads refuse to employ men as switch tenders at important junctions who use any kind of a narcotic. Unerring presence of mind is seldom found in the man who regularly resorts to any kind of a stimulant.

* * *

Immediately after the close of the Civil War a tax of 2 cents per pound was levied on cotton. Later the Supreme Court of the United States declared the law levying the tax unconstitutional. But before the decision by the higher Court was rendered not less than $60,000,000 had been collected from the Southern planters. This money yet remains in the United States Treasury. It was recently proposed by General Bennett H. Young, Comander-in-chief of the United Confederate Veterans, that since this money was for the most part collected from Confederate Veterans, it be set apart as a pension fund for the Veterans and their widows. We heartily commend General Young for his effort to thus help the boys who wore the gray, and we sincerely hope that such an adjustment may be made.

* * *

On October 22, which was the 167th anniversary of the granting of the first charter to Princeton University, the new Princeton University Graduate College was formally dedicated. This Graduate College is the culmination of 17 years of hard work and wise management on the part of Dean Andrew Fleming West of the Graduate Department of the University. The plan was inaugurated when ex-President Grover Cleveland was a member of the Advisory Board of the University, and one of the group of buildings, a magnificent tower, is named The Cleveland Tower. There were present at the dedication representatives of 234 universities, and the speakers included two educators from England, one from Germany, one from France, and ex-President W. H. Taft who delivered the principal address.

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GIVE A HAND AND A WORD.

By Rev. John T. Sawyer, D. D.

Give a hand of help and a word of cheer
To all whom you meet in life—
There is nothing like it to courage give
To the strugglers in the strife.

That man may sink for the lack of your hand,
He needs your best help to-day;
Your manly strength added now to his own
Would hasten him on his way.

Then, give him at once the aid that he needs,
And give it with all your might;
In helping your brother to bear his load,
You may make your burden light.

That woman yonder is crushed to earth,
Bent under her leaden woe—
O those words of strong cheer that you might
speak,
Would comfort and bless her so!

Though you cannot cure her sorrowful heart,
You well know of One who can—
The Healer of hearts, acquainted with grief,
The all-loving Son of Man.

Then quickly carry the news unto her
And help her to reach his breast;
Just there she may pillow her aching head,
Just there find comfort and rest.

Let us help all those who are sinking down
For lack of a helping hand—
Let us speak kind words to sorrowing souls,
The heartbroken of the land.

Give a hand of help and a word of cheer
To all whom you meet in life—
There is nothing like it to courage give
To the strugglers in the strife.

RALLY AND ORPHANAGE DAY AT SHREVEPORT.

In accordance with the suggestion and plans of Mr. W. A. McKennon, Superintendent of the Sunday school of the First Methodist Church of Shreveport, which were heartily endorsed by Dr. G. E. Cameron, the pastor, Rally Day and Orphanage Day were combined and held in the magnificent new church at the head of Texas Street, on Sunday, October 19. The slogan was "1913 in attendance at Sunday school and $1000 for the Orphanage."

From the viewpoint of the Orphanage, it was the greatest single event in the history of the institution. Through the liberality of the V. S. & P. Ry. Co., a car was placed at the disposal of the Orphanage and seventy-four of our children and their attendants were carried to Shreveport on Saturday, the 18th inst. From the moment the children reached the city, where they were met by a large and enthusiastic committee, and conveyed to the church and assigned to their homes among the best members of our Church, until the hour of parting came, it was the most joyous, most delightful time ever experienced by the children of our Orphanage. They were given an automobile ride over the city in twenty-five cars; were allowed to visit the Jennie Vieve Orphanage, and then the Shreveport Ice Cream Factory, where they were given free ice cream; were entertained at the Hippodrome Moving Picture Show, and, best of all, were given the privilege of attending the magnificent Sunday school with more than 2000 present, and allowed to stay through the church service.

The occasion was not great simply because of the delightful time the children experienced, nor simply because of the fine collection taken for the benefit of the Orphanage, but because of the lasting impressions made on the minds and hearts of our children. They saw a phase of social and religious life that they never dreamed existed before. They were entertained in some of the wealthiest homes in Shreveport, and saw that these noble people of wealth were humble, consecrated servants of Christ and his Church. They felt that among these good people who manifested such enthusiastic interest in them and their welfare they had true, devoted friends, who were not only willing to give of their money, but of their prayers and sympathy in their behalf. They witnessed the largest gathering of Christian workers they had ever seen, and lasting impressions were thus made that may help in the formation of character and the shaping of their lives into harmony with the great principles of Christianity. It is impossible to express the deep significance of this great occasion in the lives of the children of our Orphanage. We can never express to Dr. Cameron and his noble band of workers, to Brother McKennon and his great Sunday school, and to the officials of the Vicksburg, Shreveport and Pacific Railway the appreciation and gratitude we feel for the rare opportunity thus afforded the children of our Orphanage.

A visit to the First Church of Shreveport could not but impress one with the splendid success and great work accomplished by Dr. Cameron and his great congregation. The erection of this noble Temple of Praise, doubtless one of the greatest and most magnificently equipped houses of worship in all the South, and certainly not surpassed by any in the State of Louisiana, is an achievement that will ever stand as an enduring monument to the wisdom, the devotion, and the toil of this hard working pastor. Dr. Cameron has done a great work, and we are not surprised to learn that his official board have unanimously requested his return for next year and that his people are enthusiastic in his praise. A more brotherly, cordial, companionable Methodist preacher we have never known, and Dr. Cameron deserves the lasting gratitude of every Methodist in Louisiana for the great work he has done in Shreveport.

Perhaps the "livest wire" among the laymen in the Methodist Church in Louisiana is Mr. W. A. McKennon, the intelligent, cultured, enthusiastic superintendent of this Sunday school. He has the power of enthusiasm, the kind that catches. He inspires, he thrills, he enthuses, and with his keen wit, his good humor, his splendid generalship, and his fine organizing ability, we doubt if there is in all Southern Methodism a layman of greater promise for good to the Church at large than is he.

The new church building is great. It is a thing of beauty. The equipment seems almost perfect. It has a fine lot of classrooms, a large Sunday school assembly room, office rooms, a pastor's study, a kitchen, dining room, and other rooms needful in a modern church. It seems as if nothing has been neglected, nothing forgotten in the construction of this great church. The main auditorium is perhaps the greatest feature of the building, with a seating capacity of about 1,000. And we are told that the congregations at both morning and evening services about fill it. We thought that, together with the largest Sunday school ever assembled in this church, we were preaching to about the largest congregation they had ever had, but we were assured that our congregation was about the usual size.

A visit to this organization, with its great Sunday school and great congregation, is well worth the while of any Methodist in Louisiana, and will give inspiration to any person. Here Methodism is not dead, and the future of Methodism in this great, growing city gives promise of mighty things in Zion. ROBT. W. VAUGHAN.

AN IMPORTANT ANNOUNCEMENT.

Frequent inquiries are coming to our office in reference to the Midwinter Institute, which has been held in the Methodist Training School for the past several years. It is therefore proper that we should announce that the Institute will not be held this winter. After careful consideration on the part of the Secretaries and the Training School management, it has been decided to hold this Institute at **Lake Junaluska** in the summer. We believe that by this arrangement the interest will be greater and that the attendance will be increased. The faculty and students of the Training School regret that they will miss the fellowship of the splendid body of pastors and laymen who have been accustomed to gather here each winter. We ask a continued interest in your prayers for this important institution.

Nashville, Tenn. WILLIAM F. QUILLIAN.

TREASURER'S STATEMENT.

Report of Treasurer Board of Missions, Louisiana Conference.

The amounts named below are what have been turned into the Treasurer so far this year. By comparison, this report shows a decided shrinkage. I should be pleased if the pastors throughout the Conference would at once turn in the amounts they have on hand.

French Mission	$159.86
Foreign Missions	347.50
Domestic Missions	654.50
Total	$1161.86

S. H. MEYER, Treasurer.

ORPHANAGE CAR.

To the Pastors and People of the Sardis District, North Mississippi Conference.

We are trying to arrange for a freight car to be run from Horn Lake to Grenada, Miss., in order that the friends of the Orphans' Home at Jackson, Miss., who live in this section may have an opportunity to send to the Home whatever they are willing to give in the way of provisions and furnishings. Since I do not live on the line of railroad between these two points, I have asked Rev. J. B. Randolph, of Como, to look after the car, to let you know when it will arrive, and to arrange the other details connected with the enterprise, all of which he has kindly consented to do. We hope to secure the car between the 15th and 20th of November.

Now, brother pastors, please appoint an energetic committee at each church to collect provisions such as any family could use. Those living in the country may give home produce and those living in the towns and villages may give groceries, dry goods and ready-made clothing. Anything in the way of wearing apparel will be acceptable. Also bedding of every description is needed. I would suggest that the country people arrange to have all their gifts placed in charge of one man and have them carried to the station the day before the train is to come so that there will be no delay. Please do not slight any church or community. Let us put our whole hearts into this work and both pray and work that a great offering may be made.

D. W. BABB, One of the Directors.
Charleston, Miss.

IMPORTANT NOTICE.

To the Preachers of the Mississippi Conference.

Please take notice that the Rev. T. B. Holloman is not the Treasurer of your Board of Church Extension. Some of you persist in sending remittances to him, due, perhaps, to your not having read the Minutes attentively (see page 13). If you remit me by money order, please have it drawn on the post office at Jackson, Miss., and to my favor, mailing the same to me at Philadelphia, Miss. Don't draw on my post office. I deposit at Jackson, Miss., hence the above request. Exchange on Jackson, or New Orleans is preferred. Keep this notice.

THOS. A. HOLLOMAN,
Treas. B'd. Church Extension, Miss. Conf.

NOTICE.

To the Committees of the Mississippi Conference.

Dear Brethren: It is the desire of the Methodist Historical Society to magnify our annual meeting at Natchez, and to this end we request that no committees hold sessions on Tuesday night, Dec. 2.

Most respectfully,
T. B. HOLLOMAN, Pres.
For Committee.

Of the 224 million pounds of rubber produced in the world annually, the United States consumes more than 113 million pounds, or over half. For this large amount of rubber this country paid $101,000,000. The great demand for automobiles is credited with being the reason of this large consumption.

About 750,000 acres of public lands were opened for entry to homesteaders last month. Most of this land lies in Montana, and all of it is in the West. The tracts opened to settlers have been withheld heretofore because most of them were considered valuable coal lands or valuable for water-power plants.

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SOME WORDS OF APPRECIATION.

Dear Dr. Meek: First and last I have had the good fortune to be under the pastoral oversight of some of the foremost ministers in our great Church and I have learned much of many others with whom my contact has not been so close; therefore, I feel that I am capable of forming a reasonably correct judgment and am entitled to express it.

In the light of the foregoing I wish to say that as the full quadrennium of Rev. W. S. Lagrone's very remarkable services as pastor at Greenville draws to a close, I find myself reflecting on the sources of his power and I have no trouble in reaching the following conclusions:

First, nature has given him a well proportioned body, full of grace and vigor (I regard him as quite the equal of Sam Jones in histrionic talent); and he has drawn from the currents of his Dutch ancestors' blood a high spirit and an unfailing optimism which make him what is commonly called "a born leader."

REV. W. S. LAGRONE,
Greenville, Miss.

Second, he feels that he was called to preach the gospel of his Lord and entertains no sort of doubt that it is his whole business and worthy of all his time and best efforts.

What I have said under these two divisions will, I think, account for Brother Lagrone's success, as indeed it might for any man's.

As a preacher Brother Lagrone has grown steadily from the day he opened his ministry in our pulpit. He travels with ease over the whole range of pulpit discussion, though never bringing a trivial or unimportant matter into that sacred place. Soundly orthodox, he builds men up and maintains their faith. After stating the speculations of the so-called scholars, it is a joy to hear his voice ring out like a silver trumpet with the familiar expression, "But I am here to tell you," followed by a round affirmation of his complete faith in the Divine Oracle. I would not venture to say that Brother Lagrone is never troubled with questionings and doubts, but I do affirm that he does not coddle and nurse them and deliver them in turn upon the waiting congregation to blight their faith and curse their lives. He finds enough concerning which there is no doubt with which to feed the flock committed to his care and keeping. Mississippi has given many able men to the Church elsewhere, one of her finest products now occupying the metropolitan pulpit of Memphis; and if it were my responsibility, W. S. Lagrone would succeed him when his term is completed. I like men who believe in something, who stand for something, and who bring things to pass. Such a man is W. S. Lagrone.

Brother Lagrone's popularity overflows the bounds of his own denomination and embraces in its resistless tide our entire population. Not the least remarkable in this widespread regard is the attachment of the young people, particularly the small boys. He has a club composed of quite a number of these urchins who gather around him with the utmost freedom. He takes them camping and does much else to win their hearts and confidence. These lads come from all sources; and they were upon the verge of a riot last year when the local paper erroneously stated that Brother Lagrone had been moved away. Though utterly opposed to the removal of the time limit, I am sure Greenville would like to see the law relaxed so that Brother Lagrone could remain indefinitely. Fortunate indeed will be the church and community which secures his exceptional services!

Greenville, Miss. J. D. BARBEE.

WHERE JUDGMENT SHOULD BEGIN.

We have scant patience with those who say "the world is growing worse," or with the pessimistic cry from some quarters of Zion that the most glorious days of the Church and the best experiences of God's people are behind us. We still see the saints, as did the hero of old, "stretching forth after those things which are before" and "forgetting those things which are behind." However, if "judgment is to start at the house of God," we are warranted in searching out the golden wedges, if there are any, and labeling them as they deserve to be.

It is sometimes asserted that largely the so-called people of God are no longer a "peculiar people, zealous of good works." From the world and the Church alike comes this accusation. Is it sustained by the facts? Does the world lie when it boasts that many of its citizens are superior to many of those in the Kingdom of God? And do we bear testimony to a falsehood when we, the ministers of the Church, often say, "You are correct?" Now, if these accusations are true—and we think they are—why does such a state of things exist? Can there be a result without a cause? Not by any law of logic or reason known. Then we should either be able to locate the cause or else presume that that which seems to be is not. It cannot be that the gates of hell have prevailed against the Church, nor are we of all people the most miserable. But we may sometimes ask ourselves, "Has the Church become a harboring place for persons who care nothing for its regulations and who rebel against God's rightful authority? That open, vile, and even, in many cases, vicious worldliness exists within the Church, and that it goes almost unchallenged except negatively, is a broad assertion, and indeed is an injustice to some. Nevertheless it is generally true.

At a recent gathering of the brethren of the Shreveport District nearly every preacher present was questioned as to the matter of worldliness in his charge, and each answered that it was prevalent and that little was being done against it except in a general way. And some whose experience is co-extensive with our Church said that we were by no means different from the usual state of affairs throughout our Connection. They said that very rarely are offending members dealt with as the Discipline directs. We assume that these brethren were correct in their statements, and basing our argument on what they say, together with what we have learned from other sources, we have made an effort to locate the trouble. It is said that judgment should begin at the house of the Lord, so lets look there for the cause. Does the Church usually stand behind the preacher who fearlessly, and yet religiously, makes an effort to renovate his Church and show to the Christless world that the Church of God does stand for correct living and great principles? It is said that sometimes "official boards" are heard from—really heard from—when some preacher has dared to rid the church of Mr. or Miss So and So—most prominent members and the church's best support — because they set at naught the Church's laws and persist in their worldliness, and could not be persuaded to cease their offenses. If such reports be true, I think we have here a conviction that we may set down. I say, let Mr. or Miss Moneybags go, money and all, rather than let the Church of God be injured by their irreverence, though gilded by gold or adorned by gems, however precious.

It is further asserted that some preachers cannot afford to be as persistent as they might in enforcing the rules of the Church (though they have promised to do so), as it might bring about an eclipse in the sky of their promise and popularity. Brethren, this cannot be true of us, can it? Have we, of all men, not forsaken the world, the flesh, and the devil? Do we not say, "It is no longer I that liveth?" Are we not crucified with Christ? (See Gal. 5:24.) If so, we are seeking those things which are above. We are the shepherds of the sheep, the watchmen on the towers of Zion. Woe unto us if we preach not the Gospel. If these accusations be true, and for some reason some confess that they are not trying to do this part of their work, then I think we have here another conviction.

It is further asserted that "official boards" are becoming a factor in our Church, and that they oftentimes take the scalp, so to speak, of the preacher who dares molest their little lambs for dancing, theater-going, card-playing, drinking spirituous liquors, swearing, and such things. Where and how did this official board business get into our Church any way? This is no cast-iron system that we are running. If the official boards of our largest churches have a right to be heard from, or are heard from, the officials of every church on every circuit have the same right. We must either leave God and the Cabinet alone or else we have at this point another conviction, or maybe we get a double one here.

Finally, it is said that our laity is often adverse to dealing with worldliness as the Discipline direct. It is said that a trial committee is hard to get in the average congregation, and that "two or three faithful friends" are almost an impossibility in the congregation of to-day. Now, if these accusations are correct, and I believe that they are, I think we have a fourth and final conviction; and, before God, it seems that some one of these convictions comes near the door of us all.

Its one thing to find the trouble and another thing to remedy it. What are we going to do about this thing? Are we satisfied with the spiritual progress of our great Church within recent years? I answer that we are not. I really think there are but two things for us preachers to do. We must go patiently and prayerfully about the task of trying to enforce our General Rules, or else, we should ask that they be revoked. We cannot sail under false colors and expect God to bless us as a people. Wesley and the preachers of days gone by could and did deal with this worldliness for the glory of God and the salvation of people, and we their followers can do likewise by God's help, if we will. HENRY T. YOUNG.

Shreveport, La.

BIG BARGAIN AT $350.
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"SUNSHINE."

I'm too small for work important,
So I help with little things.
Father says my feet are nimble,
Just as if they both had wings.
I can tend my baby brother
And can dust the room quite well;
Carry water to the chickens
And go ring the dinner bell.
Mother says I am her comfort,
And she calls me "Sunshine," too,
Just because I save her footsteps
When she has so much to do.

—M. Louise Baker, in the Southern Churchman.

A BOY MAKES REPLY.

In answer to the piece in the Advocate of October 9, entitled "A Girl's Essay on Boys," I will say that I don't see how anyone could say that boys wear out everything but soap. When I read that I thought, well, I had rather be a boy than a girl, for boys never wear out ribbons, lace and embroidery, and girls do. Boys' shirts, trousers, and coats do not cost like girls' ribbons, laces, embroidery, powder, paint and rats. We boys try to kill all the rats we find, but the girls buy all they can for their hair. After all, the boys can do more work than can the girls, and I had rather be a boy—and so I am. E. COLLINS.

OBEDIENCE.

"Alice," called mother from the kitchen window, "please take this basket to the orchard and bring me some apples to make pies."

Alice was sitting in her swing on the large, shady veranda, but she did not go.

"Alice, have you brought the apples?" asked her mother, when enough time had passed for her to have done the errand.

"No, mother. I'm going in a minute."

Mrs. Clark came to the doorway and, seeing some chickens in the yard, called: "Collie. Collie!" A beautiful dog responded instantly to the call and drove the chickens back to their yard.

Mrs. Clark returned to her work, and Alice took a basket, with Collie by her side, and went for the apples.

To the dog she said, "I've learned a lesson from you to-day, Collie. After this I'm going to obey, too, as soon as I'm called."—Exchange.

JANETTE'S SONG.

Janette had been "shut in" for a whole long month, but now she was well again. So she crept out of the small, brown house at the end of the ugly, narrow street that dull morning, and holding her clothes-pin dolly in her arms, sat on the doorstep, and looked about her.

Nobody had missed her, of course; nobody was glad she was "up and about" again, she told herself; but that dreary morning, as she sat quite alone she began to sing a favorite song of hers, and the laundryman stopped to listen.

"Bless that child!" he said, "she puts me in a good humor every time I hear her. I surely have missed her this past month."

And just then the window flew up in the tall brick house across the alley, and a pale young face looked out. She was a cripple and had been in such pain all night she couldn't sleep; but as the little song floated up to her, such a cheerful, gay sort of tune, the lame girl smiled,

"I used to sing that myself—a long time ago," she said, and, humming the air, she went back to her work, looking brighter and happier.

The iceman came up then, and finding he had left his tickets at home, he perked his horse so that the bit hurt him cruelly. He was sorry for it the next moment, for as he listened to the small singer on the doorstep he began to feel "different." "She does seem gay and happy still, no matter what happens, and I've missed her a whole lot from this alley lately."

And as the grocer boy came by, the sewing woman next door, the cross old scissor's grinder, the sick lady, and a number of other people, the gay little voice went on with the cheerful song.

It was wonderful how much sunshine the child gave out from her lowly seat as she sang this merry tune over and over.—The Child's Gem.

WHAT THEY WERE MADE OF.

He was a proud little fellow as he strutted around in a new pair of trousers. How important he looked as he squared himself in front of his best friend, the corner grocery man, and said: "See my trousers? You can't guess what they are made of!"

"Of broadcloth?" asked the grocer.

"Nope," replied the little fellow.

"Of corduroy, then?"

"Nope."

"Well, what are they made of, then?"

"Of papa's old ones," triumphantly replied the happy little fellow.—The Lutheran.

A TINY PREACHER.

Martin Luther, the great reformer, once said: "I have one preacher that I love better than any other on earth: it is my tame robin, who preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops upon the window-sill when he wants his supply, and takes as much as he desires for his need. From thence he always hops to a little tree near by, and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."

IN MEMORY OF A FRIEND.

Dero A. Saunders was born on June 13, 1858, in what was then Carroll County, but is now a part of Montgomery County, Mississippi. The place of his birth was about half way between Vaiden and Winona, being about seven miles from each place. He was a son of William R. and Ann Hartgrade Saunders. His mother, before her marriage, was a Miss Mills, who was born and reared near Hartsville, Tenn., and his father was born and reared between Nashville and Gallatin, Tenn., on the Gallatin Pike at a place which bore the name of Saundersville.

His early years were spent at the old home near Vaiden. His father died in Alabama during the Civil War, where he was operating salt mines to supply the Confederate Army. His early life was one of hard and active work, for, with the other small boys, he joined in cultivating the family farm. When quite a youth, the old home in the country was broken up and he went to Starkville, Miss., to live, and there grew to manhood and continued to reside until the time of his decease. He was happily married to Miss Grosie Ames. of Starkville, on Feb. 6, 1883, and to them were born five children, four of whom—Ames, Louise Gaudet, Wilburn, and Dero A., Jr.—together with their grief-stricken mother, survive the honored father and husband, who died at his home in Starkville, Miss., after an operation for gall stones, on June 28, 1913. One daughter, Grosie, died in the early dawn of life's morning. Mr. Saunders has also left to mourn his departnre, the following brothers and sisters: T. M. Saunders, of Cleburne, Texas; W. R. Saunders, of Forreston, Texas; H. T. and J. S. Saunders, of Starkville, Miss.; Mrs. T. L. Wilburn, of Kilmichael, Miss., and Mrs. Ada Turnipseed, of Moorhead, Miss.

Such, stated in simple form, are a few of the dates and facts in the career of one who wrought worthily, who achieved large success, and who passed away lamented by the entire community in which he lived and by a wide circle of acquaintances and admirers in other sections of Mississippi and the South. The space is not at our disposal to give a fitting appreciation of the character, the accomplishments, and the worth of this deceased friend, to whom the writer was devotedly attached and whose home-going has left a vacancy in his heart that can never be filled on earth.

Viewed from any standpoint, Dero Saunders stood out as an uncommon man. With but limited school advantages, he improved his naturally vigorous mind until he was wonderfully well informed. He kept abreast of current events, possessed a keen, quick discernment, and had in rare degree that noblest of all mental endowments—a clear and discriminating judgment. He was an entertaining conversationalist, and could express his views in public with ease and fluency. He was an excellent business man, and though he began life in poverty, he soon acquired a competency, and when death claimed him, though still by no means old, he was one of the largest tax-payers in his county. As a citizen, he was high-minded and public spirited, and his influence was ever felt for good. In the home sphere he measured fully up to the best standard. Nor did he ignore the sacred claims of religion. A quarter of a century ago, while Rev. W. M. McIntosh was conducting a meeting in Starkville, Miss., he was spiritually awakened and united with the Methodist Episcopal Church, South. Though not as pronounced and active in public service as some disciples of the Master that I have known, he was clean in his conduct and had the spirit of the Good Samaritan. He gave often and generously to the needy, without parading his liberality. His integrity was rock-ribbed and he was the soul of honor. He believed in the Church—in the necessity of her work and mission—and contributed freely to her support.

His death was a triumph and an inspiration. Conscious almost up to the moment that he went away, he bore testimony to the saving power of his Lord and talked beautifully of the future to the weeping ones about him. Of his closing hours, his pastor, Rev. T. H. Lipscomb, wrote as follows: "He died in peace and certified to the supreme value of religion to his friends and relatives. He sang snatches of song, such as 'Tell mother I'll be there,' prayed himself and asked for prayer, and found great comfort in the words, 'Washed in the blood of the Lamb.' The last thing I heard him say, a few moments before his death, was, 'It's getting dark—good night to you all,' in a tone which was the quintessence of courtesy."

So went from earth this true, brave and manly man. A victor in life's battles, he was not less a conqueror when he met the last great enemy. For him the day has dawned, while we yet struggle in the dark. But we too soon shall say, "Good night," and our weary bodies will fall asleep in Jesus and our liberated spirits will wing their flight to join his in the Paradise of God. When a Christian experiences what we call death, he only begins truly to live.

"No, no, it is not dying
Heaven's citizen to be;
A crown immortal wearing,
And rest unbroken sharing,
From care and conflict free."

R. A. MEEK.

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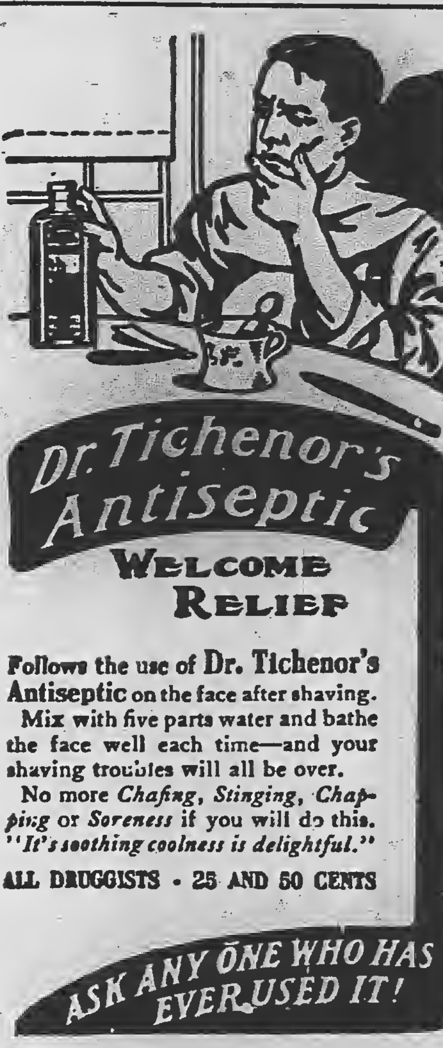
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Editorial.

SHALL WE TAKE DOWN THE BARS?

The lines of demarcation between the Church and the world are perhaps more nearly wiped out now than they have been for decades. Evidences of this abound, and are so perfectly obvious that we scarcely need to take the time and space to point them out. There are quite a few people in our Churches at present who apparently are imbued with the idea that they can be true and useful Christians and yet do pretty much anything that they please. Dr. Eckman, the Editor of the New York Christian Advocate, tells in the last number of his paper of seeing, while eating in a restaurant at a great railway station, two middle-aged women, whose Sunday school class-pins were conspicuous, take their cocktails at the table while awaiting their dinners, as if they thought that such a habit were entirely proper. Some months ago a young lady, the daughter of one of the most distinguished public men in the United States, was in New York to take ship for Europe. She was represented as stating to a reporter that upon her return she expected to finish her course of study at a certain university, and after that to give her time to settlement work. The same young woman, homeward bound, was again in the great metropolis a few weeks ago and was quoted as having stated to a newspaper man that she had become too corpulent while abroad, and that she expected to dance the "tango" to reduce her flesh.

These incidents are illustrative of a spirit that is widely prevalent in this day—a disposition to participate to some extent in Christian activities and yet join with the people of the world in many of their questionable amusements and practices. A large, and we fear increasing, number of our Methodist people now look upon dancing, theater-going, and card-playing with a considerable degree of tolerance, some even going to the length of giving them their patronage and full endorsement. And we are beginning to hear it frequently suggested that the Church ought to repeal her rules against these and all similar diversions, and leave the question as to whether they shall be indulged in entirely to the individual conscience. Undoubtedly the drift of the times is bringing us more and more squarely face to face with this issue, and we must determine whether we are to hold firmly the ground which our Church has long occupied, or whether we shall take down the bars and let these things have the right of way amongst us.

For our part, we can see no good reason for modifying to the slightest extent our attitude toward these practices. The underlying principles of the Christian life have not changed in the least particular. They are identically the same that they have ever been. The discipleship of Jesus must begin in self-denial and can flourish and expand only as wholesome and helpful influences environ it and hurtful ones are excluded. There should be no place in the category of Christian conduct for experimentation with things that are questionable. We should keep on ground that we know to be safe, adhering to the Pauline injunction, "Avoid all appearance of evil." Nor is our own immunity from harm the only thing that is to be considered; we are the keepers of even our weakest brethren, and our example should ever be such that they can follow it without peril.

Has there been any amendment for good in the practices toward which the Church is asked to abate her opposition? Nay, not so. Testimony as to the corruptness of the theater continues to pour in upon us from every side. Even the secular papers, large as is their tolerance for lax conduct and living, not infrequently bear witness to the indecencies and pernicious influence of the stage. That the dance has degenerated, rather than improved in quality, within recent years is so generally admitted that we shall not consume time in submitting facts to show that this is true. The effects of card-playing are now precisely what they have been in the past. That any one of these forms of amusement has ever helped any person to be a better man or woman, cannot be shown. That any one of them has ever enriched a human life spiritually or made it more fruitful in the service of the Master, has never been seriously claimed, so far as our observation has extended. On the contrary, these indulgences have been instrumental in luring thousands to wreck and ruin. Why, then, should the Church, which exists for the saving of sinners and the making of saints, modify her attitude toward such practices?

The talk of letting every one be governed by his own conscience in such matters has in it very little merit. The State does not show any such regard for individual opinion—no man is allowed to set up his own notions against the consensus of sentiment of the whole people, as it has been crystallized into law. A state of society where every one may do as he pleases would be under a downright reign of anarchy. This is not less true of a Church. Her laws and regulations are based upon what she thinks may be inferred from the Scriptures and upon what has been learned from the experiences of her members through generations.

When a man unites with the Church her rules are already in existence; he is presumed to know what they are, and he comes in with a pledge to keep them upon his lips. What right has he, then, to undertake to set them at defiance, alleging that he does not believe in them, and that he prefers to act for himself without any such restraints? Is it not the very height of egotism and presumption for one person thus to set up his views against the concurring convictions of a great body of Christians (both living and dead) whom God has blessed and honored? It most assuredly is.

There are some who tell us that our Church must become more liberal or lose many communicants and have a waning prosperity in the years to come. We do not believe this. The Protestant Episcopal Church, which is perhaps the most latitudinarian denomination in the United States as regards the worldly amusements, reported in its Triennial Convention in New York last week a loss of 16,000 in its Sunday school enrollment and of 926 in the number of members confirmed, as compared with the three preceding years. If liberalism has failed to help the Episcopalians, why would it help us? No, no; the thing for us to do is to refuse to be dominated by the worldly element that has crept into our fold and to be steadfast and unyielding in the maintenance of our sound and tested Scriptural standards. Then will God bless us and cause his face to shine upon us, and Methodism will continue to grow in power and influence as the decades and centuries shall pass. We would gain nothing that is worth having by adopting a spirit of compromise toward any form of worldliness. And if there was ever a time when for the good of humanity our Church needed to be thoroughly true to her Lord, it is now.

THE OLD JERUSALEM DELEGATION.

The recently elected delegation from the Tennessee Conference to the General Conference is worthy of special notice as it marks a distinct step towards the primacy which the Old Jerusalem Conference held in our chief synod in other days. It is especially gratifying to see that loyal and gifted son of Southern Methodism, Dr. E. B. Chappell, occupying the position of leadership so long held by the mighty John B. McFerrin, the great Commoner of the Church; and the inclusion of the accomplished Dean of the Theological Department of Vanderbilt University is also gratifying. The remaining clerical members are new men.

The lay delegation is composed of new men, excepting Hon. O. K. Holliday, who leads it. Mr. Holliday is the author of the State-wide prohibition law of the Volunteer State which bears his name; and he was a member of the last General Conference. Hon. Percy D. Maddin is one of the Church's able counsel in the Vanderbilt litigation and a grandson of Dr. Thomas L. Maddin, formerly a distinguished member of the Tennessee Conference. We congratulate the Hub upon its representation in the approaching meeting of the Sanhedrim.

A TIMELY BENEFACTION.

The press dispatches report that Mr. William Warmack, of Lodi, Montgomery County, Miss., has paid off the indebtedness of $7000 on the 200-acre farm purchased some three or four months ago by the Trustees of the Methodist Orphanage at Jackson. It is also stated that this same gentleman will provide for the erection of a substantial building on this tract of land, and that his total gift to the institution will amount to about $10,000. This is indeed a splendid benefaction—one that will make its influence felt in blessings bestowed for generations to come. Brother Warmack is said to have been a generous friend of the Home for years, and manifestly the fine work that it is doing has deepened his interest in it.

When we were in Jackson last June to attend the Commencement exercises of Millsaps College the question of buying this farm was under consideration, and some of the more conservative of the Trustees were inclined to doubt the wisdom of going in debt to do so; but realizing what such a property would be worth as a means of training the boys at the Orphanage to work and what it could be made to contribute toward the support of the institution, Rev. W. M. Williams, the alert Superintendent, insisted strongly upon its acquisition and his counsel finally prevailed. We are very happy to see that his Caleb-like faith has been rewarded by the Heavenly Father in raising up a liberal friend who has come to his assistance, and that this needed addition to the plant has been secured without the long struggle with a heavy debt that was anticipated. It is generally those who 'attempt great things for God and expect great things from him' who achieve results that are worth while. Brother Warmack is entitled to the lasting gratitude of the Methodists of Mississippi for his large-hearted and timely donation. We do not think that he could possibly have applied his money to a worthier purpose.

WILL WORK FOR IT.

Mrs. Walter Campbell, of Winona, Miss., sends us the following resolution which was adopted by the women missionary workers of the Winona District in their annual meeting:

"Resolved, That we, the members of the Woman's Missionary Society of the Winona District of the North Mississippi Conference, will interview each member of the State Legislature in our District and urge him to vote for a Juvenile Reform School when that body next meets."

Such an institution is imperatively needed in Mississippi, and in resolving to work energetically to secure it the Winona District women are setting a good example that might well be followed by others. It is to be hoped that both of the Annual Conferences in the Magnolia State will pronounce strongly in favor of this movement.

PERSONAL AND OTHER NOTES.

United States Senator La Follette will lecture at the A. and M. College, at Starkville, Miss., on Nov. 8.

The Durant District Woman's Missionary Institute was held at Vaiden, Miss., last Wednesday and Thursday. The occasion was a most interesting one.

Rev. J. E. Thomas and Rev. B. P. Jaco have each raised $200 in his District to be applied toward the maintenance of a ministerial student at Millsaps College.

The Alabama Advocate of last week stated that Rev. J. A. Bowen was ill at the home of his son, Rev. C. A. Bowen, in Birmingham. We pray that this beloved minister and evangelist may speedily regain his accustomed health and vigor.

Judge R. R. Reed, of the Mississippi Supreme Court, addressed the Y. M. C. A. at Jackson last Sunday afternoon, his theme being "A Call to Service." The music for the occasion was furnished by the Millsaps College Quartette.

Rev. J. T. Lewis is winding up his fourth year at Clarksdale, Miss., in high favor with the people of that progressive city. He has wrought well for the upbuilding of Methodism in that growing field, and well deserves the popularity which he enjoys.

Rev. M. A. Burns, who is serving with great acceptability the Nettleton (Miss.) charge, favored us with a fine club of 14 subscriptions on the 21st inst. He reports that the outlook for the work of the Church continues to grow brighter in his field.

In less than a month the first of our patronizing Conferences, the North Mississippi, will meet at Tupelo, the date of its assembling being November 26. The Mississippi Conference will follow at Natchez on December 3, and the Louisiana, at Crowley, on December 10.

In renewing his subscription a few days since, Mr. M. F. Carter of Morgan City, Miss., took time to express his appreciation of the Advocate. We were pleased to have so cheering a message from this long-time friend, who deserves all the good things that have come to him in the great Yazoo Delta.

Mrs. A. C. McKinney, of Ruston, La., left a few days since for Brooklyn, N. Y., to attend the World's Convention of the Woman's Christian Temperance Union. Sister McKinney takes great interest both in the work of missions and the cause of temperance. She is one of the strong women of our Louisiana Methodism.

The College of Bishops of the M. E. Church, South, are in session in St. Louis, Mo., this week.

We regret exceedingly to learn that Dr. R. C. Bethea, whose address is Brookhaven, Miss., R.F.D. No. 2, is in a poor state of health, and we sincerely hope that his physical condition may soon improve. Dr. Bethea is a local preacher, who for many years has made his influence widely felt for good.

"Work Day" for the Louisiana Orphanage this fall was far and away in advance of all preceding ones. We are informed that the indications are that the amount raised, when it is all in, will be between $5000 and $6000. The First Methodist Church of Shreveport contributed $900, and may increase the amount to $1000.

Rev. J. L. Sutton returned last week from a visit to several points in the East and took up his work at the Louisiana Avenue Church with increased zeal. He will begin a revival meeting next Sunday in which he will have the assistance of Rev. C. W. Crisler, of Hattiesburg, Miss., and the Lewis Brothers' Quartette.

Writing from New Iberia, La., under date of Oct. 22, Rev. A. S. Lutz says: "Our Rally Day last Sunday was a great success in every way. We raised the entire amount of our Orphanage assessment. Our Woman's Missionary Society is forging ahead with great enthusiasm, and is paving the way for a great awakening among our people."

Rev. D. W. Babb, of Charleston, Miss., the St. John of the North Mississippi Conference, writes as follows: "The year has been one of much care and labor, but we have enjoyed our work and have witnessed some improvement in the condition of the charge. We are hoping to wind up with a clear balance sheet. Our people have been very kind indeed to us."

Rev. T. H. Lipscomb, of Starkville, Miss., has a class of Y. M. C. A. leaders at the A. and M. College whom he is directing in the study of the life of Christ. There are 15 of them, and he meets them every Thursday night. The Y. M. C. A. Bible Study Circles at this institution embrace about 200 boys, who devote some time to these studies every day.

The Woman's Missionary Society of the New Orleans District held its annual meeting at the First Methodist Church Tuesday and Wednesday of this week. Among the leading speakers were Mrs. S. S. Harris of China, and Miss Nutt, who told of the work at St. Mark's Hall, and Mrs. H. P. Holt of Crowley, the Louisiana Conference Corresponding Secretary.

Writing from Biloxi, Miss., a few days since, Rev. W. B. Hogg, of Fernwood, said: "I am here assisting Brother Linfield in a meeting. God is honoring us with his presence in the services. The people here have a beautiful church, which is modern in equipment. The pastor and his family have the love and hearty support of the congregation."

Brother R. A. Bozeman, principal of the High School at Noble, La., sends us the following item of news from that place: "We are planning for a revival here, and have started the church to work by organizing a prayer meeting. We have met twice and had a splendid interest each time. We are expecting a gracious season of spiritual refreshing. Pray for us."

Among the visitors in attendance upon the meeting of the New Orleans Methodist Ministers' Association last Monday morning was Rev. Martin Hebert, of New Iberia. He gave an encouraging report concerning the French mission work that is being done in South Louisiana. He said that the missions will report not less than 100 accessions to the Church during this year.

Rev. S. A. Brown, of Boonville, Miss., writes: "We have recently had with us here Rev. E. C. Mohler, our pastor at Artesia, Miss., who preached for us an excellent sermon and delivered a lecture on "The Work of the Anti-Saloon League," handling his subject in a masterly manner. Rev. B. P. Fullilove preached a splendid sermon to my congregation last Sunday night (Oct. 19)."

Rev. "Sunshine" Hawks, the evangelist, is now in New Orleans engaged in a revival meeting at the Y. M. C. A. building on St. Charles Street. He has arranged to remain in the city for four weeks, during which time he will conduct evangelistic services and deliver lectures. He is an entertaining and instructive preacher, and his sermons are being heard by large numbers of men.

In a personal note to the Editor, Rev. Robert Randle, of Mangham, La., makes the following reference to his work: "I have held my meetings with good results, though the work was much hindered by rains. Six persons united with the Church, one by certificate and the others by profession of faith. Brother David Morris assisted me and made a fine impression, both in the pulpit and social circle."

Dr. Walter C. Brewer has acquired a controlling interest in the Columbus (Miss.) Hospital, and will in the future conduct the same. He has announced that it will be overhauled and made modern in every respect, and that it will be operated according to the most scientific and best approved methods.

One of the after results of the Andrews-Smith revival campaign at Brookhaven, Miss., was the organization last Sunday of a Men's Club. Dr. I. W. Cooper was elected Chairman of this organization, the purpose of which is to carry on work among the men in Brookhaven similar to that done by the Y. M. C. A.'s in other towns. Dr. Cooper tendered to the new organization the use of the Lampton Auditorium.

We were favored with a pleasant call by Mr. D. L. Gates, a member of our First Church of this city, last Thursday. Brother Gates spoke encouragingly of the outlook for the congregation of which he is a member, and expressed himself as having been particularly pleased with the recent visit and preaching of Bishop Candler. The Bishop undoubtedly made a great impression upon the Methodists of the Crescent City generally.

Rev. R. W. Vaughan spent last Sunday in New Orleans, filling the pulpit of Felicity Street Church in the morning and the First Church pulpit at night. At these services he is reported to have delivered most instructive sermons. Brother Vaughan did not forget the Advocate while in the city, but paid us an appreciated visit and gave an encouraging report of the conditions that exist at the Louisiana Orphanage, of which he is the faithful Superintendent.

Rev. H. N. McKibben, of Mayersville, Miss., says: "We are not getting on as well with our work here as we should like, but we hope to make a better report this year than last. Our church at Fitler's is nearing completion, and we trust that we shall be able to have it dedicated before Conference." We congratulate Brother McKibben and our people in the Fitler neighborhood upon the rebuilding of this house of worship. Under the circumstances, this is a noteworthy achievement.

Dr. J. M. Henry, the presiding elder of the New Orleans District, spent last Sunday within the bounds of the St. Tammany Circuit, of which Rev. T. V. Peters is the pastor. He says that the St. Tammany Circuit will present the best report at Conference this year that it has ever made. Brother Peters has done a monumental work in that section, having built two new houses of worship and received a large number into the Church. The finances of the Circuit are in fine shape, and both the pastor and the people are greatly encouraged.

In renewing her subscription, Mrs. Mary F. Savage, of Oysterville, La., adds: "The Advocate for years has been a welcome visitor to our home, but never did it seem so dear as it does now in coming to this isolated place (religiously), where it must take the place of both a church and preacher." We appreciate this kindly expression. There are not a few households in Mississippi and Louisiana which would be left largely unshepherded if this "assistant pastor" did not find its way into them to speak of the Master and the things of Zion.

Rev. J. L. Neill continues to meet with gratifying success in his work as pastor of our First Church at Laurel, Miss. During his incumbency of two and a half months 63 have been added to the membership, and all the interests of the congregation have prospered. One evidence of the enterprise of this hustling young pastor is a copy of a neat monthly bulletin which lies on our table. Brother Neill has largely increased the circulation of the Advocate among his parishioners, his last letter bringing 9 additional names for our subscription files.

Rev. C. C. Miller, of Monroe, La., says: "Our work is progressing nicely. Our congregations are improving, and I think that the Sunday school is taking on new life." Monroe is fearfully cursed by the licensed liquor traffic, and the Parker Class of the Sunday school has started a neat monthly paper, largely with a view to striking at this monster evil. We think that they are training their guns on the right object, for the open saloon is the ally of everything that is bad, and the deadly foe of everything that makes for good. On with the battle!

We are indebted to the following brethren, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in since the last issue of the Advocate: Rev. W. J. Dawson, Heidelberg, Miss., 4; Rev. Jasper L. Smith, Gallman, Miss., 5; Rev. Hugh K. McKee, Fannin, Miss., 9; Rev. C. C. Gibson, Biloxi, Miss., 4; Rev. J. E. Craig, Chestnut, La., 2; Rev. W. T. Woodward, Vidalia, La., 2; Rev. J. T. McVey, Monticello, Miss., 6; Rev. W. L. Hunter, Gilbert, La., 3; Rev. M. C. Murphy, Varnado, La., 3; Rev. F. N. Sweeney, Wilson, La., 3.

Much credit has been given the Men's Bible Class of the Algiers (La.) Church for the great strides that that organization has made during the past year, and there is no doubt but that these men have done faithful work. But the women of Algiers are not satisfied to allow the men to monopolize the benefits of a large Sunday school class, so they recently formed a Women's Bible Class and elected Mrs. J. M. Henry teacher. The new class already has a large enrollment and promises to become a real force in Algiers Methodism.

We acknowledge the reception of a small pamphlet entitled, "Some Things You Ought to Know," which was written and published by Rev. J. H. Moore, our pastor at Walnut Grove, Miss. It deals with some of the historical claims of the Baptist Church, and is a very interesting and informing piece of composition. The spirit of the writer is kindly, yet he does not hesitate to strike vigorously at some of the unwarranted pretensions of this branch of immersionists. This discussion was printed by Brother Moore chiefly with the design of circulating it among his own people, but he has on hand about 500 copies which he offers to the general public at ten cents each.

A correspondent makes the following reference to the service which Rev. J. E. Thomas has rendered on the Columbus (Miss.) District during his four years' incumbency, now drawing to a close: "He is a truly good man, and has done a great work in building up the waste places in the territory under his supervision. There is many a new church and parsonage here and there, nicely painted, where there was only a shack when he came to this field. He preaches well, looks well after the finances, and pushes forward every new enterprise." That these words of appreciation are justly merited, we do not at all doubt. A painstaking fidelity has ever been characteristic of Brother Thomas' ministry.

Rev. W. V. Shearer, of Coffeeville, Miss., sounds the following optimistic note from his charge: "We have just held our fourth quarterly conference and it was quite a success. The ladies of the town prepared an old-time basket dinner and invited all the country churches to send representatives, and they responded with a goodly number. For the first time in the history of the charge, they say that we will pay everything in full this year—this, too, when the pastor's salary was advanced. Praise the dear Lord for it all!" We doubt not that much of this fine showing is due to Brother Shearer's tireless activity. He never spares himself in the Master's work.

Through the kindness of Mr. P. A. Baker, the General Superintendent, we have on our table a copy of the Provisional Program of the Fifteenth National Convention of the Anti-Salon League of America, which will be held at Columbus, Ohio, November 10-13. The present president of this organization is Bishop Luther B. Wilson, of the Methodist Episcopal Church. Some of the most distinguished men in the country are down for addresses at this gathering, among whom we note the names of Gov. Ben W. Hooper, of Tennessee; ex-Gov. Frank J. Hanly, of Indiana; Congressman R. P. Hobson, of Alabama, and Dr. G. W. Young, of Kentucky. The music will be under the direction of Prof. E. O. Excell.

We have in hand a copy of the Thirteenth Annual Report of the Helping Hand Mission of New Orleans, of which Rev. J. J. Hoffman is the Superintendent, and Mrs. Minnie Weaver Hoffman is the Assistant Superintendent. This deserving charity is located at 610-612 Baronne Street, and, though its resources are meager, it is doing a commendable work among the poor and outcast in this great center of population. The past year seems to have been about an average one with this mission. We note that the city donated to it $250 and that from subscribers it received slightly more than $950. In view of the service which it is rendering, we think that this enterprise is entitled to a more generous support at the hands of the public.

Through the kindness of Rev. G. W. Eichelberger, Superintendent of the Mississippi Anti-Saloon League, we have before us a copy of "Alcohol on the Dissecting Table"—quite an attractive pamphlet lately issued by the organization of which Brother Eichelberger is the official head. It contains four prize essays recently written by young Mississippians on the "Effect of Alcohol on the Human System," with pictures of the winners, who are Mr. Julian P. Alexander of Jackson, Mr. A. W. Mangum of Iuka, Miss Mable Coleman of Montpelier, and Mr. E. W. Chatham of Hattiesburg. These discussions are highly creditable in every respect, and are, in our opinion, calculated to do great good. Mr. Eichelberger is to be commended for his enterprise in making the creation of such an up-to-date literature possible.

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On the morning of October 10 the death angel came to the home of T. F. and Bessie White and bore away on "snowy wings" the sinless spirit of little Wylie Edward, who was nearly 11 months old. In so short a time he had won his way into all our hearts. He was very attractive. His little ways were so sweet and his face so bright and handsome that it made the surrender of him an ordeal that was hard to pass through. We shall miss the little pattering feet so lately trained to walk. But heaven seems nearer, and a new link has been forged to bind our hearts to Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

GRANDMAMMA.

THOMAS A. HOLLIDAY was born in Copiah County, Miss., in 1860. He was a son of Thomas and Nancy Holliday. He joined the Church in 1889, and was ever after a consistent member until God took him on Sept. 24, 1913. It is said by those who knew him best that he was a good husband, a good father, a good neighbor, and a good citizen. On Sept 25, 1913, followed by a large company of relatives and friends, he was taken to Smyrna Church, where, after a religious service conducted by Rev. C. C. Pugh and the writer, all of him that was mortal was laid to rest in the quiet little cemetery, by the side of loved ones to await the resurrection morn. While we will miss him here, we mourn not as those who have no hope, but look forward to a reunion in the sweet bye and bye.

J. H. GRICE.

On the evening of Oct. 2, 1913, God saw fit to send the death angel into the home of Dr. and Mrs. D. E. Brown to pluck from it one of its most beautiful flowers. Little Ruthy was born at Chatham, La., on March 1, 1910, and died on Oct. 2, 1913. She was a very modest and obedient little child. Her father was devotedly fond of her, and often carried her with him while visiting his patients, and in this way she enlarged her circle of friends, all of whom became very much attached to her. Little Ruthy was dedicated to Christ in infancy, and was taught by her father and mother to say a little prayer each evening before retiring. Her last prayer was, "God bless father, mother, and little brother!" Her friends join her in her prayer, and also pray that they may go to Christ, the great burden bearer, who knows all our sorrows, and put their trust in the God to whom their departed little one prayed.

J. A. NAPPER.

On Tuesday night, October 14, 1913, there died here at her home in Natchez, Miss., MRS. SALLIE DORSEY HOLLOMAN, widow of the late Brother Cary Holloman. Death came to her suddenly, although she had been in poor health for quite a number of years. But we feel sure that she was ready for the Master's call and that she has gone to be with the loved ones who had preceded her to the better land. For many years Sister Holloman had been a member of our Church and, although prevented by ill health from regular attendance on public worship, she gave evidence of being devoted to Christ and his Church. She will be greatly missed, especially in the home circle where she leaves four devoted daughters to mourn their loss. The pastor accompanied the bereaved family to the burying ground at Harrisonburg, La., where, by the side of the Ouachita, at the foot of the great hills on which Fort Beauregard was located during the War, we laid her to sleep. In a grave close by sleeps all that was mortal of Brother Cary Holloman, one of the truest men and stewards Jefferson Street Church ever had. His name is precious among Natchez Methodists. May the God of this consecrated father and mother keep these children close to himself until they meet them in the heavenly home!

H. B. WATKINS.

On May 9, 1913, one of the brightest Christian lives it has ever been the writer's privilege to know passed from earth to heaven. Miss Maria L. Reed was born Jan. 5, 1845, near Monteray, Rankin County, Miss. She was married to L. L. Kearney, of Vernon, Madison County, Miss., and in this neighborhood for 46 years she lived a life which none can live but those who walk with God by faith in Christ. Her husband went to his home in heaven in 1903. There is left to emulate her life one son and two daughters. Mrs. Kearney was converted and joined the M. E. Church, South, in early life. None knew her but to love her. As wife, mother, friend, and Christian she was all that these relations in life imply in their broadest sense. Weep not for her, loved ones and friends; she is not dead, but still lives in our memories by the life she lived before us. Loved one and friend, good-bye, until we meet again.

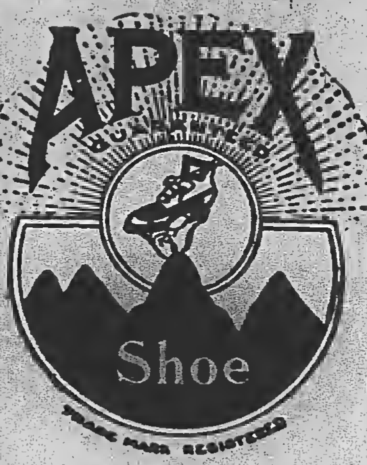
W. E. HARRIS.

CHARLES EDWIN ALLEN, son of Mr. and Mrs. C. M. Allen, was born Dec. 10, 1908, and died at Silver Creek, Miss., on June 22, 1913, aged 4 years 6 months and 11 days. He was known in the Sunday school as "Little" Charles. He was as regular an attendant as was his father, who is our faithful superintendent. His little life, though so short when measured by years, meant much to those who knew and loved him. He had a clinging, affectionate disposition, and especially endeared himself to those who were brought into close association with him. He will be greatly missed, but he has gone to attend that gathering of God's children which never ends. He died of typhoid fever, with which he suffered for two weeks. He bore his sufferings so patiently that he was indeed an example to those who watched him. Another of the little ones who was so dear to our Savior has gone to him to receive his blessing and to be in the heavenly fold where no sin can enter in. May those who loved him remember that that which Jesus does is done well, and that they are only separated from their loved one for a short while.

WILLIAM B. ALSWORTH.

At the home of her brother, in Hattiesburg, Miss., Aug. 15, 1913, Miss ELLA PICKETT died of pellagra, and nervous affections. She is survived by two sisters and two brothers: Mrs. M. E. Conn, Mrs. Alice James, and J. W. Pickett, of Whistler, Ala., and J. B. Pickett, of Hattiesburg, Miss. Her mother, father and five brothers and sisters preceded her and their remains are laid away in old Mt. Hope Cemetery. She was a faithful member of Pleasant Ridge M. E. Church for many years, being a great worker in the Church and Sunday school. She was also a successful school teacher for several years. She realized her condition and told her pastor and loved ones that she was ready and willing to die, and that she was only awaiting God's summons. Surely, she was one of God's choicest spirits, and will be greatly missed by her many friends. To the bereaved ones we tender sympathy. 'Tis hard to give up our loved ones but the blessed promise, "As thy days, so shall thy strength be," is given to us by Him who keeps covenant forever. Let the sure and blessed hope and the living and dying faith of your loved one be yours forever.

A FRIEND.



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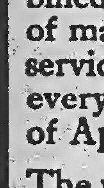

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Tidings From the Field

Hunter's Chapel, Arkabutla (Miss.) Circuit.

The meeting held at Hunter's Chapel, Arkabutla Circuit, in September, was the best held there in years. We had a real six days' feast. Brother R. G. Carlisle, our pastor, did the preaching. The sermons were of the pure Gospel type—full of power. The morning services were a real treat. The Church was greatly revived. Many who had been indifferent awoke to a sense of duty. Brother Carlisle has a loving spirit and such zeal that his messages carry conviction. As a result of this meeting, 9 promising young persons were added to the Church. This is Brother Carlisle's second year with us. By his unselfish and untiring labor for the Master he has greatly endeared himself to the people of this community.—Mrs. J. D. Porter.

Hermanville, Miss.

Dear Dr. Meek: In my article last week concerning the revival meeting at Hermanville, I was not quite clear in one place. I should have explained what I meant by the meeting beginning on a certain date, "practically." On Sunday, Sept. 21, Rev. H. E. Dana, the pastor of the Baptist Church here, preached in his own church; on Monday and Tuesday nights, Rev. T. W. Adams, our presiding elder, preached great sermons; on Wednesday night Rev. J. F. Campbell, of Rocky Springs, delighted a large audience, and I filled in the gap on Thursday night. Brother Kelly began his part of the meeting on Friday night and did all the preaching until the close, with the exception of one sermon which was preached by Rev. C. A. Schultz, of the Barlow Circuit.—W. L. Blackwell, P. C.

Donaldsonville and Vacherie (La).

Dear Doctor Meek: During the month of September we had a very succeseful revival in Donaldsonville. Rev. W. T. Currie did the preaching, holding three services each day. His Bible readings in the mornings and afternoons were especially helpful to all who attended them. All of his preaching was of a high order and thoroughly Scriptural. There were some conversions, two accessions to our Church (one was a woman who had been a Roman Catholic and the other was her daughter), and the spiritual life of the Church was deepened. Considering the existing conditions and the fact that there had not been a revival here for many years, ours was a wonderful meeting. We have received 9 members at Donaldsonville, one at Vacherie, and one at Plattenville this year. We have a few splendid Protestant people in this section of the country, but strictly speaking, this is in every essential respect a mission field. Pray for us.—T. D. Lipscomb, P. C.

Leland, Miss.

Dear Doctor Meek: This has been one of the very busiest years of my ministry. I have preached, including the mid-week prayer services, about 275 times; I have had good revivals, and 53 additions to the Church in my charge, and I have organized and have in successful operation a live Epworth League Chapter with 29 members. And, by the way, I understand that this is the only organization of its kind in the Greenville District. We have expended $300 in improving and beautifying our parsonage property, and are soon to have a bath room fitted up in first-class style. No doubt the assessments will be paid "in full," and we will have a good report at Tupelo. Besides caring for my own charge, I have assisted other pastors of the Conference in nine revivals. Of necessity one engagement was canceled, and several earnest requests to hold meetings in and out of the State were turned down. It has been my joyful pleasure to witness this year the bright conversion and coming into the Church of God of many happy souls, and to listen to shouts of praise by the saints of the Lord. "On with the battle!"—L. W. Cain.

ANENT THE EDITORSHIP OF THE ADVOCATE.

(Unanimously adopted by a Joint Quarterly Conference recently held at Houston, Miss.)

Wheras, Dr. R. A. Meek last winter announced his intention to sever his connection with the New Orleans Advocate, and

Whereas, we regard his editorship as a signal success, his defense of the Church vigorous and high-toned, his position always on the side of right and his editorial utterances strong; therefore be it resolved by the Joint Quarterly Conferences of the Houston Circuit and the First Methodist Church of Houston, Miss.:

First. That we regret his contemplated step in leaving the Advocate.

Second. That we urgently request him to reconsider his announced intention and to continue as editor.

Third. That a copy of these resolutions be spread upon the minutes of these two Quarterly Conferences and a copy sent to Dr. Meek and the Advocate.

Signed: W. M. Huffman, Secty., for Houston Circuit; L. E. Brevard, Secty., for First Church.

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MY ANNUAL REPORT.

I have had, in the main, a good time this year. God has been so good to me in preserving my life and health, and in giving me plenty to eat, a good place to rest and sleep, and a good wife and daughter to look after and try to keep me straight. One who has led an active life for more than 70 years, with plenty to keep his head, heart and hands busy, will more than likely become a little restless at times when left alone with nothing to do.

I have been in some good meetings this year. I have helped in five series of revival services, doing most of the preaching in two of them. I have preached on an average of two and one-half times a month, or more than 31 times. I have visited 75 or 80 families, have held several services in the "Old Ladies' Home," have married four couples, officiated at two funerals, and baptized a few babies. I have received $18 in marriage fees, about $75 from the assistance rendered in meetings, and $137.50 from the Conference Board of Finance, making in all $230.50. Well, we have lived, but have not had any money to throw away. We feel sure that the good Lord still rules and reigns; that the world is his and the fulness thereof, and that we are the sheep of his pasture. I want to hear from Brother Armstrong. I love all my brethren, and feel a special interest in all who are superannuates. God help us to keep humble, sweet, and patient

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The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

In a splendid address at the recent Rally Day service in Ruston, ex-Judge R. B. Dawkins, who from the bench has studied carefully the causes of success or failure in men and boys, stated that "the man who succeeds in life without regular attendance upon Sunday school or its substitute in some other line of definite religious training is rare." But in spite of this well recognized fact by all teachers and students of people, it is lamentable that so many boys and girls are being thrust out into life with neither church, school, nor home training in religion.

The Board of Missions, through Rev. John M. Moore, Secretary of the Home Department, is sending out a call to observe Nov. 23-30 as Home Mission Week, the immigration question being the one to be studied this year. Splendid suggestions for addresses are being sent out by the Board, and the Sunday schools and Epworth Leagues are asked to have special programs along with the other departments of the church. This is a worthy theme to bring before our Sunday school scholars, and we bespeak a faithful observance of Home Mission week at the hands of our pastors and superintendents.

"The Winners," a Bible class for young people, was recently organized at Hemphill on the Boyce and Lecompte charge, and promises to do a splendid work. This is the home church of Rev. Wade Cudd, a recent Centenary College graduate, who, while on his vacation this summer, did very efficient work in looking after the pastor's salary. Some of Brother Cudd's brothers and sisters are members (and I believe officers) of this Bible class. Brother A. S. J. Neill, the present pastor, is faithful to this trust.

The walls of the church at Selma are hung with various kinds of maps of Bible lands, which were previously used by the pastor, Rev. J. A. Alford, in a series of prayer meeting studies on the Apostolic Church. He reports that these studies proved helpful, as would be expected. We have often wondered why we do not use more maps in teaching the Bible from our pulpits, since all Scripture has some connection with some individual or nation that gives it some geographical setting. After all, it is the teaching and organizing ministry that establishes a permanent work. Of this type were the Apostle Paul and John Wesley. It is the truth that makes free individuals and strong churches.

One of the finest young people's Bible classes that we have ever seen assembled is that of Mr. W. M. Spinks of our Ruston Sunday school. The membership is composed of some 100 students from the State Industrial Institute who are being trained by one of our most consecrated laymen (a drummer) for a fine type of genuine piety and Christian citizenship. And what a meaning has this in the life of a student from an institution where religious teaching is not a part of the curriculum! This class starts the new school year by putting on a 90-day contest for new members, and since there are some 600 students in this institution, no doubt the membership will be materially increased during this campaign.

The International Sunday School Association names Nov. 9 as World's Temperance Sunday, and we suppose our own leaders likewise will give attention to the day. In our prohibition territory and in our Methodistic circles it may seem to some obsolete to be laying stress on this reform feature in our Sunday school teaching, but when it is remembered that this movement is world-wide and includes such wine and beer drinking countries as Germany, France, and Italy, the importance of still teaching temperance is evident. And, besides, the temperance program includes tobacco, from the use of which our boys need to be warned, it being a twin evil of alcohol. Let our Louisiana Sunday schools fall in line.

MISSISSIPPI CONFERENCE NOTES

By R. A. Maddox.

The Field Secretary recently closed a series of sunday school institutes in the Seashore District. We spent most of our time in the country. Great interest was manifested by all who attended.

Saucier, Howison, Poplar Head, and Mount Pleasant are planning to make new improvements in their Sunday schools. These improvements include separate rooms, blackboards, and the O. K. System of Records. Let others take notice.

A report from the Chairman of the Board shows that only about $76 has been paid on the 3-cent assessment for Sunday school work. This collection should have been taken in April, according to a resolution passed by the Conference at Hazlehurst. Should this have had attention at that time it would have given the Sunday School Board about $1000 with which to carry on the work. Compare what it is, with what it should be, and see if it looks good.

I find that some are having trouble with the Graded Lessons, caused by not having had a promotion day. The pupils should have been promoted on the last Sunday in September, and if you failed to have it then it might be a good idea to promote them now.

The Sunday school teacher and superintendent need to use their Bibles, heads, hearts, hands, and feet daily in the interest of their Sunday school. Then on Sunday have the opening exercises full of life and spirit, the session likewise, and repeat the dose for the closing. Make everybody feel that you are glad they came to your Sunday school. Use the hand-shake. Shake 'em in, shake 'em up, and shake 'em out!

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Rev. R. P. Nebiett has had fine and growing Wesley classes in his Sunday school at Houston for several years and they do better and more telling work every year. His Rally-Day exercises, in which these classes took part, were most inspiring.

The progress of the Sunday school for next year will depend largely on the intensity of the efforts put forth in September, October and November. In other words, the conservation of Rally Day efforts is one of the most important factors in the success of the year.

Let every Sunday school in the Conference participate heartily and enthusiastically in the continent-wide missionary campaign of the coming weeks. Such a campaign may result in a genuine season of uplift and interest. A special day, special program, and special music always help.

November 9 is the world-wide Temperance Sunday and with all the interesting statistics and attractive literature to be had, not to mention the great heart problem in this subject, a compelling program could easily be rendered in which every class in the Sunday school might participate.

On every list of efficiency for the equipping of a well appointed Sunday school, the item "Worker's Library" finds first place, and it should be first in every diligent teacher's mind. A small amount from each teacher will place several of these helpful books within the reach of all the officers and teachers of any school.

A good Junior Choir has solved one superintendent's problem about the teen age boys and girls and what to do with them, and he has made his school over. Somebody asks, Why have a Junior Choir? (1) To acquaint them with standard anthems and hymns; (2) to develop young singers; (3) to advertise the Sunday school as a good, safe place to hold the boys and girls.

Superintendent T. W. Cooper, of Eupora, reports a splend'd Rally Day in his school. All the program was excellent, but "Sunday School in Sleepy Town," rendered by the Morris Class under Miss Elie Willingham's skilled leadership, was the unusual and perhaps most effective part of the program. You can count on this school to do good work, every day and all the time.

Why Sunday School Work is the Greatest in the World.

1. Because it begins with the child.
2. Because its chief aim and effort is the development of Christian character.
3. Because it magnifies the word of God as the greatest power in the development of Christian character.
4. Because it exalts Christ as our Savior and develops church loyalty.
5. Because it provides for all—children, youth, and the adult.
6. Because it works in all localities.
7. Because it emphasizes the most modern methods of religious education.

A BLESSING FROM HEAVEN.

In this money-mad day so many remedies are being offered the public that it is extremely difficult to find the right one. When we do find such, it is like a blessing from heaven. If you suffer from boils, bruises, burns, old sores, abscesses, carbuncles, poison oak and the like, waste neither time nor money in experimenting with other remedies, but get a box of Gray's Ointment at once, an old reliable remedy which originated in 1820. For the purposes mentioned it has no equal. To test its value before you buy, write Dr. W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for a Free Sample postpaid. 25c at druggists.

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The New Orleans Christian Advocate Piano Club has devised a way of pleasing everybody. At first thought, that would seem impossible, but here is the way we accomplished it:

In the first place, joining the Club does not obligate you to keep the instrument, unless, after a thorough trial you find it perfectly satisfactory in every way. In the second place, the Club price represents such a big saving that you get an instrument of the highest standard of quality for a price which you would pay for one of medium grade, or possibly, low grade. And there are so many other attractive features that you simply have to be delighted.

Write for your copy of the Club's catalogue, then come in with us. Address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

EFFECT OF ONE BOTTLE.

Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicine tonic for weak, sick women. Try it.

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The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

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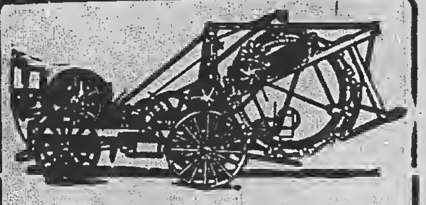

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All you have to do is to ask for catalog 33.

The Buckeye Traction Ditcher Co., Findlay, Ohio.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Winona District—Fourth Round.

North Carrollton Ct., at Longview ....Nov. 1, 2
Indianola Mission, at Morgan City ....Nov. 2, 3
Isola Ct., at Inverness, a.m. Nov. 4,
Schlater Ct., at Schlater, a. m. Nov. 6,
Minter City Sta., at Minter City ....p. m. Nov. 6,
Lambert Ct., at Lambert, a. m. ....Nov. 7,
Tutwiler Ct., at Tutwiler ..Nov. 8, 9
Webb Ct., at Webb ..p. m. Nov. 9,
Mars Hill Ct., at Chapel H. Nov. 15, 16
Kilmichael Ct., at Kilmichael ....Nov. 16, 17
Carrollton Ct., at Marvin,..Nov. 19,
Winona Ct., at Bethlehem, .Nov. 22, 23
Annual Conference, at Tupelo, Nov. 26, etc.

BEN P. JACO, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Waynesboro Circuit, at Hebron ....Nov. 1, 2
Waynesboro.... ....Nov. 2, 3
Buckatunna, at B..........Nov. 8, 9
Moscow, at Pleasant Grove.Nov. 14,
De Kalb, at De Kalb......Nov. 15, 16
Scooha, at Scooba.........Nov. 16, 17
Porterville, at Porterville..Nov. 19,
De Soto, at De Soto......Nov. 22, 23
Enterprise, at Enterprise..Nov. 23, 24
Meridian, 5th Street.......Nov. 25,
Meridian, Central ....Nov. 27,
Meridian, 7th Avenue......Nov. 28,
Vimville, at Coker's Ch...Nov. 29, 30
Meridian, East End ......Dec. 1,

J. T. LEGGETT, P. E.

Brookhaven District—Fourth Round.

Pleasant Grove, at Pleasant Grove...... .. ..Nov. 1, 2
Gallman, at Gallman......Nov. 5,
South McComb, at Osyka..Nov. 8, 9
Tylertown, at China Grove.Nov. 11,
Topisaw, at Topisaw ....Nov. 13,
Meadville, at Meadville...Nov. 15, 16
Crystal Springs............Nov. 19,
Hazlehurst.. ....Nov. 20,
North Wesson, at Beauregard...... ....Nov. 22, 23
Wesson, at Wesson........Nov. 23, 24
Barlow at Brandywine....Nov. 27,
Bayou Pierre, at Pleasant Valley.. .. ..Nov. 28.
Scotland, at Bethel.. .. Nov. 29, 30
Brookhaven.... ....Dec. 1,

ROBT. SELBY, P. E.

Port Gibson Dist.—Fourth Round.

Fayette ....Nov. 1, 2
Hamburg, at Greendale....Nov. 4,
Nebo, at Nebo ....Nov. 5,
Harriston, at Harriston....Nov. 9,
Port Gibson ....Nov. 9, 10
Oak Ridge, at O. R.........Nov. 15, 16
Silver City, at Louise......Nov. 17,
Utica, at Utica ....Nov. 19,
Hermanville, at H..........Nov. 20,
Rocky Springs, at R. S.....Nov. 21,
Vicksburg, Crawford St....Nov. 23,
Vicksburg, Washington St.Nov. 24,
Anguilla, at Anguilla .....Nov. 26,
Rolling Fork, at R. F......Nov. 27,
Mayersville, at M..........Nov. 28,
Natchez, Jefferson St......Nov. 30,

T. W. ADAMS, P. E.

Newton District—Fourth Round.

Walnut Grove, at ——— Sat. & Sun. ....Nov. 1, 2
Lake, at ——— Sat. & Sun. Nov. 8, 9
Forest, at ——— Sat. & Sun. Nov. 15, 16
Morton & Pelahatchie, at P., Monday ....Nov. 17
Hickory and Chunkey, at Hickory ....Wed. Nov. 19,
Decatur & Union, at — Fri. Nov. 21,
Meehan, at ——— ..Sat. & Sun. Nov. 22, 23
Bay Springs, at B. S., Tues. Nov. 26,
Louin, at Gilchrist's Camp, Wed. ....Nov. 27,
Newton and Montrose, at Newton ....Sun. & Mon. Nov. 30, Dec. 1

H. WALTER FEATHERSTUN, P.E.

Seashore Dist.—Fourth Round.

Logtown ....Nov. 1, 2
Coalville, at Coalville .....Nov. 5,
Wolf River ....Nov. 6,
Escatawpa, at Escatawpa..Nov. 8, 9
Handsboro & Miss. City, at Miss. City ....Nov. 12,
Carriere & Picayune, at C..Nov. 15, 16
Derby, at Derby ....Nov. 17,
Mentorum ....Nov. 22, 23
Vancleave ....Nov. 26
Longbeach ....Nov. 29, 30

W. H. HUNTLEY, P. E.

Gulfport.

Jackson District—Fourth Round.

Benton ....Nov. 1, 2
Lintonia ....Nov. 2, 3
Yazoo City ....Nov. 4,
Satartia, at Mt. Olivet ....Nov. 5, 7
Fannin ....Nov. 9, 10
Madison ....Nov. 12,
Florence, at Monterey ....Nov. 15, 16
Terry, at Byrum ....Nov. 16, 17
Bolton ....Nov. 20,
Harrisville, at Holly Gr....Nov. 22, 23
Mendenhall, at D'Lo .....Nov. 23, 24
Jackson, Millsaps Memo., Nov. 26,
Edwards ....Nov. 30,
Jackson, Capital Street ...Dec. 1,

PAUL D. HARDIN, P. E.

Hattiesburg District—Fourth Round.

Silver Creek.. ....Nov. 1, 2
Sumrall.. ....Nov. 2, 3
Oloh, at ——..............Nov. 5,
Taylorsville at Mize.....Nov. 8, 9
Mount Olive...... ....Nov. 9, 10
Purvis.. .. ..Nov. 12,
Eucutta, at Goodwater... Nov. 15, 16
Vossburg and Heidelberg, at Heidelberg.. .....Nov. 16, 17
McLain, at Pine Grove..Nov. 22, 23
Leakesville.. ....Nov. 23, 24
Main Street.. ....Nov. 30,

GEO. H. THOMPSON, P. E.

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Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

WORTH THINKING ABOUT.

How much is the gospel worth to us? Have we received its unspeakable benefits and blessings? If so, is it not the most terrible selfishness to be unwilling to pass these blessings on to others who have never had a chance to receive them? If the mighty hosts of the followers of Jesus Christ, with hearts filled with intense loyalty to him, would obey their marching orders, it would soon be day-break everywhere.—Wm. H. Smith.

DISTRICT CONFERENCE AT COLLINS, MISS.

The following account of this district meeting was forwarded to us and we regret that lack of space has compelled us to curtail it to some extent:

The District Conference of the Hattiesburg District of the Woman's Missionary Society convened at Collins, Miss. The Conference was marked by its spirit of harmony and good fellowship. There were 23 delegates and 11 out-of-town visitors present. This was a big representation and bespeaks love and enthusiasm for the work.

Mrs. W. U. Carley, Fourth Vice President of the Collins Auxiliary, welcomed the guests in a most pleasing manner. Mrs. Gates, of Magee, responded in behalf of the visitors. She spoke of the welcome as coming from the Christian hearts of the community, and that they were welcomed in the name of the Lord.

Mrs. W. H. LaPrade, of Hazlehurst, Corresponding Secretary of the Foreign Department, spoke of the interest in her department and pleaded with the ladies not to be one-sided in their efforts but to go into the work for both sides; she stated that the ladies as a whole over the district cared more for the home work than they did for the foreign.

Mrs. R. E. Johnson, Conference President, spoke of the various interests of the Conference and urged upon the delegates the importance of renewed courage and greater activity for the sustaining of the work. This is Mrs. Johnson's first year as president, and she has won a large place in the hearts of the workers of the Mississippi Conference by her quiet, unassuming, yet loving and forceful, presentation of her loved work.

Mrs. T. B. Clifford, First Vice President, gave a children's program which was enjoyed by all present. The children were well trained and they seemed to appreciate the effort put forth in their behalf. A recitation by little Hazel Nelson, of Magee, was much enjoyed. Mrs. Clifford endeared herself to the Conference by her great enthusiasm.

The untiring efforts of the District Secretary, Mrs J. R. Ellis, were appreciated by all, and certainly to her the success of the meeting must be largely attributed.

Rev. W. M. Williams, of the Methodist Orphanage, spent Thursday with us and spoke in behalf of the children.

This, we think, was a great Conference for our town and we were glad to welcome it to our midst. We hope that the blessings received will be abiding.

AN INTERESTING PROGRAM.

We acknowledge the receipt of the program of the District meeting held at First Church, New Orleans, Oct. 28-29. We are sorry it came to us too late to stress some of its chief attractions and to urge upon our women attendance upon its sessions. The officers worked hard to make it the very best district meeting ever held in the city, and we trust that their efforts were not put forth in vain.

LAREDO SEMINARY.

We are all interested in our school for Mexican children situated on the border line, and we feel that we cannot hear too much of its progress and success. We are glad to get the following items, which are taken from the Texas Advocate:

"The opening of Laredo Seminary surpassed all expectations. Faith Hall was hardly large enough for the eager crowd of students assembled together at the opening exercises. All the teachers, with the exception of one, reported for duty. It was a moment of joy and enthusiasm long to be remembered in the years which are to come.

"The President, Dr. J. M. Skinner, and Brothers Allen and Vazquez, pastors of the American and Mexican Methodist churches of Laredo, conducted the devotional exercises. Their addresses were most timely and the young people listened attentively.

"Dr. Skinner outlined the policy he is to pursue. The boarders are to be subject to a strict military discipline. Prof. W. A. Reynolds is to take charge of this feature of the school life.

"The mention of Miss Narville brought hearty applause from the enthusiastic audience. She is to be again connected with the Seminary, much to the delight of her many friends and the pupils.

"Miss Holding's name was heard with utmost reverence. Her influence will ever be felt in the place she sanctified with her love and prayers.

"At Miss Narville's request the 'best wine' in the banquet was presented to the students. Mrs. Skinner, the beloved mother of the school, came forward and was introduced by Dr. Skinner as his 'dulce corazan.' After the rest of the faculty were made known to the body, the audience sang one of the thrilling hymns of Christendom, and the busy throng departed to their respective schoolrooms, the pupils clamoring for work, and teachers looking for books."

NATIONAL CONFERENCE AT SHANGHAI.

The April number of the "Chinese Recorder," published in Shanghai, has most interesting accounts of the great National Conference held in the city during Dr. Mott's visit. Part of the delegates were elected by the sectional conference held in various parts of China; other delegates were coopted. Among the latter was Miss Helen Lee Richardson, of our mission, who was one of the twelve women delegates. Three of the twelve were Chinese, and a Chinese delegate, Dr. Mary Ston, presented the report of the woman's work. At this conference it was emphasized that the education of women should be carried to the same point as that of men.

This cannot be accomplished without adeqnate (is this the right word?) schools. McTyeire School, with which Miss Richardson has been associated nearly twenty-three years, was our first school in China for the education of high-class Chinese girls, and it is to the pressing needs of this school that we call attention. Other institutions in China have been built and equipped since anything was done for McTyeire. The original plant was filled beyond its limit years ago. It overflowed into the parsonage next door, and still they came. Last October two rooms were secured from Moore Memorial Church, within the same compound, by which class rooms were converted into dormitories. These were soon filled and cots were placed in halls and in every available space, and still others are applying for admission. Are we going to let them be turned away? The men of Shanghai seem more deeply interested than our women of Southern Methodism. Fourteen of the most prominent men of Shanghai, with Wu Ting Fang, former minister to the United States, as chairman, decided that they would raise $60,000 with which to buy land in one of the most desirable portions of Shanghai. Isn't this enough to inspire every woman in Southern Methodism? These men are looking to us for help. Let us not fail them. We cannot afford to longer neglect the crying needs of our McTyeire School!

Builds Up

Go to your doctor first. Secure his approval. Then follow his advice. Take no medicine the doctors will not approve. J. C. Ayer Co., Lowell, Mass.

Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever, or even worse, the next day. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Sold for sixty years.

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Pianos, like everything else, vary widely in grade. A strictly high grade piano or self-player piano should last an ordinary lifetime and will maintain the purest and sweetest tone. The materials used in its construction have been gradually advancing in price for years and, on account of the scarcity, will continue to do so. The skilled labor which produces these superb instruments is constantly demanding a higher price, deserves it and gets it. Strictly high grade pianos will never be any cheaper than they are to-day.

But low grade instruments, made of inferior materials by cheap and unskilled labor, are simply flooding the market, so that if you shut your eyes and buy the chances are about 100 to 1 that you will get a low grade instrument. It will look fairly well and sound fairly well for a year or so, then it will develop a "rattle trap" action and a "tin-panny" tone. Your money will be wasted.

The object of the New Orleans Christian Advocate Piano Club is to absolutely insure the highest quality, and, by forming a Club of one hundred buyers, get the lowest possible factory price for each member. Our slogan is "Better instruments for less money." You are invited to join us. Write for catalogue and full particulars. Address the managers, Ludden & Bates, New Orleans Christian Advocat Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

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A full pint of cough syrup—as much as you could buy for $2.50—can easily be made at home. You will find nothing that takes hold of the ordinary cough more quickly, usually conquering it inside of 24 hours. Excellent, too, for spasmodic croup, whooping cough, bronchial asthma and bronchitis.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, then add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

This is just laxative enough to help relieve a cough. Also stimulates the appetite, which is usually upset by a cough. The taste is pleasant.

The effect of pine and sugar syrup on the inflamed membranes is well known. Pinex is a most valuable concentrated compound of Norway white pine extract, rich in guaiacol and other natural healing pine elements. Other preparations will not work in this combination.

This Pinex and Sugar Syrup remedy has often been imitated, but the old successful mixture has never been equaled. It is now used in more homes than any other cough remedy.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this preparation. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

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A Home Cure Given by One Who Had It

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you? Don't delay. Write today.

MARK H. JACKSON, No. 544 Gurney Building, Syracuse, N. Y.

MEMORIAL RESOLUTIONS.

(Passed by the Magnolia (Miss.) M. E. Church, South.)

Whereas, in the early morning of October 5, 1913, the angel of death claimed the spirit of Mr. Iddo W. Lampton, thereby causing great sorrow to fall upon this community; be it therefore resolved by this, the fourth quarterly conference in session, Oct. 6, 1913:

1. That while we humbly bow in submission to Him who doeth all things well, we yet find ourselves sorrowing because of our irreparable loss.

2. That since Brother Lampton has for so many years been an active member of the board of stewards, and his attendance upon the regular services of the church has been so inspiring, his presence will be sadly missed. It can be truly said that to his faith he added virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; so that an abundant entrance was ministered unto him into the everlasting kingdom of our Lord and Savior, Jesus Christ.

3. That as a body of co-workers with our departed friend we extend to the grief-stricken family and relatives our heartfelt sympathy, praying that the memory of his most lovable character may be an incentive to emulate his kindly, helpful life.

4. That these resolutions be spread upon the minutes of this Conference, a copy of them sent to the family, one to each of the town papers and to the New Orleans Christian Advocate for publication.

Signed: H. C. Moore, B. F. Goza. Committee.

RESOLUTIONS.

At the October meeting of the Woman's Missionary Society of the Felicity M. E. Church, South, of New Orleans, the following resolutions were adopted:

Whereas, it hath pleased our Heavenly Father to take from us our beloved member and co-worker, Mrs. Martha W. Keller, and whereas, Mrs. Keller was a faithful and liberal member of the Missionary Society of Felicity Church; therefore be it Resolved:

That we sorrow not as those who have no hope, but that we bow in submission to the divine will.

That we rejoice in that Mrs. Keller was numbered among us and that for so many years she proved to be a help and inspiration to our Society.

And be it further resolved, that we express our sympathy to her sorrowing relatives, and that a copy of these resolutions be spread on the minutes, one sent to Mrs. Keller's sister, and one printed in the New Orleans Christian Advocate.

Respectfully submitted,
Mrs. George S. Brown, Chairman;
Mrs. Charles A. Battle, Mrs. F. B. Sandidge, Committee.

FROM THE COLPORTER.

We frequently receive orders for books to be sent by parcels post for which no provision is made in the postal regulations. Let all interested bear this in mind in giving directions with their orders. Brother preacher, are you supplied with the book of blanks for reporting to the Annual Conference? If not, send at once to us ten cents in stamps or silver and get a copy by return mail so that you may have your reports made out decently and in order before you start to Conference. Do you know how much this often helps a preacher to secure a good appointment?

What books do you want us to have for you at the Conferences at Tupelo and Natchez? Write us and thereby save expense? Advise in due time—by Nov. 15, at the farthest.

The time for securing Jones' History of Methodism in Mississippi at special rates has been extended to Nov. 15, until which time we will send the two volumes postpaid for only $1.75. Send us your order at once with this amount and get the books in due time to read all about the first Conference held in Mississippi beginning Nov. 1, 1813, the Centennial anniversary of which is to be observed by all of the churches in the State on the first Sunday, or as near thereto as practicable, in November of this year.

Our enterprising Publishing Agents are giving publicity by circulars and in our various periodicals of many excellent books for our preachers and people. In ordering these or others, do not forget to address your colporter who is ever in a state of amiable receptivity and hearty thankfulness.

Yours faithfully,
G. W. BACHMAN.
Winona, Miss., Oct. 22, 1913.

A VISIT TO NATCHEZ.

Dear Brother Meek: A short time since I attended the services at the Jefferson Street Methodist Church in Natchez. To my surprise, and also delight, I found that the church had taken on a new garb. This church was begun just before the Civil War under the pastorate of the lamented Dr. W. H. Watkins. The old church located on North Union, between Main and Franklin Streets, had been sold. Strange to say, after so many years, here comes another Watkins (Rev. H. B. Watkins), a grandson of the former pastor, through whose energy and efforts, together with the liberality of his congregation, the Methodists of Natchez have in appearance a church building second to none.

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A WISE PLAN.

Summer has passed and the early fall days have brought with them changes in every sphere of activity. Young people everywhere are taking up their studies and developing their varied talents. Many of them will make a special study of music, for music has come to be regarded as an almost indispensible accomplishment. One of the first questions you hear with reference to a student's accomplishments now-a-days is, does he or she play the piano?

Of course you want your boy or girl to play the piano well. Then one of the first considerations is, have you a first class instrument in your home? The degree of success which your children will attain in music will depend largely upon the quality of their instrument, for it will become their inspiration and daily companion. Get a sweet-toned piano; one that is guaranteed against defects in workmanship or material, and your children will appreciate the beauty of music, and practicing will be a pleasure. Or, if there are no young people in your home, get a high-grade self-player piano for your own pleasure.

Such pianos and self-players are ordinarily sold at high prices, for there are heavy expenses connected with selling them through dealers and commission agents, and you have to pay these expenses as well as the factory cost. But if you will place your order through the New Orleans Christian Advocate Piano Club you can get the benefit of the lowest factory price, which applies only on orders for one hundred instruments or more. Each of the one hundred members thereby helps the others in helping himself, and yet each is responsible for his own purchase. Club members call it a wise plan. For catalogue and full information address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

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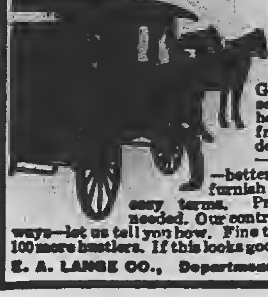

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A GREAT MEETING AT MONTROSE

Pursuant to announcement, a revival meeting was begun in the Methodist Church in Montrose, Miss., Sunday morning, October 12. The first two sermons were preached by Rev. C. C. Harvey, a student in the Montrose College; next, Rev. J. H Jolly, another student in Montrose College, occupied the pulpit, and the fourth discourse was delivered by Dr. H. W. Featherstun, presiding elder of the Newton District. After that all of the preaching was done by Rev. H. F. Tolle, pastor of the Newton and Montrose Charge, save one sermon which was preached by Rev. T. J. O'Neil. The interest commenced with the initial sermon, and increased with each succeeding service. The entire town felt the influence of the meeting. All denominations were beneficiaries of the good work done. Some of the tangible results were: Sixteen accessions to the Churches (fourteen to the Methodist Church, one to the Presbyterian Church, and one to the Baptist Church); about thirty conversions and reclamations; the Church greatly toned up; the Conference collections pledged, and four young men called to preach.

One of the special features of the meeting was the open-air prayer meetings just prior to the evening services. The congregation was divided into seven parts—the preachers, the married men, the young men, the boys, the married ladies, the young ladies, and the girls, constituting them. In these meetings there was a feeling of liberty not experienced in the general congregation, and many were led to begin exercising in public in them. Another noticeable feature was the personal work done, especially by the young preachers who are here attending school. So successful were their efforts among the students that but two of the boarders are now unsaved. Surely they cannot long remain out of the Kingdom in the atmosphere that now prevails here.

This meeting has demonstrated two things, namely: (1) that it is possible for a pastor to have a genuine revival without an evangelist, and (2) that a number of "preacher boys," well drilled like the fourteen attending the Montrose College, are efficient workers in a revival meeting.

P. L. BLACKWELL.

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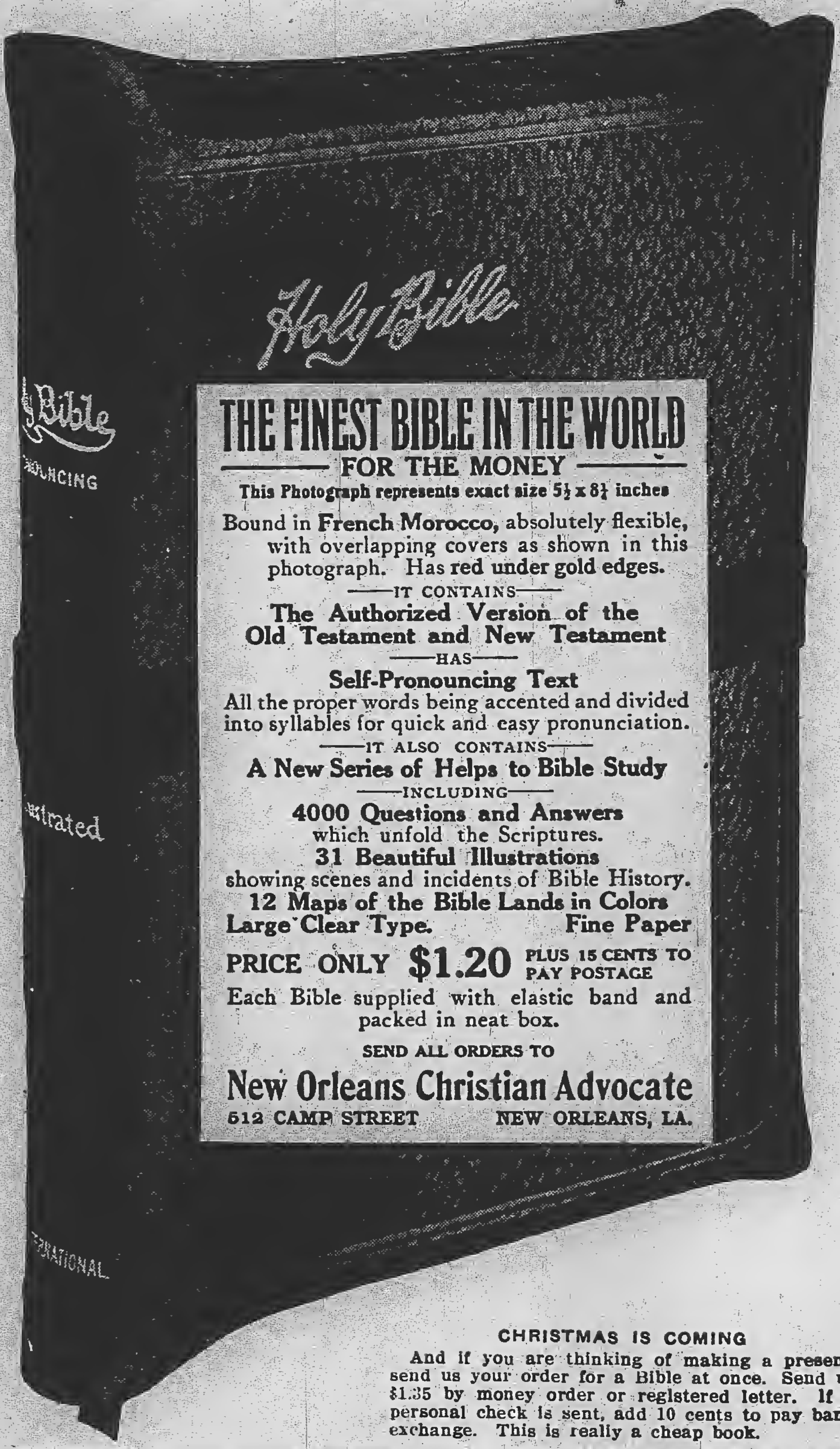

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LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. R. S. Walton uses the vestibule of his church for bulletin board purposes and posts there such articles, announcements, or pictures as he wishes the people who loiter about the door of the church to see or read. As so few of our people are intelligent readers of our church papers, we think this a fine idea.

Rev. W. H. Coleman goes so carefully into the needs of the Sunday school work in his quarterly conferences in the Baton Rouge District that each is a miniature Sunday school institute. Being both technically and practically trained in modern Sunday school work he strives to set in motion the machinery of well organized Sunday schools, and his work is effective to this end.

In addition to the $319.97 previously reported as raised on the last year's deficit against the Sunday School Board of the Louisiana Conference contributions have been received as follows: W. B. Thompson, New Orleans, $15; Prof. Thos. Carter, Nashville, Tenn., $10; J. R. Ables, Ponchatoula (additional), $5; J. H. Fullilove, Sr., Shreveport, $5; making a total raised to date of $354.97, and leaving a balance needed of $395.93. Who will be next?

Brother J. B. Kent, of Lake Charles, on October 12 had Representative Leon Locke to address his Bible class on the subject of "Books," and the sixty men and women who were present testify that they had a treat beyond all anticipation, and that if a class needs to have the book-loving appetites of its members whetted to keenness, Mr. Locke's address should prove effective. He is related to Harriet Beecher Stowe, of "Uncle Tom's Cabin" fame, and possesses the same literary talents as did his noted ancestress.

Our pastors and superintendents should not overlook the fact that in due time preparation should be begun for a proper observance of the Christmas occasion. While the hymn books abound in appropriate songs, and the papers are full of beautiful recitations that could be easily adapted by any wide-awake superintendent with a helpful committee, we would advise that sample programs be ordered from the Publishing House and that an appropriate one be selected. These prepared programs are generally well arranged and answer every purpose with a minimum of labor.

MRS. JOHN DREW BETTER

McLeansboro, Ill.—About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularity every month. I suffered continually, was weak and despondent, and unable to do my housework. I took Cardui, and in one month I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and puts fresh strength into weary bodies. Try it.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 60—No. 45. "Prove All Things; Hold Fast That Which is Good." Whole No. 3011.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 6, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

THE BEST THINGS MUST BE STRIVEN FOR.

It is not the plan of the Heavenly Father to use compulsion in bringing men into the divine kingdom and lifting them to the loftiest attainments. Jesus draws men, but not to such an extent as to override their free wills. People religiously are very largely what they make themselves—not that they can do anything in their own strength, but because the aligning of themselves with the mighty forces of redemption is a work that they must perform, each acting for himself. A contemporary, in touching upon this point, very impressively says:

"Good things do not come of themselves. They must be sought, many a time struggled for. 'Every place that the sole of your foot shall tread upon, that have I given you.' Such was the statement of God to Israel. The land was given them; yet it had to be fought for. God's gifts are not bestowed without some effort on our part to secure them. But what a promise attends the entering upon the struggle: 'I will be with thee; I will not fail thee, nor forsake thee; only be thou strong and very courageous.'"

THE HEROES OF PEACE.

It has been said that "Peace hath her victories no less renowned than those of war." This is true, and she also has her heroes. One of these is Guglielmo Marconi, the Italian electrical engineer, who while quietly working in obscurity a few years ago invented the wireless telegraph—perhaps the greatest achievement of modern times. An illustration of the value of this arm of service that thrilled the whole world was given a few days ago when the steamship, "Volturno," sailing across the North Atlantic for Halifax and New York, caught fire far out on the high seas. Immediately the wireless apparatus flashed forth a message of distress and ten other ships were soon on their way to help the burning steamer. They all reached the scene of the disaster and took part in the work of rescue. There were on board the doomed vessel 654 persons, and of these 521 were saved. Those who lost their lives did so chiefly because in a panic they sprang overboard or attempted to escape from the burning ship in the small lifeboats lowered by the crew of the "Volturno" when a storm was raging and the waters were very angry. Thus did Marconi render humanity a service which can never be forgotten, and in like manner he will doubtless continue to be one of earth's greatest benefactors to the end of time.

Another hero of peace is Colonel Goethals, who is about to complete the Panama Canal, the value of which to the nations will be beyond computation. And still another is Colonel William C. Gorgas, who through improved methods of sanitation conquered the yellow and malarial fevers and made possible the construction of this great waterway and the linking together of the two long-separated oceans.

How poor are the achievements of most of the noted warriors compared to those of these men! They have spent their strength to bless and not to curse mankind. Upon their brows will the grateful millions of the race hang their richest laurels in the future, and their fame will increase with the passing years. The military stars that have long shone with dazzling light in the firmament of history are already beginning to grow dimmer, and will continue to do so as the peoples of the earth become more and more imbued with the Christ idea of greatness. The sword and the rifle and the cannon have largely had their day. Our future heroes will come, not from crimsoned fields where mighty armies contend, but from the quiet walks of peace where students and toilers struggle to overcome the obstacles that obstruct the true march of progress, and thus to open the way to a nobler civilization.

CHRISTIAN MEDICAL SCHOOLS NEEDED.

"By every token the Medical Department should be kept well to the front. The physician should not only have thorough knowledge, and that up-to-date, of his profession, but there is a higher and spiritual sphere in which he must be educated. No man save the minister of the gospel has so broad a field for this higher service as the physician; hence, he should be a man of God. Self-sacrifice underlies all redemptive economy, and the physician must be trained and ready to labor and suffer for others. He holds the most sacred confidences and must render the most delicate ministries. It was said of the Nazarene, 'He saved others, himself he cannot save.' A profound truth, but he saved others by giving himself. The service of the physician, if he have the highest success, must be upon this principle. There is a limit to skill and an 'appointment unto man once to die.' In the solemn hour when that limit is reached, when life ebbs and tears fall and hearts bleed, then to be able to be a comforter in such an hour, is grander ministry than Materia Medica can furnish."

The above is an extract from a communication to the Texas Christian Advocate by Bishop H. C. Morrison concerning the Southern Methodist University at Dallas. The point which the Bishop makes as to the importance of the physician being a Christian and as to the opportunity that he has to make his influence felt for the Master in the sickroom if he is, is one which, in our judgment, needs to be strongly emphasized. In trying to justify their course in attempting to turn the Medical Department of Vanderbilt University over to an outside and undenominational management, some of the trustees belonging to the majority faction have written as if a scientific knowledge of medicine is the only thing that a practitioner in this profession needs. But this is far from the correct view. To be sure, he ought to be thoroughly instructed and well furnished intellectually for his delicate and responsible work, but his character, his ethical conceptions, and the question of his religious faith are matters that cannot be ignored if his equipment for service is to be complete.

Therefore, there are very important reasons why the Church should keep the medical departments of her institutions immediately under her direction. She needs to see not only that the teaching in them is equal to the best that can be had, but also that the young men attending them are surrounded by an atmosphere that is wholesome and thoroughly Christian. As far as it is possible for her to do so, she should send out from her schools physicians who, in addition to being capable, are actuated by the spirit of Christ. We would not think of placing an unbeliever in charge of one of our hospitals in a heathen land. Shall we adopt lower ideals for our work at home than we do abroad? Surely, it would be most unwise for us to do so. The Church in none of her operations should ever forget that the primary purpose for which she exists is to win men to her ascended Lord and to set them to working to establish his reign upon earth. She cannot afford to lend the sanction of her name to any kind of education that is not worthy of her great Divine Head, and which does not seek to exalt and honor him as its supreme aim.

MORAL CONDITIONS IN ATLANTA.

The Editor of Frost's Magazine in the current issue, writing under the caption, "The Call of the South," emphatically affirms that the enforcement of the prohibition law and abolishment of the red light district in Atlanta have greatly improved conditions in that city. Among other things, he says: "No discerning citizen of Atlanta can escape the fact that the morals and general atmosphere of the city have been considerably cleared by the vice war. * * * It should be remembered that this is a State problem as well as a city problem, and that the moral status of all the surrounding communities are improved whenever the moral status of a large city is made better." The writer also touches upon the prohibition question and declares that the people of the city generally are ready to admit that since open bars where intoxicants were sold have been done away with, the general moral situation is much more wholesome.

We can very readily believe these statements of our contemporary. We have never been able to appreciate the logic of those who hold that the best way to deal with a festering, ruinous evil is to license it and try to regulate it. Scarcely any record could be blacker than that which has been made in the segregated districts in the great cities of the world; and the open saloon has been tested for centuries and has everywhere proven itself to be an unmitigated curse. That either of these things are championed by anybody at all, can only be accounted for as a result of the awful depravity of the human race.

The point that where these evils are intrenched they affect not only the great municipality that shelters them, but also the surrounding country, is well taken. For instance, all Louisiana, and a large part of Mississippi and other States are fearfully cursed by the brothels and barrooms and breweries of New Orleans. And if they could be struck down, the beneficial effects of their suppression would be felt for hundreds of miles in every direction. May God speed the day when this shall be done!

"FOLLOW THOU ME."

Go forth, a servant of the Lord,
  Nor seek the meed of human praise:
  Enough for thee if all thy days
Shall win the promise of His word.

Go, follow where the Savior trod;
  Fulfill the work that He began,
  A master of the needs of man,
A servant in the eyes of God.

Cast out the wrong, uphold the right
  With fearless heart and steadfast will;
  The arm of God is with us still
To lift from darkness unto light.

Fight on till death. God give us grace
  To stay the sweeping tide of sin,
  To serve our fellows, and to win
For God, our country, and our race.

—Southern Churchman.

THE PRIVILEGE OF PRAYER.

Dr. W. T. Grenfell, the intrepid missionary to Labrador, thus voices his conviction of the privilege of prayer—a privilege that few Christians sufficiently value and of which none avail themselves too much. Dr. Grenfell says:

"The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God himself sees and answers, and his answers I never venture to criticize. It is only my part to ask. It is entirely his to give or withhold, as he knows is best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, can not give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with him.—Christian Intelligencer.

A RICH MINE FOR PASTORS.

By J. R. Pepper.

Dr. J. Wilbur Chapman, the world-noted evangelist, is reliably reported as stating that in a large meeting recently, composed of about 4500 people, he made a careful test of those who were converted and brought to Christ at different ages of their lives, with the following result:

400 under ten years of age.
600 between ten and twelve years of age.
600 between twelve and fourteen years of age.
1000 between fourteen and sixteen years of age.
2000 between sixteen and twenty years of age.

In the same audience there were 500 ministers, and 485 of them testified that they were converted before they were sixteen years of age; and only fifteen of the whole 500 were converted after they were twenty years of age.

Do not these figures suggest to our pastors and all Christian workers where the rich mine for service is, and ought they not to stir the heart of every one who is really concerned about the salvation of those committed to our care?

The further fact that the records show that for some little time we have been losing over fifty per cent of the boys of the teen age from our Sunday schools, and practically from the Church, should send us to God to make diligent inquiry as to wherein we have been unfaithful and lacking in religious skill to do the work so graciously placed in our hands.

Why cannot our Sunday school workers form a blood-in-earnest league with our pastors and urge them to frequently preach to the school in session, call mourners, seek conversions right in the school, open the doors of the Church, and receive members into the Church at any regular session of the school? My brethren, it is high time that we were all awaking out of our sleep and bringing every legitimate means to bear upon the salvation of our young. Every earnest pastor knows full well how difficult it is to secure the conversion of adults.

With all of our ordinary and extraordinary efforts in the way of revivals great and small, only about fifteen out of evry hundred brought into the Church on profession of faith are adults, while about eighty-five out of every hundred are young people.

Why, then, should we permit the young to get away from us, and then, with horse, foot, and dragoon, try to get them back after they are adults?

With right effort we may bring them to Christ at the normal and fruitful period of their lives. Let us think seriously and work earnestly for this much desired end.—Midland Methodist.

CONFERENCE REVIVAL WORK.

By Rev. John M. Moore, D.D.

Credo.

Revivalism and evangelism are as much the work of a Conference as missions, education, or Church extension. A Conference is as much under obligation to promote revival campaigns and direct and control revival and evangelistic services as it is to promote and direct and even control missionary and educational work. The Conference should be the unit of Methodism in revival work as much as in any other work. Evangelists should be under the direction and control of Conferences as much as pastors. If any Methodist preacher should give all his time to evangelistic work, it is the Conference that should say so. Conferences should pass upon the character, qualities, and methods of the men who are to lead in their revivals. Methodist pastors in selecting evangelistic assistants should have when they desire it the aid of a Conference Committee on Evangelism that will protect them from objectionable men and assist them in securing competent, sane, mature pastoral or special evangelists. Revivalism, as far as is possible, should be brought to the standard that is desired by our best pastors, whether in town, city, or country, for the attitude of the people toward all evangelism is affected by the attitude of the Church toward any evangelism. The standardizing of revival work can be accomplished only through Conference direction and control.

Some Reasons.

1. Revivals Discounted. Some churches never attempt to hold revival services. That revival work is becoming increasingly difficult is the testimony of all evangelists. An official of a prominent church remarked recently: "Revivals are out of date." Revivals are looked upon by many good and faithful Christian men and women as high pressure, sensational, fanatical, hypnotic affairs, with after-effects more detrimental than beneficial. Somebody must bear the blame for such conditions, such opinions, such disasters; for true revivals are of God, and should be sought as the manifestations of the Holy Spirit. The Church must be held responsible for the revivals and the men who conduct them in her congregations. If fanaticism, sensationalism, coarseness, vehement emotionalism have at any time crept in, she has only herself to blame. She has jealously guarded the door of her pastoral office and set standards for the mental and moral character of the shepherds of her flocks, but she has not said one word regarding those who may conduct her revivals. Her Bishops are required to inquire into the administrative work of her pastors and presiding elders, and to appoint these men to their labors, but they have no requirements to fulfill as to the proper men or proper methods to be used in revivals. This is due to the false assumption that any preacher can conduct a revival, and conduct it properly.

2 False Assumption. Methodism in this country has well-nigh universally proceeded upon the assumption that any man who claims to be called of God to preach the gospel is competent to conduct a revival and carry on evangelistic services. He may be a raw youth, fresh from the fields or the shops, lacking in the elements of a common education, unable to speak without doing violence to his mother tongue, utterly wanting in knowledge of the Bible or Christian doctrines, wholly uncouth in appearance and manner, yet because he has an "experience" he is not only allowed but advised, if not commanded, to go out into the country and hold "meetings." It seems to have been taken for granted that all that is needed to produce a revivalist is a "sound conversion," a "call to preach" and the "fire." Too often the sermon is little more than a vehement appeal to the emotions of the people, and the great revivalist is not he who can preach a truth-bearing, conviction-producing, soul-winning sermon, but he who can "move" the congregation by the exhortation and in the altar service. It must be admitted that many conversions result from such efforts, but the churches that have annually these "old-fashioned" revivals support their pastors poorly, contribute little or nothing to the benevolences, and show almost no improvement from year to year. The question arises as to the desirability of such revivals and the advisability of continuing them upon the old plan. Should not a mature directive force be employed in this most important, most determinative work of the Church?

3. Inexperienced Men Need Help. The Church should furnish to its immature and inexperienced pastors trained and competent help for their revival services. The most serious and momentous commission given to men is intrusted to the revivalist or the evangelist. Immaturity, illiteracy, or unfamiliarity with the Word of God, the doctrines of Christianity, and the real nature and needs of the human soul should bar any man from leadership in this divinely human and ultimately divine work. Emotionalism is ephemeral; sensationalism is irrational; undue commotion is immoral; and these cannot be the ends, or scarcely legitimate means, of a revival. Men must be converted to something. When Wesley, Edwards, and Finney spoke, men heard God's voice and were mightily aroused by the vital gospel truth in the delivered message. Chalmers emphasized "the expulsive power of a new affection." The desirability of revivals will depend no little upon their character and the type of revivalist that directs them. There is as great need for the training of men for the office of evangelist as for the work of the pastor or teacher. If Methodist revivals are to retain their place and power in the religious life of the world, they must be conducted with sanity and intelligence, such as the Holy Spirit can employ and empower.

4. Pastors Must Have Assistance. "Every pastor his own evangelist" is a common commendable sentiment. It is frequently expressed by men who are neither pastors nor evangelists. It is true, nevertheless, that seventy-five per cent of our pastors greatly need and wisely desire evangelists to assist them in their revivals. Under our present order the evangelists in most cases are brother pastors, but they are the pastors who have marked revivalistic and evangelistic gifts, and are in reality evangelists. Pastors who have genuine evangelistic gifts are in great demand by their brethren in all the Conferences. When such pastors cannot be secured, then independent, Conference, or missionary evangelists are secured. A few men have the physical strength, the mental vigor, and the organizing ability to carry on their own services, but such men are not numerous. There are too many things to be done in a revival for one man, as a rule, to work alone. The preaching, if well done, is very exacting. The visiting during a revival should be a tremendous task. The private interviews should be so numerous as to prove a severe strain. A genuine revival, whether in town, city, or country, will make demands one man is seldom able to satisfy. The evangelist, whether he be a brother or some one else, is almost a necessity.

5. Many Pastors Undeveloped. The revivalistic gifts of many excellent preachers and pastors have not been properly developed. Some of the most cultured, most prominent, most capable preachers in Methodism are never invited to conduct revivals, simply because they are not revivalists or evangelists. They have not been trained by experience for carrying on the kind of revivals which they would indorse. Sane evangelism by mature revivalists is what they want, but what they themselves cannot give, because their gifts for such work have been allowed to atrophy. The Church has employed all the pastoral and preaching, and possibly all the administrative, gifts of these men, but it has failed to develop the power of evangelistic appeal, and the Church, as well as they, has been the sufferer. If revivalism and evangelism are possible to youths and untrained men, and not possible to great preachers and prominent Church leaders, then questions will naturally arise as to the reason for this condition, as to the place of evangelism in Church life, and as to the cause of the neglect of so important a function of the ministry. If revivalism is to the Church what Methodism has always claimed that it was and is, then some new and strenuous measures should be taken to restore its powers to all our preachers and all our town and city churches.

6. Revival Methods Need Conference Consideration. Some good men regard revivals as abnormal developments in the life of the Church. Some question the individualism which they emphasize and develop. Some look upon their methods as hurtful, in the end, to the religious life of a community. The number and character of the persons who hold these views should cause church leaders to give revivals and revival methods new study. Is there an orthodox method of conducting a revival which all Methodist preachers must indorse and use, or be subjected to criticism? Does Methodism use John Wesley's methods? What were Jonathan Edwards' methods? Charles G. Finney's? Lorenzo Dows'?

Dwight L. Moody's? Gipsy Smith's? Charles L. Goodell's? The criticism of revivals by many persons is in reality a criticism of certain methods which usually characterize them. Sometimes the work of the revival is not considered "deep enough." Not infrequently that is a matter of demonstration. What results should be expected from a genuine revival? What should be done in the meetings in order to secure these desired results? Revivals must reach certain standards in their spirit, their conduct, and their results if they are to appeal to the most intelligent and most substantial members of our churches. These standards can be established and reached only through Conference scrutiny, direction, and control. Conference responsibility for revivals and revival campaigns if assumed and conscientiously met will unquestionably result in improved methods, enlarged plans, and more inspiring and satisfactory fruits in the revival.

Let no one suppose that I would have the rights, prerogatives, and responsibilities of any pastor or pastors assumed or interfered with in the least degree by any Conference Committee. There is no thought that anything would be attempted in any charge except by the pastor's invitation. What is proposed is that the Conference through a competent committee provide such evangelistic help as will meet the needs of any pastor in the Conference, and which can be secured upon application to the committee. Any pastor could seek help elsewhere if he wished.

CUBA.

A New Church and Else.

By Rev. S. A. Neblett.

Our work in Santa Clara has received a new impetus with the rebuilding of the mission property. A dozen years ago a splendid property, on a corner opposite Central Park, was bought and repaired so that it was at the time adequate for a chapel and pastor's residence. The building, however spacious, gave no hint of being other than a private residence, and for many years the pastor and congregation have waited their turn to be helped to a new house of worship.

The congregation subscribed over $300 in a few minutes at a service just after the annual meeting of the Cuba Mission, to be applied to seating and furnishing the new building. An advantageous contract was made in April for the rebuilding with funds appropriated by the Boards of Missions and Church Extension, and on Sunday, August 24, the first service was held in the renovated edifice. The chapel's capacity of three hundred was taxed to hold the congregation of members and friends who braved the elements to be present. The pastor, Rev. B. F. Gilbert, and the writer made addresses. The pastors of the Presbyterian and Baptist churches were present and participated in the service. The building will be formally dedicated by Bishop Candler in January.

For a week services were held every night, and in spite of inclement weather, the congregations were excellent. Dr. Juan Orts Y. Gonzaloz, a converted Roman Cathlic priest, now pastor of a Presbyterian church in Cuba, gave three magnificent addresses which were heard by a large number of people hitherto not reached by the Gospel.

I also had the pleasure of being with Brother Gilbert in a service at Manacas recently. It is our purpose to occupy that place, which is a town of considerable importance, but, by reputation, desperately wicked. The Spanish Club gave us the use of its spacious hall, and an interested public filled it and listened for an hour to the old, old story. It is Brother Gilbert's purpose to preach to them twice a month. He visits monthly two near-by American colonies and will improve the opportunity to preach in Spanish at Manacas. The religious atmosphere of the American colonies at San Marcos and Manacas is very helpful, and our work prospers there.

Rev. R. J. Parker, our pastor at Cienfuegos, has returned from a three months' vacation, full of faith and the Holy Spirit. His people are delighted to have him back, and we expect a quickening of the work in Cienfuegos, Caonac and Abreus. It was my privilege to serve his work or provide for it in his absence, and I was gratified to find that he had made his impress for good in the few months he had been in that field.

Now that the rainy season draws to a close and the temperature is less summery, our pastors are preparing for active seasons of revival effort. A number of meetings have already been held with more or less success. The reader can help us greatly by daily prayer that the Holy Spirit may anoint us for our work.

A sign very favorable to Protestantism in Cuba is the increased circulation of the Scriptures during the nine months of the year up to September 30. In spite of the scarcity of money and abundance of lottery ticket sellers, the colporters and agent of the American Bible Society, aided by the pastors, have circulated over 23,000 copies of the Scriptures. The circulation for the year will easily pass thirty thousand, a record-breaking circulation for Cuba. "The Word of God is not bound." May it accomplish that whereto it is sent!

LAITY RIGHTS QUESTION AND WHO IS WHO.

From the way things look now, the Laity Rights question will not likely be an issue at the coming General Conference. But the issue has some merit, and, as Brother Watkins says, should not be unheeded. In reply to his article, I will say that neither in his opinion or discussion do I think he was partial to either side.

Woman's laity rights are much like man's laity rights, except that there is a difference, and we will never agree on that difference. No ecclesiasticism, from the days of the Apostolic Church, has been able at the same time to satisfy the demands of devout persons and follow the leadings of the Spirit. St. Paul gave specific instruction concerning this question, and since he never wrote to combat a hypothetical issue or question, it follows that what he wrote on the subject was to meet a real condition in the Church at that time.

If Brother Watkins will study the polity of the Baptist Church more, he will discover that he is mistaken when he alleges that they are more democratic in their treatment of the women of their Church (after you leave the local church affairs) than are the Methodist and other Churches. He mentions the "war cry" of taxation without representation. Is he not old enough to know that such talk caused one war, and might cause another? But the most striking thing in the two issues as it relates to taxation without representation is the magnitude of their unlikeness. At the last General Conference this matter received a great deal of attention, for several reasons:

1. The Conferences that sent memorials on the subject were entitled to a hearing.

2. No member of the Conference was belligerent enough to fight a request of good women for a right—real or assumed—until the facts in the case were known.

3. From a democratic people, under a democratic government, and possessed of an innate tendency to consider everything from a democratic viewpoint, the General Conference is disposed to hear the people or any part of the people. In this case it was a great part of the people, if it be assumed that the petitions represented all the women of Southern Methodism.

Since the last General Conference, the Church has had time to think clearly concerning this matter. What will be the final end, no man can tell, but it now looks like the movement will not amount to much outside of a general discussion.

When we think of it, where are the rights of the laity as regards the men of the Church? It occurs to me that the rights of the laity should be the slogan of the men rather than the women. If we are to view the question from the standpoint of the adherents of women's laity rights, it is contrary to the polity and government of the Methodist Church to contend for personal or functional rights, in view of the fact that the Church is known as a Church of delegated powers—that is, we all have our rights as men and women of the Church when we unite with it, knowing what doctrines and polity it maintains.

To offer the sentiments of a few good and noble women as a reason for thus changing the government of our Church is not sufficient argument to convince an unbiased person. I do not believe that more than one-tenth of the women of our Church are even interested in this movement—and it is doubtful if a majority of those who are interested are in favor of such a law as would increase their responsibility merely to enlarge their official rights. I am opposed to laity rights for either men or women, except such rights as are already accorded them or as may be needed for the future development of the Church, for the following reasons:

1. Laity rights are contrary to the doctrine and polity of our Church, are contrary to the teachings of the Bible, and contrary to the practices of the Apostles. While our Church does not contend that hers is a divinely prescribed government in every detail, she does contend that its essential principles are in harmony with Scriptural ideals.

2. It is illogical and untenable that the opportunity of Christian service is measured by the governmental rights one has in the Church, or that Christian liberty has been abridged when the official work of the Church does not fall equally upon each individual.

3. Such a change as is contended for by the advocates of laity rights for women would so change the customs of our Church that many would not be able to recognize it as the same institution.

I do not for one moment question the motives of the good women who are in favor of this movement, but I am sure that all the cultured leaders among the women of our Church are not in the ranks of the contenders for these rights. I do not think those who have wholly ignored this subject have failed in any way to do their duty. I am persuaded that no question has come before our Church in many years that is capable of doing so little good as this one. Considering the many more vital issues that confront our Church at this time, I do not think it should be disturbed with this comparatively unnecessary agitation.

When we can take the roll of our membership and call the names of the women one by one, and find that the majority of them are not satisfied with the "liberty wherein Christ has made us free," and really want additional "rights," then I am willing to join the ranks of those who ask for laity rights for the womanhood of Southern Methodism.

C. M. CHAPMAN.

Port Gibson, Miss.

A NOTE FROM BROTHER BOWEN.

My Dear Dr. Meek: You will be glad to announce to my brethren that I am closing one of the most successful years of my ministry. Since Feb. 1, I have witnessed at least 1100 conversions outside of the church membership and 700 accessions to the Church, besides hundreds of backsliders reclaimed. I have assisted pastors in 19 good revivals in Florida, Georgia, Alabama, Mississippi, and Tennessee. I have preached 500 times, and my health and strength have improved all the year. Enough calls have come to me from five States to keep three men busy all the time.

Regular official evangelism is growing rapidly in our Church. It comes to me from various and influential sources that our next General Conference will make larger provision for this very important forward movement. The outlook is most encouraging.

Please permit me to say that I have entirely recovered from a recent slight attack of la grippe, and am ready for my Conference session and fall work in some field. It is my plan to spend two days with you and my other brethren during the session of the North Mississippi Conference at Tupelo. I wish to express my sincere thanks to you and the Advocate for valuable services rendered our Church. I am yours faithfully,

J. A. BOWEN.

Birmingham, Ala., Nov. 1, 1913.

Church News

General Bramwell Booth, of the Salvation Army, is expected to visit the United States this month.

* * *

Dr. G. C. Rankin, the Veteran Editor of the Texas Christian Advocate, dedicated a new Southern Methodist Church, which cost about $7,000, at Bailey, Texas, on Sunday, Oct. 19.

* * *

Dr. Henry Van Dyke, the distinguished Presbyterian preacher and author, who has recently appointed Minister to The Netherlands by President Wilson, has reached the Hague and taken up his work.

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The enrollment at Union Theological Seminary this year is 255, said to be the largest in the history of that institution. A contemporary remarks that heresy does not seem to be hurting this progressive school of the prophets.

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We regret to note that Dr. John O. Willson, President of Lander College, at Greenwood, S. C., has lately been seriously ill. The Southern Christian Advocate of October 23 stated that he was at that time still confined to his house.

* * *

Of all the Advocates of Southern Methodism, the Texas Christian Advocate has the largest circulation. Between 20,000 and 25,000 copies of that journal are issued every week. Its patronizing territory is an empire within itself.

* * *

A National Convention of Methodist Men (of the M. E. Church) was held in Indianapolis, Ind., last week, with 3,000 delegates in attendance. This great gathering was arranged for by the Laymen's Missionary Movement of that denomination.

* * *

Rev. John P. Lowry, the well-known Arkansas evangelist, recently conducted a good meeting at McRae in that State. We are pleased to note that this useful revivalist, who was seriously ill for many long months, is again able to be about the Master's work.

* * *

On October 17 the amount secured by the Baptists of Mississippi in their campaign in behalf of Mississippi College, at Clinton, was $121,875. This left a balance of a little less than $79,000 to be raised by July 1, 1914, in order to bring the amount up to $200,000, and secure the $100,000 offered conditionally by the Rockefeller Board of Education.

* * *

Bishop Lambuth has suggested that hereafter our mission to Africa be officially referred to as the "Methodist Episcopal Congo Mission." He states that this would distinguish it from the African Missions of other Methodist bodies and at the same time indicate where it is situated. This designation has already been adopted for it by the Belgian Government.

* * *

The Baltimore and Richmond Christian Advocate says that college graduates are at the head of leading magazines as follows: The Century, edited by Robert Sterling Yard, Princeton '83; Scribner's, edited by Edward L. Burlingame, Harvard '69; Harper's, edited by Henry M. Alden, Williams '57; Atlantic Monthly, edited by Ellery Sedgwick, Harvard '94; Review of Reviews, edited by Albert Shaw, Grinnell '79; and World's Work, edited by Arthur W. Page, Harvard '05.

* * *

A monument to Barbara Heck, the noted Methodist heroine, stands near the famous Old Blue Church, just a little out from Prescott, Ont. It is visible to persons sailing on the St. Lawrence River, and it is said that many people who are not Methodists, upon seeing this shaft, frequently inquire who Barbara Heck was, and are told the story of how she became famous. Thus does this noble woman continue to preach righteousness on earth, though she has long been singing with the redeemed on high.

* * *

The following statistics were reported at the recent session of the Pacific Conference of the M. E. Church, South, which met in San Francisco: Members received during the year, 1155—a net gain of 598; infants baptized, 158; adults baptized, 237. Memorials to the General Conference asking for the removal of the time limit and expressing a preference for the designation, "The Methodist Church," over the proposed new name—"The Methodist Episcopal Church in America"—were adopted. Manifestly in Church affairs, as well as in politics, the West is the home of radicalism.

Secular News and Comment

By Rev. A. J. Gearheard.

It is reported that there is a total amount of $10,000,000,000 invested in the lumber business in the United States, thus making it one of our largest industries.

* * *

The Federal Grand Jury, in session at Shreveport last week, adopted a memorial to the State Legislature asking that body to provide adequate funds to establish and maintain enough reform schools to accommodate all the children that fall into the State's hands through the Juvenile Courts.

* * *

The Consumers' League of New Orleans recently decided by resolution to no longer purchase newspapers or anything else from a child under the age of 14 years. The League plans to lead a fight for the enactment of a law forbidding the employment of children under that age as newsboys, bootblacks, or flower girls.

* * *

Colonel William Crawford Gorgos, the sanitary expert who renovated the Isthmus of Panama of the yellow fever mosquito, and who has almost entirely stamped out the plague of malaria there, has accepted a position in Africa where he will try to check the ravages of pneumonia among 200,000 miners. He will be assisted in his new work by Dr. Samuel Darling, of the Ancon Hospital, and Major Robert Noble.

* * *

It is announced by statisticians that suicide is on the decrease in the United States. The highest rate prevails in the West, the cities of San Francisco, Sacramento, Cal., Tacoma, Wash., Los Angeles and San Diego, Cal., being the first five in their order. San Francisco had last year an average of 44 suicides to each 100,000 population. New Orleans only reported 18 suicides per 100,000 population.

* * *

Prof. Dritz Haber, Director of the Institute of Physical Chemistry of Berlin, Germany, has invented what he designates a "Fire Damp Whistle." The device consists of two whistles so constructed that when the air in a mine becomes so charged with explosive gas that an explosion is imminent, the whistles give forth a warning sound. The invention has been tested before Emperor William and is said to have proved to be successful.

* * *

Colonel Oliver H. Payne, of New York City, recently gave $4,000,000 to the Medical Department of Cornell University at Ithaca, N. Y. The gift is an unconditional one, with the exception that the principal is to remain intact as a permanent endowment. The interest on this amount will net the University an annual income of $200,000. Another large gift announced last week was one of $1,500,000 to the Johns Hopkins Medical School, and was made by John D. Rockefeller.

* * *

The Trustees of Smith College, of Virginia, recently closed a successful campaign for a million-dollar endowment to be used in increasing the salaries of the professors. The Norfolk Virginian-Pilot, in commenting upon the policy of the College in using the income of such an endowment to increase the pay of teachers, suggests that every State in the Union should vote an increase in taxation of one mill for the purpose of increasing the salaries of public school teachers.

* * *

Judge George W. Bridgeman, of Evanston, Ill., recently refused to sentence four persons found guilty of crimes in his Court to terms in the penitentiary. On the contrary, he summoned a surgeon and ordered that the doctor take them in charge and if possible by the science of surgery to cure them of their criminal tendencies. The disposition to look upon a certain class of crimes as being symptoms of physical ailments is becoming more apparent, and a term in a criminal sanitarium may in the future become as common as a sentence to a jail or penitentiary.

* * *

The Austro-Hungarian Government has instituted a policy of arresting agents of steamship companies that are trying to induce citizens of that country to emigrate to Canada. There is no objection on the part of that Government to the Hungarians coming to the United States, because here they are mostly employed as common laborers and ultimately return to their native land, taking with them their accumulations; but in Canada, where there are few mines and factories, they are induced to settle on farms which they can buy on easy terms. Once established on a farm of their own, they seldom return to their home land.

* * *

Dr. C. S. Mercier claims to have discovered that a formula of alkaline antiseptic taken internally destroys the germ that causes pellagra. He states that he has given his prescription a thorough trial and that he has cured cases of pellagra in the most advanced stages. Unlike Dr. Friedmann, who claimed that he had discovered a serum that would cure consumption and forthwith tried to amass a fortune by means of his alleged discovery, Dr. Mercier, who is a New Orleans physician, announces that he will give the formula to any reputable physician or individual. If the prescription continues to give relief in the future as it is claimed it has in the past, Dr. Mercier will be hailed as one of the South's greatest benefactors.

* * *

According to a report published in Munsey's Magazine for October, the United States spent for liquor and tobacco last year the enormous sum of $2,700,000,000. Of this amount $24,000,000 was spent for snuff. Of the total amount, the Government received as revenue $333,000,000, which is enough to pay half the current expenses of its maintenance. Besides this amount, local municipalities received $120,000,000 more. The liquor and tobacco interests of this country pay an average of $5 to every man and woman and child in this country for the privilege of continuing their existence, and the man who refuses to vote out the saloon is practically exposing his children as the prey of this damnable institution for the paltry sum of less than $5 per head. For their part of this tremendous expense, the manufacturers and dispensers of liquor claim annual profits to the amount of $600,000,000.

THE METHODIST HOSPITAL A NEW ARM OF POWER.

The building of a Methodist hospital means more to the future of Methodism and Christianity in the section it will serve than the Church has yet realized. By this provision for its own sick and afflicted it will gain new self-respect, and the added respect of all others. At the same time it will afford its members the needed treatment in a Christian atmosphere amid congenial associations.

It will enable the Methodist Church to be the Good Samaritan to many of every creed and nationality, not members of its own fold, who may be in need of hospital treatment, and will specially prepare it to relieve those who in the time of their sickness or misfortune are without the money to meet the necessary expense. Hence it will place Methodism in a new and more appreciated position before the general public it seeks to save.

It will be a great home mission institution and influence. It will afford our chaplain and his gospel message access yearly to thousands who cannot otherwise be reached. It will also furnish the best answer and check to Romanism.

It will offer positions of Christly service to many of our splendid young women where their lives can count most for Christ and his needy, suffering humanity.

It will open a new avenue of benevolence to our wealthy members, where they can see the happy results of their gifts, and learn more fully the blessedness of large and worthy liberality.

It will prove to the world that Southern Methodism and Christ are at work on the same lines for the salvation of mankind. H. M. ELLIS.

Memphis, Tenn.

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THE GENERAL BOARDS AND THE CONFERENCE ORGANS.

(Unanimously adopted by the Publishing Committee of the New Orleans Christian Advocate at its annual meeting on October 30, 1913.)

Whereas, the requests of the various General Boards for space in the Advocate for the publication of special matter bearing on their work tends to occupy much of the space of our paper and to crowd out other matter, be it

Resolved, That we ask the earnest consideration by the various General Boards of the proposition made by the Southern Methodist Press Association for the adjustment of this matter by some agreement as to amount of space to be used by the Boards, and some equitable compensation therefor to the Conference organs.

W. WINANS DRAKE.
BRISCO CARTER.

A LETTER FROM JAPAN.

Dear Brother Meek: The annual meeting of the Japan Mission was held in Arima Sept. 3d to 8th, inclusive. Bishop W. B. Murrah was with us again this year, making his third successive annual episcopal visit to the Eastern fields. Mrs. Murrah was able to come with him as on his former visits, much to the delight of the whole Mission. To Mississippians Bishop and Mrs. Murrah need no introduction, but our Japan Mission has also learned to love and appreciate them, and if the Episcopal College in adjusting its work for another Conference year can send us Bishop Murrah again we shall be satisfied—nay, more—delighted. (We will take it as a matter of course that Mrs. Murrah will see to it that she is not left behind.)

The Mission had a full attendance, 28 or 29 answering to roll call, all in the field being present, with the exception of three or four of the married ladies. The days were full. The forenoons, after the daily devotional services, being given largely to the business of the Mission, reports and the usual Conference questions, and the afternoons to the reading of papers and discussions of the same. These papers touched upon the problems that are facing us as missionaries of to-day in Japan, such as: "Open Doors," "Neglected Fields;" "Extensive Evangelization;" "Work for Women;" "Newspaper Evangelization;" "The Present Status of Missionary Cause in the Home Church;" etc.

I think, however, that in all the discussions that these and other papers brought out no subjects solicited quite so much attention as, first, the immediate need of re-enforcing our evangelistic force of missionaries, and, secondly, of bringing the needs of our Japan Mission more clearly before the home Church.

Perhaps I can do no better to show how poorly Japan is evangelized than to quote the following from a report of the Committee on the Distribution of Forces—a committee made up of representative men from various missions who are thoroughly conversant with the whole territory of Japan and the Christian work being done in all sections of the country: "Approximately 80 per cent of the total population of Japan, or above 40 millions, reside in rural districts, of which number, so far as our data indicates, ninety-six per cent constitute an entirely unworked field. Of the remaining 20 per cent of the total population residing in cities and towns about one-fifth is still unprovided for, thus giving us the result that above eighty per cent of the population of Japan are not being directly reached by the evangelistic forces. Even in the cities and towns which are occupied, a comparatively small portion of the people have been in any real sense evangelized. A gigantic and yet most inspiring task, therefore, still lies before us in the Christianization of Japan, which calls, first of all, for renewed humiliation, deeper consecration, and a larger spiritual life.

The need thus clearly revealed demands re-enforcements, both of Japanese workers and an increase of the foreign missionary force. The members of our Japan Mission are anxious that our own Southern Methodist Church should furnish her proportionate number of these needed recruits. The doors are so open, the need so great, and the spiritual darkness so deep, that surely now is the accepted time to work for and amongst this people to bring them to a knowledge of Christ. Would that God might lay his hand upon the heads of some of our consecrated young men and women in Mississippi and Louisiana and send them to enter upon his service in this field!

Various ways were suggested as to how we as a Mission could bring the needs of our field before the home Churuh. One way was that an occasional letter should be sent to the different Conference papers. So, Brother Meek, I, as the only Mississippian now in the field, was asked to write to the New Orleans Christian Advocate. For twenty years I have been in the mission field and during all these years the New Orleans Advocate has made its weekly visit to my home; I feel as if it has kept me in touch with the church life of these two States, and now if I can in a small measure even bring the needs of Japan for the gospel before the heart of this part of our Church I shall be glad.

Possibly some of your readers, especially the old Whitworth girls of from 1880 to 1890, during which years either I or one of my sisters was a student in the College, would know better who wrote this communication should I ask: Did you know or ever hear of Mary McClellan? It has been a glad and joyous service that I have been able to give here and I crave the same privilege for others of our Church.

Yours most sincerely,
MRS. W. A. WILSON.

Okayama, Japan, Oct. 7, 1913.

NEED OF LEGISLATION IN MISSISSIPPI TO PROMOTE SOCIAL PURITY.

By Mr. D. W. Heidelberg.

The extent to which the social evil has grown in this country is alarming. Excepting the sale and consumption of intoxicating liquors, there is perhaps no evil so widespread and hurtful in its influence and none that stands in greater need of the strong arms of both the law and the Church to suppress it. Houses of ill repute exist in many of the towns and cities of Mississippi within the sound of our church bells. They have been tolerated as a necessary evil by the Churches and officers of the law with only occasional efforts to suppress them. Adultery is not even an indictable crime in Mississippi, and, as is held in the case of Grandberry vs. State, reported in the 61 Vol. of the Mississippi Reports, page 440, unlawful cohabitation becomes indictable only upon proof that the parties are guilty of habitual acts of incontinence, or of one act and of living together in the same house.

A law should be passed in Mississippi similar to the one recently enacted by the Tennessee Legislature when last called into extra session by Governor Hooper. This law makes the keeping, maintaining or conducting of a bawdy or assignation house a public nuisance to be abated on the petition, in the name of the State, of the attorney-general, district, city or county attorney, or by ten or more citizens and taxpayers of the State. Jurisdiction is conferred on the Circuit, Chancery and Criminal Courts to try such cases; and the Chancery and Circuit Judges of the State are vested with the power to issue writs of injunction enjoining and restraining the further continuance of such nuisances, and the closing of the buildings or places where the same are conducted. The Judges are given the power to punish as a contempt by fine and imprisonment any violation of the writ of injunction. The Tennessee law should be amended so as to provide for the forfeiture to the State of all houses in which such unlawful practices are carried on with the knowledge of the owner of the house.

The Mississippi and North Mississippi Conferences soon to convene should pass resolutions calling upon the Legislature of Mississippi, which convenes next January, to enact a statute similar to the Tennessee law with the amendment above indicated, and requesting the Governor to recommend the enactment of such a law in his message to the Legislature. Each Conference should appoint a committee, at least one of whom should be a lawyer, to prepare a Bill to be introduced into the Legislature when it convenes, and to go to Jackson during the next sitting of the Legislature and secure its enactment into law.

The Conferences should also provide for the establishment of a rescue home for the unfortunate women who would thus be driven into the streets or into other States. Our own great Church should not suffer the Salvation Army to enjoy a monopoly of this work. The agents of the Salvation Army make frequent visits into many communities of the State soliciting funds for the maintenance of their rescue work, and there is no call that the people respond to more liberally. The Conferences should appoint a committee to secure funds and locate and build a rescue home within the bounds of the two Conferences.

If our great Church is to continue her great forward march, she must place the stamp of her disapprobation upon this great evil and take the necessary steps to suppress it. Next to the open saloon the open brothel is the crowning evil of the age, and no reason can be given in favor of the suppression of the one that does not apply with equal force in favor of the suppression of the other. The red light district is a disgrace to any city or town that tolerates it, and a reflection on the churches of the city where it exists. The segregation of crime is inexcusable either from a moral or a political standpoint. Several of the leading cities of the country have recently abolished their segregated districts.

Shubuta, Miss., Oct. 29, 1913.

NEW PLANS WORKING WELL.

Dear Dr. Meek: Some of the preachers have written me, asking that I report through the Advocate the success, if any, I am having with the new methods of work I am using in our church. I am pleased with it thus far. We are working to get 90 per cent of Sunday school pupils to remain for preaching at eleven o'clock. We have already secured an attendance of 71 per cent. We aim to get three times as many as we formerly had at the Sunday evening service. Already the congregations are the largest I have seen since I have been pastor here. The attendance at Sunday school has increased, every teacher has been present, and all the teachers attend the teachers' meetings. The attendance and interest in the mid-week prayer meeting has also increased. All the sections have taken hold of their work in earnest and, as has been stated, the good results are manifest. This increased activity means a greater day for our Church in Booneville. We feel greatly encouraged as we near the close of the Conference year, for every department of the work is in a healthful condition. The contract has been let for extensive improvements on the church building, all financial obligations will be met, and there will be reported an increase in membership over last year.

Booneville, Miss. S. A. BROWN.

FOR SALE.

All of the volumes of "The International Critical Commentary" that are out of the press (25 in nmber) at a law price. I could also sell the remaining volumes as they are published, as I have contractedl for the entere set at a specia price. A bargain for the one who means business. Address Geo. W. Hively, Utica, Miss.

NOTICE.

To the Committees of the Mississippi Conference.

Dear Brethren: It is the desire of the Methodist Historical Society to magnify our annual meeting at Natchez, and to this end we request that no committees hold sessions on **Tuesday** night, Dec. 2.

Most respectfully,
T. B. HOLLOMAN, Pres.
For Committee.

WHAT ARE WE GOING TO DO ABOUT IT?

The only difference in the French Mission work in South Louisiana and work of a somewhat similar character throughout our State is that here in comparison with the numbers of Roman Catholics we are in the minority, whereas in other sections we are in the majority. It seems to me that the unregenerate Roman Catholics who are not being touched by other evangelical denominations are subjects for missionary endeavor on the part of our Church, whether or not Roman Catholics or Protestants are in the majority.

But how do we usually look at it? We talk and plan and pull for mission posts, such as St. Mark's Hall and the places looked after by the French missionaries which are supported with missionary money, while at the same time the Italians, Creoles, Syrians and Chinamen living in our towns which are not considered missions, as a rule, are neglected. This summer I visited a town where Syrians had been living and attending the public schools with our American children for years, and I could not find that they had been invited to our Church but one time, and then by one who was not a member of the church to which he invited them.

There are a number of places in the French mission territory where men are needed to give all their time to mission work. But what are we going to do about the places in this territory where we have American congregations? Some of them were organized before the War, and the field has whitened up to their church doors. Can we put missionaries in these places to organize second churches for those that we want to reach? Can we build mission churches, second churches, or even chapels alongside the regular organized churches of long standing in our District and in the towns of the State which are not large enough to support two churches, for the purpose of caring for this class of work? Would not the old church hurt the work of the new and the new that of the old, even if we had the men and the money with which to do this?

The majority of the French people in South Louisiana are now within reach of our regular organized churches, if our churches will put forth their hands to reach them. We are not doing it. We are making a specialty of reaching out by means of distinctively mission posts, but not through our old established pastorates, and the pastor is by no means altogether to blame for not bringing more into the fold than ordinarily come.

Brother Layman, what are you going to do about it? I repeat that the larger part of our actual missionary harvest must be garnered in our old established churches. Sunday schools and missions conducted by laymen and women of our regular churches would help the regular churches and the volunteer workers, as well as those who are ministered to.

God has blessed, is blessing, and will continue to bless Brother Hebert, the Martin brothers, and others whose trials and deprivations reaching over the past fifteen years would make an interesting volume were they recorded. God has blessed and will surely bless you, and every cent you have put into our mission work. But let us get back to the main point: What are we going to do about all these others? Especially in the Lafayette District do we need to get on our knees as preachers and people, hand in hand, and in one united voice cry to God for strength, charity, tact, and perseverance that the Spirit of God may so impregnate every church, and that the alluring power of experimental religion may so permeate the whole District that every pastorate shall become a beacon light beckoning the chartless mariner into harbors of safety. We can if we will. What are we going to do about it? C. V. BREITHAUPT.

Houma, La.

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"THE BLUE AND THE GRAY."

(An address delivered by Dr. H. G. Henderson at a recent Confederate Veterans' Reunion at Lexington, Miss.)

It is a beautiful custom we have of decorating the dust of the honored dead. Every patriot's grave is an altar and a shrine: an altar where love offers her holiest oblation—a tear; and a shrine where affection breathes her tenderest benediction—a prayer.

Eloquent voices speak to us from the tomb. Every sighing zephyr above the soldier's sepulcher is a requiem, cadencing the refrain of martial grief, while every bloom of spring above the dormitory of the dead is opulent with praise for the slumbering hosts of battle. The flowers we scatter on the graves of the heroic dead are fitting testimonials that love is true to her tryst and can never forget the sacrifice of patriotic devotion.

A nation's heroes slumber in the dust. The turf is affluent with the sacred treasures of the slain. Shall we let their names drop from the archives of memory, or be taken from their niches in the fane of the great, or grow dim amid the splendid galaxy of the world's celebrities, or be stricken from the bead-roll of immortals? Never! Rather would we entwine the amaranth, with its unfading beauty, for their brows, and plant forget-me-nots and immortelles upon their honored graves.

Forget the noble dead! When the bird forgets the nest where it was fledged; when the babe forgets the breast that nourished its cherub lips; when the mariner forgets the star that guided his bark in the storm; when the bride forgets the altar where she plighted her love; aye, when the urn of memory is no longer redolent with the perfume of the rosemary—emblem of remembrance, when patriotism stirs no responsive chord in the bosom of man, when gratitude swells no longer in the heart of humanity, when the noblest sentiments of devotion awaken no sympathetic echoes in the sanctuary of the soul, when the royal honors of chivalric knighthood are spurned at the craven's hand, and the heraldic escutcheon of nobility is profaned by the spoiler's touch, when the flag of freedom no longer floats from dome and staff, but tattered and stained is trailed by traitors in the dust, when liberty no longer has a home and the cause of freedom finds no champion, then, and not till then, shall we forget the heroic dead!

> "On Fame's eternal camping ground
> Their silent tents are spread,
> And glory guards with solemn round
> The bivouac of the dead."

Decorate every soldier's grave with a wealth of flowers. Garland with dewy wreaths the memorial shaft, and shower with fragrant roses the unknown mound. A grateful posterity enshrines alike their knightly virtues and cherishes the names of all her valiant sons who died in life's pride and prime.

Let comrades linger, with bare and bowed heads, in the sacred shadows of their brothers' graves and feel again the mystic tie of comradeship until the heart is chastened by the holy spell of memory, and then reflect that, year by year, the ranks of the living are being thinned, the departed going to swell the number of those who quietly sleep in God's acre.

> "No more shall the war-cry sever,
> Or the winding river be red;
> You bury our anger forever
> When you laurel the graves of our dead."

While we would only speak with unstinted praise of the patriotic spirit and dauntless courage of the Union soldier, we would not pluck a single leaf from the chaplet that graces the Confederate soldier's brow. Of his loving, chivalric, self-sacrificing soldierhood we need not speak in this presence. It is a matter of history. The memorabilia of his prowess, his untarnished shield, his unsullied devotion are embalmed in martial story and immortalized in deathless song. Believe me, Southern soldiers' graves will flourish in fadeless green, so long as the mothers and maidens of Dixie can entwine garlands for their tombs, and the memory of "The Lost Cause" will be revered so long as the sons of the South can lift their voices in filial tribute in behalf of the gallant deeds of their honored sires.

O'Hara, no less feelingly than fittingly, sings of our "Bivouac of the Dead":

> "Rest on, embalmed and sainted dead;
> Dear as the blood ye gave;
> No impious footsteps here shall tread
> The herbage of your grave;
> Nor shall your glory be forgot
> While Fame her record keeps,
> Or Honor points the hallowed spot
> Where valor proudly sleeps."

Suffice it to say, the magnificent daring of the Blue was only equaled by the splendid gallantry of the Gray. The soldiers of the Civil War, on both sides, exhibited a matchless heroism, without a parallel in military annals. To speak derogatorily of the one is to dim the luster of the other. To laud the valor of the former is to gild the glory of the latter. Thank God, to-day there is no North, no South. Cavalier and Puritan are one. The Blue and Gray are brothers. The sacrament of dew on the warrior's brow and the rust on the mail of the fallen have been a holy chrism, obliterating the last embittered memory of fratricidal strife.

Our country's flag is the oriflamme of freedom throughout the world, and an imperial standard on sea and shore. The comradeship of camp and baptism of battle have wiped away the last vestige of sectional ill-will, uniting the national fabric in indissoluble bonds and causing us to hail the advent of the hour:

> "When some sweet bird of the South
> Shall build in every cannon's mouth,
> And the only sound from its rusty throat
> Shall be a wren's or a bluebird's note."

Hear me, my countrymen: We are one! One country, one people, one flag, one destiny, one God. We are Americans. So, we revere alike the memory of the Blue and the Gray, and with impartial love and tenderness bedeck the graves of all our honored dead, who sleep side by side in their kindred dust, waiting the final reveille of the trumpeter of the sky.

> "These in the robing of glory,
> Those in the gloom of defeat;
> All with the battle-blood gory,
> In the dusk of Eternity meet;
> Under the sod and the dew,
> Waiting the judgment day;
> Under the roses, the Blue;
> Under the lilies, the Gray."

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A diversified farm, four miles from Bunkie, La. 400 acres in pasture, 230 acres for cane, rice or corn. The farm produced this year cane, cotton, and corn. There are 9 good, new houses, 1 storehouse, 1 90-foot iron-roofed barn, and a shipping spur on the place. The pasture has switch cane for winter, grass for summer. Plenty of acorns for hogs. Mesh and barbed wire fencing around the whole place. R. W. Wier, Treasurer Banner Oil Co., Houston, Texas.

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A BOY I KNOW.

I know a boy who has a watch,
  But never thinks to wind it;
And when he ought to be on time,
  He's always just behind it.

And when he has a task to do,
  He says, "Wait till to-morrow";
And when he cannot find his things,
  He simply says, "I'll borrow."

That boy may make a business man—
  I know he wants to do it—
But he must mend his careless ways
  Or he will live to rue it.

That boy must do his work to-day,
And plan work for to-morrow;
Good habits, everybody knows,
  Are something boys can't borrow.

--Rebecca B. Foresman, in Western Christian Advocate.

A MISSISSIPPI BLIND GIRL.

Three or four months ago several women of Jackson "chipped in" at the instance of Mrs. J. N Powers, wife of the State Superintendent of Education, and purchased a loom, or weaving outfit, for Miss Zelda Myers, graduate of the State Institution for the Blind. She went to work at once, and after she had made a few yards of carpet and rugs, a short notice was made of her "factory" in The Times-Democrat, and since that time orders have come from every direction—in and out of the State.

Miss Myers, though perfectly blind, is now making her own living and feels independent. She handles the shuttles just as well as if she could see what she is doing, the only assistance required being someone to tell her the different colors of the balls of twine or rags she is using. She has just finished a big contract for a woman in Tennessee, having made her a rag carpet containing sixteen yards.—Jackson (Miss.) Correspondent of Times-Democrat.

THE BOY WITH A QUEER NAME.

Little "I Will" was a very small boy with as sweet a face as any could wish to see, and under his white blouse, with its big sailor collar, beat the sweetest little heart that ever grew.

Of course "I Will" had another name. His really true name he would have told you was Louis, but those who knew him thought that "I Will" suited him better.

"Dear," mother would say, "will you run upstairs and get my scissors? You will find them on the sewing machine."

"I will, I will," would sing out the pleasant little voice. And in a twinkling the scissors would be put in mother's hand.

Or father would say, "Louis, gather up your toys; it is almost supper time."

"I will," would come the smiling answer.

Dear little "I Will!" He is a big boy now—big enough to study Latin and all sorts of other hard things, but the sunshine of his merry baby ways has never faded from his mother's heart.

Wouldn't it be pleasant if there were a little "I Will" in every home?—Anna C. Hall, in Sunbeam.

SOME WONDERFUL THINGS.

"Martin," said a wise grammar-school boy to his little brother of six, "come here, and tell me what you have inside of you."

"Nothing," said Martin.

"Yes, you have. Listen? You've got a whole telegraph system stowed away in your body, with wires running down to your very toes and out to your finger-tips."

"I haven't," said Martin, looking at his feet and hands.

"Yes, you have, though; and that isn't all. There's a big force pump in the middle of you, pumping, pumping, seventy times a minute, all day long, like the great engine I showed you the other day at the locomotive works."

"There is no such thing—."

"But there is, though; and, besides all these things, a tree is growing in you, with over two hundred different branches, tied together with ever so many bands and tough strings."

"That isn't so at all," persisted the little boy, about ready to cry. "I can feel myself all over, and there's no tree, or engine, or anything else, except flesh and blood."

"Oh, that isn't flesh and blood! That's most of it water. This is what you are made of: A few gallons of water, a little lime, phosphorus, salt, and some other things thrown in," said his brother.

Do you know what the brother meant by the telegraph lines, the pump, and the tree?—World's White Ribbon.

TINY'S ALARM CLOCK.

Tiny looked up from her slate as her big brother Kent came in one day with an odd-shaped paper bundle in his hands. Tiny ran to meet him.

"Oh, Kent, what is it?" she asked, curiously. "Anything for me?"

"No," said Kent. "Such a wide-awake puss as you are doesn't need aids to early rising," and he untied the strings and opened the package.

"Why, it's a clock!" said Tiny, disappointed. "We've got three clocks, now, Kent. What made you bring another?"

Kent began winding the little clock. "You just listen," he said.

Whir-r-r! Rattle, rattle, rattle! Whir-r! What a way for a clock to strike!

"It's an alarm clock," exclaimed Kent, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and awake us. You know I have to leave home before daylight sometimes"—for Kent was an engine driver.

"How very, very funny!" said Tiny, with sparkling eyes. "Goes off all itself, without any one touching it! Oh, how I wish I had one."

"There's nothing funny about it," went on Kent. "If people don't mind the alarm when it strikes, but think they will sleep a little longer, they grow less liable to be waked by it, and soon it does not make any impression at all."

Tiny considered. "I wish I could have one all my own," she said again. "It must be such fun to hear it go off."

"You have one," said Kent, gravely.

"I? An alarm clock?"

Kent nodded.

"Where?"

"Right in there," said Kent, with his hands over Tiny's heart.

"Well, I don't believe it ever went off," laughed Tiny.

"Yes, I'm sure it has. Wait till you feel like doing something wrong. That little clock will say, 'Why, Tiny, don't.' You see if it doesn't."

Tiny laughed and went back to her sums. Soon a call came back from the kitchen, "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out cheerily, "Yes, mamma," and danced out of the room, looking back to say, "It went off then, Kent, loud."

Kent nodded and smiled. "I thought it would," he said.

And all of you folk with alarm clocks must be sure to answer the first call, or they will ring and ring in vain, and the first thing you know you turn out good-for-nothing men and women.—Baltimore and Richmond Christian Advocate.

THE JOINT BOARD'S LAST APPEAL BEFORE CONFERENCE.

Sixty pastors have responded to the questions sent out by the Secretary of the Joint Board of Finance of the Mississippi Conference. Now the Board wishes to call attention to the following facts:

1. Thirty out of the sixty pastors say that they cannot assure the full assessment for Conference Claimants from their charges. If the deficit shall be in like proportion among the remaining one hundred who have not replied, the outcome will be pitiable. It will mean actual suffering and want for sixty-five families.

2. The preachers must not forget that, whereas the pastor's salary and the presiding elder's salary are inseparably linked by the law of the Church, the payment of the one assuring the payment of the other, the collection of the allowance for the old preachers depends entirely upon the pluck, energy, and zeal of the pastors. **No one will be responsible for the Boards' failure to pay them in full except the pastors of the churches.** There are a few cases where this may not be true, but they are exceptional and few.

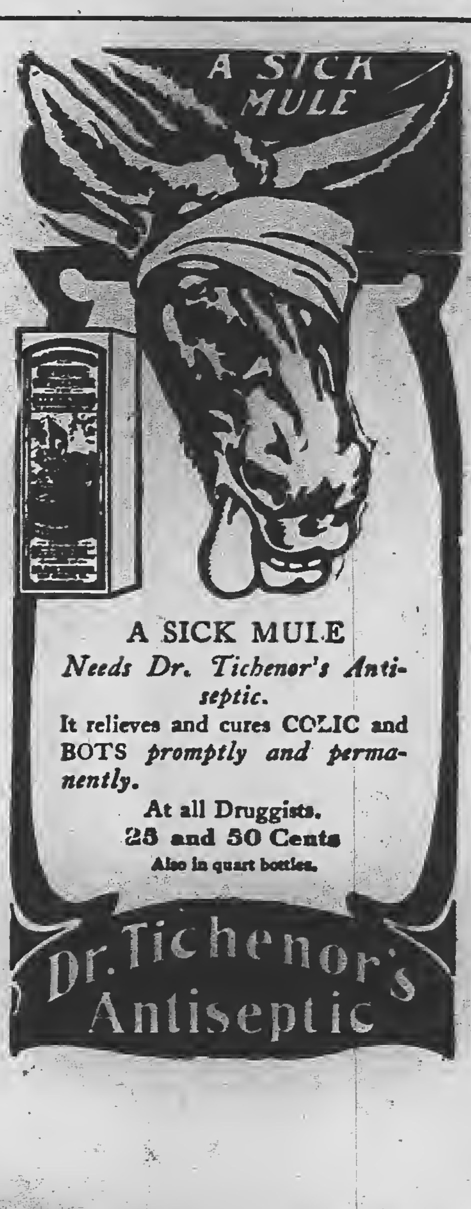
3. The pastors look to the Board of Stewards to collect their salaries. The presiding elders know that they are compelled to get what is theirs if the pastor gets what is his. The one man of the Conference who is left to the mercy of the other preachers is the retired preacher. The board of stewards that persistently and systematically work during the year to secure the pastor's assessment, will get it. Nine times out of ten, the pastor who goes to Conference unpaid, or with a deficit on his assessment, does so because of a lazy, careless, indifferent board of stewards. It logically follows that, if the active members of the Conference will put the same quota of zeal and persistent, systematic work into the collection of the old preachers' funds as a live board of stewards put in their work in collecting for the pastor they will get it.

4. The Joint Board of Finance sends this last appeal to the pastors, asking that they make the SECOND SUNDAY IN NOVEMBER the day when all who have a deficit on this fund shall make an earnest appeal to the churches for their full assessments.

Whose face can this be, but the man who says, "Bishop, my charge didn't pay the old preachers in full."

In this manner shall the Woodville pastor's face be wreathed with smiles, who will report at Conference, „Woodville assessed $75 for old preachers, paid $100.„ So also will be the countenance of the pastor who will say at Conference, „Assessment in full for old preachers.„

J. M. MORSE.
NOLAN B. HARMON.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Editorial.

AN UNPRECEDENTED SPECTACLE.

We take from a ringing utterance in the Raleigh Christian Advocate on the present educational situation by President W. A. Harper, LL.D., of Elon College, North Carolina, the following brief extract:

"Recently there has appeared on the educational horizon a spectacle not before seen in the world's history—the spectacle of a man immensely rich buying the Church colleges and universities away from their allegiance to the bodies creating and so far supporting them through offers of retiring allowances for their decrepit teachers and other good and valuable considerations. **And last year thirty-three colleges and five universities were false to the pledges given in their foundation in order to dwell in the tents of the wicked;** and I use this word wicked advisedly, because an ancient commandment, if I mistake not, enjoins upon honorable people not to steal."

This language may seem harsh to persons who are uninformed as to what has gone on in wresting these institutions from allegiance to the various Churches, but we doubt if many of our readers would pronounce it much too severe if they were fully conversant with the methods that have been adopted in some instances to accomplish these results. The truth is, the dickerings that many of our denominational schools have entered into with Mr. Carnegie and his representatives and the devices to which they have resorted in order to win their favor, constitute about the most humiliating chapter in the history of modern Christianity. If these facts in their complete details were laid before the Christian public of the country, the people would be aroused to a far greater pitch of indignation than they have yet manifested. But there are very few of even our preachers who have been in a position to inform themselves concerning these matters, or they have not taken the trouble to do so, and it is not surprising that high-minded men who have not looked into these things are loath to believe that such expedients as have been used to shake off Church authority in these institutions would be employed by individuals enjoying comparatively good reputations in business and social circles. Verily, it looks as if in this materialistic age the money standard of ethics and morals—that whatever is profitable financially is right—has been accepted to an extent that is positively appalling. It has been noticeable, in practically every instance, that when a board of trustees of a church school has opened up negotiations with Mr. Carnegie and representatives of the Church have protested against such a procedure, they have grown impatient and irritable and have loudly affirmed their utter incapability of doing anything wrong. Yet the records that they have made are ugly and indefensible, and long is the list of institutions which they have swung loose from their denominational moorings.

The time has undoubtedly arrived when the Christian Church must fight vigorously to maintain her place in the educational world, or be driven completely out. And if her educational work is destroyed, her strength will be greatly impaired and she will be incapacitated to achieve effectively her mighty mission. Philosophic infidelity, as expounded by Voltaire, Rousseau, Darwin, Huxley and others, made its assault upon the bulwarks of Zion, but failed to demolish them. Oratorical infidelity, as typed by Ingersoll, hurled its shafts at her, but they were unable to pierce her towering walls. Now we have a moneyed infidelity—the most insidious and formidable type of all—that is seeking to strip the Church of her power and to undermine her very foundations. Will it succeed, where the other attacks failed? Nay, verily; for Christ will not forsake his people. But it may greatly curse the world, hinder the operations of Zion, and delay the coming of the Kingdom of God among men.

A WELL-FOUNDED PROTEST.

The following letter written from Ponchatoula, La., by Mr. Lee Lanier appeared in the Times-Democrat of last Saturday, November 1:

"The details of the love affair of the unfortunate Covington with 'Babe' Marshall, as published in several New Orleans dailies, are nauseating in the extreme to the reading public. Publicity of the vagaries of 'vampires' may be choice and acceptable reading matter to the native Orleanian, but it doesn't take with country citizens. Many of our townspeople to-day expressed themselves as being utterly opposed to permitting such news to enter the sacred precincts of their homes. It seems that more attention is being paid to the demimonde of your great Crescent City than to the moral and intellectual uplift of it by the newspapers. Small indeed evidently was the consideration given to the bereaved Mrs. Covington in her hour of trouble. The exploitation of the doings of the underworld is being resented by the better class of people throughout the length and breadth of the land. There are other and better ways to make a newspaper a 'clean sheet' besides rejecting fake medicine and quack doctor advertisements, and the sooner the newspaper people realize it the better off they will be if they expect to continue to hold the patronage of decent and self-respecting people."

This protest was fully justified by the facts and is quite timely. Daily newspapers are in this age a necessity, and that so many of them print matter of a salacious character is most regrettable. We believe that the world is growing better, but its moral progress is not being promoted by the yellow type of journalism that flourishes to a considerable extent in this day. On the contrary, it is very much hindered by it. Few evil agencies have such power to curse and blight a people as a prurient literature which soils their imaginations and debases their ideals. Christian parents may well concern themselves about the quality of reading matter that finds its way into their homes.

FADS PRONOUNCED HURTFUL.

The following was sent out as a press dispatch from Washington City on Oct. 29:

"Two years of useful life are lost to every American student under existing educational conditions, due to increasing fads and furbelows adopted and made part of their compulsory curriculum, according to the finding of a body of eminent educators, headed by President James H. Baker, of Colorado University, whose report was issued to-day by the United States Bureau of Education. 'The great mistake in our educational work,' says the report, 'is to suppose that quantity and strain constitute education. Education is a question of doing a few essential things well and without overstrain.' These educators, whom the Bureau officials state have spent ten years investigating our educational conditions, would have the elementary instruction cover a period of only six years, instead of eight. They would have the student pass through the high school and college in such a length of time as to be prepared to take up his life work at the age of twenty, or in case he should decide to enter a profession requiring special training to be equipped for its duties two or four years later."

We consider the report of these investigators a most suggestive one. It has long been our conviction that our educational methods are faulty, in that they tend to scatteration rather than concentration. We do not think a superficial study of a multiplicity of subjects counts for anything like as much as a thorough mastery of the few branches that are of fundamental importance. Something must be wrong with our present system of instruction, for, notwithstanding the fact that we have in this day a much wider diffusion of knowledge than existed in former decades, it is doubtful whether we have ever had in the various walks of life such a widespread reign of mediocrity. Our schools must be judged by the men and women that they turn out, and tested by this standard it is, we think, exceedingly questionable whether, with all their improved facilities, they have any ground for boastfulness.

Nor is the disposition to chase after fads restricted entirely to the secular schools. We fear that our Sunday schools also are being more or less impaired in their efficiency by a similar spirit. We believe in being reasonably progressive and of keeping step with the march of true progress, but many of the new devices brought forward are without any real value and to experiment with them is merely to waste our time and energies. If a farmer were to try a tenth of the novel suggestions that are set forth in our agricultural journals, it would be very uncertain whether in the autumn he would have any crops of consequence to harvest. Substituting one plan for another in quick succession is pretty sure to bring meager results in any field of worthy endeavor. Few things are more urgently needed in our secular and Sabbath school work than the saving grace of common sense.

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate met in the Advocate office on Thursday, October 30, at 11 a.m., with all the members present except Rev. C. W. Crisler, of Hattiesburg, Miss., who was in the midst of a revival meeting in his charge which he could not leave. The meeting was called to order by Dr. J. M. Henry, who was chosen President for another year. Rev. T. W. Adams was elected Secretary. The Publisher's report showed the affairs of the paper to be in an encouraging condition. The Editor placed his resignation in the hands of the Committee, but stated that, in view of the expressed desire of a large part of the constituency of the Advocate that he should do so and some other considerations, he was willing to continue his work if the Committee so wished, but that it was at perfect liberty to accept his resignation if such was its preference. The outcome of the matter was that the Editor was bidden to continue to serve in his present capacity, and, though he did not ask it, better provision was made for his support. A fuller statement concerning the general status of the paper and the proceedings of the Committee will be made by one of its members at an early date.

It was a great pleasure to have the brethren with us, and we were sorry that they could not tarry longer. But the Annual Conferences are near at hand, and they are busy men, with many pressing duties to engage their attention at this time. Brother Crisler's unavoidable absence was a matter of general regret.

PERSONAL AND OTHER NOTES.

The Memphis Conference is in session at Martin, Tenn., this week, with Bishop McCoy presiding.

See the announcement by Rev. H. B. Watkins, the host of the Mississippi Conference, which appears on Page 10. It deals with matters of importance.

Brother P. W. Shell, of Houston, Miss., who is one of the best known laymen in the North Mississippi Conference, in renewing his subscription takes time to express his appreciation of the Advocate. We are grateful for his kindly words.

After attending the meeting of the Publishing Committee of the New Orleans Christian Advocate, of which he is a member, on Thursday, Oct. 30, Mr. J. D. Barbee, of Greenville, Miss., visited his brother, Mr. D. R. Barbee, at Mobile, Ala., last week.

On Sunday, Oct. 25, the members of the Second Church of Baton Rouge, by a congregational vote, changed the name of their church to Keener Memorial Church. This is a fitting tribute to the name of Keener, which is so honored throughout the Louisiana Conference and the entire Connection.

Rev. J. G. Sloan, of Slidell, La., was in New Orleans last Saturday and favored our office with a call. He had with him at Slidell last Sunday Rev. R. W. Vaughan, superintendent of the Louisiana Orphanage.

Rev. L. A. Humphries, the pastor, closed a revival meeting at Winnfield, La., on Sunday, Oct. 25, in which he was assisted by Rev. Lovic P. Law, an evangelist from Siloam Springs, Ark. The meeting was a successful one from every viewpoint. There were 61 accessions to the Church.

The revival meeting which had been in progress for two weeks at McDonoghville, La., was closed last Friday night. The pastor, Rev. A. J. Gearheard, was assisted by Rev. Martin Hebert of New Iberia. Brother Hebert's preaching was able and effective and the McDonoghville Church was greatly strengthened by his efforts.

Rev. J. L. Sutton gave a delightful luncheon at the Monteleone Hotel last Tuesday at noon complimentary to Rev. C. W. Crisler, the Lewis Brothers' quartette, and several members of the Louisiana Avenue Church. Mr. Robert Ringer, secretary of the New Orleans Y. M. C. A., and the Editor of the Advocate were also among the guests.

Rev. J. L. Sutton began a revivil meeting at the Louisiana Avenue Church of this city last Sunday. On Monday night he was re-enforced by Rev. C. W. Crisler, of Hattiesburg, Miss., who is preaching for him, and the Lewis Brothers who are furnishing the music. Large congregations are in attendance, and Brother Sutton anticipates good results.

We are under obligations to the following brethren, whose names have not been mentioned elsewhere, for two or more subscriptions to the Advocate sent in last week: Brother B. H. Malone, Sr., Calhoun City, Miss., 8; Brother O. G. Haliburton, Silver City, Miss., 10; Rev. E. C. Grice, Calhoun, La., 2; Rev. J. W. Harper, Denham Springs, La., 7.

Mr. W. F. Youngblood, of Perth, Miss., informs us of the recent death of his father, Mr. W. A. Youngblood. We greatly regret to be apprised of the death of this good man and valuable citizen, who had long been a reader of the Advocate and who was an ardent Methodist. We pray that God may comfort the bereaved and have them in his gracious keeping.

Rev. J. W. Dorman, of the Sardis District of the North Mississippi Conference, will carry an excellent report to the annual gathering of the Methodists of the northern half of the Magnolia State at Tupelo, on Nov. 26. As a presiding elder, Brother Dorman ranks with the foremost in the Connection. He is a stirrer in the field and a wise counselor in the cabinet.

We regret to learn that Sister Yeager, wife of our pastor at Hamburg, Miss., is in delicate health. She recently underwent a serious operation and has not made satisfactory progress toward recovery since it was performed. Let the readers of the Advocate join in prayer that God may watch over her in this time of anxiety and soon restore her to her husband and family in good health.

It is stated that Dr. Gross Alexander, who has been elected to the Chair of Church History in the Garrett Bibilcal Institute of the Methodist Episcopal Church, will live at Evanston, Ill., the seat of the Institute, and edit the Methodist Review from that place. Since Dr. Alexander is available as an instructor, it is to be regretted that some one of our own colleges did not press him into service.

Rev. C. C. Selecman, who two years ago was for a brief time the associate pastor of the First Methodist Church of New Orleans and who since then has been stationed at Webb City, Mo., has been transferred to the Los Angeles Conference and made associate pastor of Trinity Church of Los Angeles. This congregation is erecting a magnificent new institutional plant which will cost about $500,000.

Rev. J. M. Lewis, of Vancleave, Miss., who is in New Orleans to assist in the singing in the revival now in progress at the Louisiana Avenue Church, paid our office an appreciated call last Monday. Brother Lewis is winding up his fourth year in his present charge, in which his labors have been crowned with a large measure of success. He is one of the most painstaking and efficient pastors in the Mississippi Conference.

Rev. R. M. Brown, assisted by Rev. D. A. Morris, of Ohio, closed on last Sunday one of the most successful revival meetings ever held in the Algiers Church of this city. The attendance was large from the beginning; the preaching by Brother Morris was of a high order, and the results were most satisfactory. Brother Brown reports more than fifty already received into the Church and a number of others who are to be received next Sunday.

Miss Julia Jones, a niece of the late Colonel R. A. Jones, whose death was recently announced in the New Orleans Christian Advocate, will spend the next few months with her widowed aunt, Mrs. Agnes Jones, at Coldwater, Miss. Miss Julia has given up her school at Robinsonville, Miss., where she had taught for several years, and where she was most active in the work of the Sunday school and church. She will be greatly missed in that community.

Rev. C. W. Crisler closed a two weeks' meeting at the Main Street Church of Hattiesburg, Miss., last Sunday in which he had the assistance of Rev. T. H. Dorsey, of Water Valley. There was no great ingathering, but the Church was spiritually quickened and much good was accomplished. Brother Dorsey's preaching, which was said to be unusually strong and helpful, was greatly enjoyed. Brother Crisler has had more than 70 additions to his membership during the year.

Rev. D. A. Morris, who has held a number of very successful revival meetings in Louisiana recently, looked in on us last Monday. He left the city Monday evening for Shreveport to spend two or three days with his mother, after which he will return to New Orleans in time to begin a meeting at Epworth Church next Sunday, where he will assist the pastor, Rev. W. L Doss. After his meeting at Epworth Church he will spend a week on the Lower Coast holding a meeting at Daisy Church.

Rev. A. H. Williams, of Black Hawk, Miss., writes that Rev. W. A. Clark, our pastor on the West's (Miss.) Circuit, is in a poor state of health, and that his appointments are being filled for the present by the preachers on the near-by charges. He also states that Brother Clark's work is in good condition, and that the presiding elder, Rev. W. S. Shipman, says his salary will be paid. We regret to learn of the illness of our long-time friend, and we trust that it will be of brief duration.

The district parsonage at Brookhaven, Miss., was badly damaged by fire last week. We are informed that Rev. Robert Selby, the presiding elder, managed to save his furniture and that the insurance carried will likely be enough to repair the loss sustained. This is most fortunate, but notwithstanding Brother Selby and his family will probably be subjected to considerable inconvenience. We hope, however, that this will be reduced to a minimum and that these worthy itinerants will soon be as comfortably domiciled as they were before.

Last year, during the session of the Cuba Mission Conference, Dr. I. W. Cooper, of Brookhaven, Miss.; Rev. Mr. Ballengee, of the Baltimore Conference, and a layman from Detroit, Mich., gave a dining to all the members of that body. The Cuban brethren were so appreciative of this expression of brotherliness on the part of the Americans that Dr. Cooper and Mr. P. H. Enochs, of Fernwood, Miss., have decided to give a similiar dining to the members of the Cuban Conference each year for the next five years. One of the members of the Cuban Conference, in writing to Bishop Candler recently, suggested that the Cubans desire to make Dr. Cooper an honorary member of their body.

Rev. T. H. Lipscomb, of Starkville, Miss., writes: "Your note in last week's issue of the Advocate concerning the Y. M. C. A. work at the Mississippi A. & M. College hardly does justice to that institution. Over 500 of the students are enrolled in Bible study classes, and the 237 to which I alluded includes only those studying the Life of Christ under the leaders whom I meet. The others are studying Old Testament characters, or are in mission study classes. Mrs. Walter Scales, Jr., has 125 enthusiastic young men in her Bible class at our church—'The Character Builders.'" We are glad to print this fuller statement concerning the work of religious instruction that is being done at the A. & M. College. The information out of which we evolved our former note was not very definite.

Rev. J. Howard Brooks, who has been serving the Acadia Circuit, Louisiana Conference, since July, sends us a club of subscriptions from that charge, and writes as follows: "My work here has been very pleasant and successful. Twenty-one members have been received into the Church, 18 of them on profession of faith, and $200 has been raised on the Conference claims. Another month will find me in Mississippi most likely. I intend to join the North Mississippi Conference this fall and take up my work there. So far, I have had work in East Oklahoma, Tennessee, and in Louisiana, but none in my home Conference, in which I expect to serve in the future." Brother Brooks is a graduate of Millsaps College and of the Theological Department of Vanderbilt University, and is a young minister of much promise. We are happy to be informed that he will remain in North Mississippi.

The West Texas Conference, in its recent session at San Antonio, voted against laity rights for the women by a large majority; and the vote on the question of changing the name of the Church to "The Methodist Episcopal Church in America" stood 22 for it and 85 against it. However, a memorial to the General Conference to adopt the name of the "Episcopal Methodist Church" carried. The following delegates were elected to the General Conference: Clerical—W. D. Bradfield, T. F. Sessions, S. H. C. Burgin, and V. A. Godbey; lay—G. G. Johnson, W. M. Carter, J. W. Robbins, and M. M. White. Drs. Bradfield and Godbey were members of the last General Conference, and both served on the Committee on Education and stood up bravely for the Church in the Vanderbilt fight. Dr. Bradfield, who heads the delegation, was then on the Vanderbilt Board of Trust and was the author of the famous resolution that the Board voted down which has since figured so conspicuously in the case. When his term expired, the Board, having hoisted the flag of rebellion and taken things into its own hands, left him off. Ringing resolutions endorsing the position of the Bishops concerning the Kirkland-Carnegie deal were passed by the Conference without a dissenting voice.

Rev. T. W. Lewis, the brilliant pastor of our First Church in Memphis, has just closed a remarkably successful year. During his three years' incumbency in his present charge he has received 944 persons into the Church, 379 of these coming in this year. His flock now numbers 1864, being scattered all over the city, and embracing about 600 families. In a recent interesting letter to the Editor, Brother Lewis among other things says: "Fortunately the church is well organized: an employed financial secretary looks after all the business matters, and a deaconess aids me in caring for the people. We have a chorus choir of fifty voices—I suppose the only vested one in the Connection. It is pleasant to see 750 persons at Sunday school, ranging from two years of age to eighty-two. Perhaps the mightiest force in this church next to John R. Pepper is our young men. Mr. Pepper is easily the greatest layman in Southern Methodism. Liberal, consecrated, optimistic, a born leader of men, having the confidence and esteem of his fellows, he readily stands at the head. But there are others who are his worthy helpers in church work. It is a great privilege to preach to the throngs that attend our services. Some weeks ago we had 23 States and one foreign country represented. Tell all the North Mississippi brethren that I hope to spend a day with them at Tupelo."

THE IMMERSION QUESTION.

I am glad to say that immersion is not in the Bible, and also, I wish to add. that I am so glad I was not immersed, for if I had been, I never would have ceased to censure myself for having had it done; and besides, I would have nullified it as completely as possible by being baptized—that is, by having the water poured or sprinkled on me. Sprinkling and pouring are the Scriptural modes of baptism. That fact becomes clear when one stops and considers the prophecies concerning the time Christ came into the world. In more pertinent words we should say, if one will just read what God himself said it will be clear enough to him that sprinkling and pouring, and not immersion are the Scriptural modes of baptism. Immersion was never intended at all even if one should of his own will prefer it. God's own words settle it and therefore let all listen to him. He says: "I will pour water upon him that is thirsty." Isa. 44:3. "Then will I sprinkle clean water upon you." Ezek. 36:25. And when Christ came he informed us that pouring is baptizing, for he said: "But ye shall be baptized with the Holy Ghost not many days hence." Acts 1-5. John the Baptist said of Christ: "He shall baptize you with the Holy Ghost and with fire." Matt. 3:11. Luke said: "He shall baptize you with the Holy Ghost and with fire," Luke 3:16. In the original the word for baptize is baptizo, and now since Christ declared that Holy Ghost baptism is baptizing, or baptism, and God informs us that he baptizes with the Holy Ghost by pouring him out (Joel 2:28, and Acts 2:17), that undeniably fixes pouring as a Scriptural mode of baptising in Christ's time and forever.

Paul fixes sprinkling as another Scriptural mode of baptizing when he uses baptizo to express the baptism of the Jews while they were passing through the sea on dry ground (Ex. 14:16-22) between two walls of ice (Ex. 15:8) and under the cloud (1 Cor. 10:1,2). The mist that fell from the overhanging cloud Paul declared to be baptism, although not enough fell to wet the dry ground on which the people walked through the sea. And now in conclusion I wish to say that I cannot think of a single scholar on the side of sprinkling and pouring who has made water baptism a study that admits that immersion is baptism at all in the Bible. All of whom I have any knowledge declare that immersion is not Scriptural baptism at all. It is a cruel mode. It has sickened and killed some who administered it and also some who received it. It is a heartless and murderous mode. It does not symbolize Holy Ghost baptism at all and neither is it of the nature of God's Kingdom. Let it cease!

ISAAC L. PEEBLES.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The death angel came on July 31 and called from us Sister EUNICE W. SMITH. Sister Smith had been an invalid for many years but had borne her illness with the fortitude of a Christian. She was a member of the Methodist Episcopal Church, South, and notwithstanding her long illness she never lost her interest in the Church. She was preceded to her grave just a few weeks by her husband. She leaves two sons and a host of relatives and friends to mourn her going. She was a noble character who possessed a strong faith and much Christian patience. We miss her, but hope to meet her again.

Her pastor, H. N. McKIBBEN.

Our beloved friend and sister, Mrs. M. M. GOODWIN, had been in the Sanitarium at Greenville for some weeks suffering with swamp fever, and it was not an unexpected message, though a sad one it was, when on the 12th of September the news flashed over the wires that the death angel had called her to her final reward. In her going we have lost from this world a good woman, but have another tie to bind us to heaven. She was an affectionate wife, a forbearing mother, and an excellent neighbor. "She hath done what she could" applies to her, for she was a true Christian and a good church worker. Our church and our missionary and aid societies will miss her, and our town and community feel that her death has caused a vacancy that will be hard to fill. May the Lord bless her husband and only daughter, and the many friends who mourn her death.

Her pastor, H. N. McKIBBEN.

Miss ELLA PICKETT was born in Copiah County, Miss., Feb. 14, 1867, and died at Hattiesburg, Miss., Aug. 15, 1913, after an illness of only three weeks. She leaves to mourn her death two brothers, two sisters, and many relatives and friends. She was preceded in her translation only a few years by her father and mother. She had been since early life a member of the M. E. Church, South, and lived a consistent Christian life. Her dying testimony was that she was ready to go. In her home life she was devoted, especially to her aged parents in their declining days; in the church she was ready to help and serve in the Master's name, and in the community and elsewhere she was a welcomed and helpful visitor. Judged humanly, it seems that she was called from us too soon, but our loss is her gain. God knows best: we will trust in him. Life is not judged by how long we live but how well. No more of earth's toils or cares or disappointments will she know, but she will dwell eternally with God, in whose presence there is fullness of joy and at whose right hand there are pleasures forevermore.

Her cousin, R. T. PICKETT.

PHILLIPPI PARENA (Stamps) Jarratt, daughter of J. W. and E. Stamps, was born in Athens, Ala., July 14, 1836; was converted and joined the M. E. Church, South, in early life; was married to Virgil E. Jarratt of Olive Branch, Miss., on Jan. 25, 1855, and departed this life on Sept. 25, 1913, while at the home of her son in Marianna, Ark. She was the mother of twelve children, eleven of whom died in early life. She leaves to mourn her going, one son, R. S. Jarratt, two brothers, four grandchildren, and a host of other relatives and friends. Weep not, dear ones! Her life's battle is fought, the victory won, and she has anchored safely on that beautiful shore where she is free from suffering and sorrow. May the son, daughter-in-law, grandchildren, and other loved ones who so faithfully ministered to her during her last illness find their reward and meet her with others who have gone on before. The body of Sister Jarratt was laid to rest in the cemetery at Augusta, Ark., where it will sleep until Jesus comes. We would not call her back if we could, for we believe she was prepared to dwell in that mansion our Savior promised to prepare for all who look for his coming.

ROSE MASON FLOYD.

Mrs. V. C. TODD, the subject of this sketch, the daughter of Hon. L. J. Jones, was born near Paulding, Miss., April 27, 1841, and in the early morning of July 4, 1913, after five weeks of intense suffering, which she bore with Christian fortitude, her gentle spirit was wafted from earth to mansions in the skies. On the same afternoon, in the presence of a large concourse of sorrowing relatives and friends, her funeral and burial services were conducted by Rev. J. E. Williams, our pastor, and P. D. Hardin, of Jackson.

This saintly woman was one of culture and refinement, with rare qualities of heart and mind, and so modest that comparatively few knew her real worth. She was a great student of, and well versed in, the Scriptures. She joined the Methodist Church early in life and was a zealous member and a great Sunday school worker to the end. She was married to Hon. Geo. W. Todd in November, 1865, who preceded her to the better land two years ago. She was the kind and indulgent mother of five living children, as follows: Mesdames Eugenia Leverett, Kate Gallaspy, and H. M. Todd, Hickory, G. W. Todd, Jr., Union, and Dr. G. L. Todd, Jackson, Miss.

It was hard indeed to sever,
  For we'll meet again here never;
But she now is blessed forever;
  She's gained the great reward.

Oh! why should her absence grieve us,
  For in triumph, she did leave us;
And now waiting to receive us,
  She's happy with the Lord.

I gently lay this tribute of respect on the bier of my lamented stepmother.

JOSEPH H. TODD.

NOTICE TO DELEGATES.

With the exception of two districts, we have the names of all the lay deleagtes to the Annual Conference. In some cases we have not received the names of men up for admission and orders. Would it be unreasonable to ask each lay delegate who is coming to write to us as soon as possible? Where there is a lay delegate not coming and an arrangement for his alternate to take his place, will the alternate please write me? I should also be glad for any clerical member who is not coming, to write me. In other words, we should like to be as well posted as it is possible to be in advance of the arrival of the members. Supplies other than those in Journal should notify me if they are coming.

Assuring all who come of a hearty welcome and with most fervent wishes for a pleasant and profitable session, I am, Yours very cordially,

H. B. WATKINS.

Natchez, Miss.

MARRIED.

At the residence of the bride's parents, at Freeny, Miss., on Oct. 1, 1913, by Rev. R. T. Pickett, Rev. SINGLETON B. WATKINS and Miss GWENDOLYN ARTHUR.

At Rocky Point Church, in Leake County, Miss., on Oct. 19, 1913, by Rev. R. T. Pickett, Mr. H. W. MURPHY and Miss LILLIE McSWAIN.

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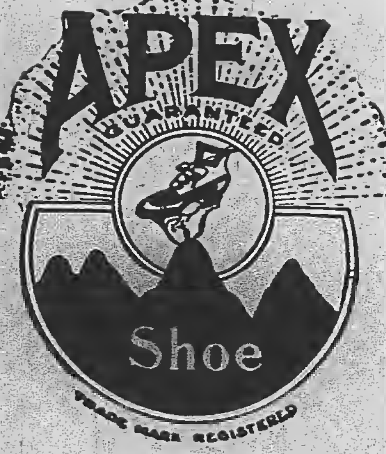

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Tidings From the Field

Pollock, La.

We have just closed what I pronounce a splendid meeting at Pollock, which continued about two weeks. Rev. H. W. May, our presiding elder, was present on Saturday and Sunday in the beginning, and preached two most excellent sermons, which were very much appreciated by all. Rev. E. G. Wood continued the meeting, doing all the preaching. He endeared himself to the people, and the work done, I believe, will stand. Brother Wood is a very earnest and humble man, and preaches with a power that brings results. There were only 6 additions to the Church, but others will, I think, follow soon. I have had up to date about 50 accessions, most of them on profession of faith. The task of raising the Conference collections is now receiving my attention, and I hope to be able to make a good report at Conference. I ask all the brethren to pray for me.

—C. B. Powell, P. C.

Coifax, La.

Dear Dr. Meek: I wish to give a brief report of my work through the Advocate. I have finished my round of protracted meetings. Our first revival meeting was held here at Colfax. Rev. E. C. Cargill, of Clarendon, Ark., a brother of the writer, did the preaching. His sermons were clear, concise, and in the power and demonstration of the Holy Spirit. The Church was revived, and others were helped to a better life. Brother R. N. Jeffery, of Shreveport, had charge of the choir; his services were very helpful and were highly appreciated. ....Our second meeting was held at Montgomery. Rev. J. S. Sanders, of Shreveport, was with me, and it goes without saying that he preached effectively. The meeting brought a spiritual uplift to the community.....Our third meeting was held at Atlanta, where Rev. J. H. Montgomery, pastor at Campti, La., assisted me. His sermons were good and timely, and the Church was considerably revived..... We have had but few accessions to the Church, but, upon the whole, have made considerable progress. Our Sunday schools and prayer meetings have been better, and I believe that the spiritual life of our churches is improving, for which I give God the praise.—E. L. Cargill.

Fayette, Miss.

On Friday, Oct. 10, we began a revival meeting in which we had the help of the Presbyterian pastor, Rev. J. G. Johnson, and his congregation, as well as that of all the Christians of the town and vicinity generally. Rev. Chas. Lane, of Macon, Ga., did all the preaching. In all, he preached nineteen sermons—as good and orthodox as I have ever heard. He used no "catch-penny" methods, but simply preached the Word and the people heard him gladly and were blessed. Twelve persons applied for membership in the Presbyterian Church and 20 have applied for membership in the Methodist Church. Most of these have been received, and others will likely follow. We do not know how many were converted, but have good reason to believe that fully a score were born into the kingdom. Everything considered, I believe it was one of the best revivals I have ever been in. The whole community has been blessed, with scarcely the exception of a single family. Fortunate indeed is the pastor who secures the help of Brother Lane in holding his meeting.

Financially, this is the hardest year our people have had since the coming of the boll weevil pest, and we can not accurately forecast the immediate future.—J. Early Gray.

A NEW PLAN PROPOSED.

To the Sunday School Superintendents of Mississippi.

Many Sunday school superintendents in Mississippi, knowing the great work that the Anti-Saloon League is doing in this State, and its need of funds to carry on this work, have suggested the plan of sending the Sunday school collections on "World's Temperance Day," November 9, (which is the second Sunday in November) to the Anti-Saloon League, at Jackson, Miss. A strong appeal has been sent out signed by Capt. W. T. Ratliff, State Chairman of the Anti-Saloon League; Rev. J. M. Morse, State Secretary of the Anti-Saloon League Board; Dr. W. T. Lowrey, Blue Mountain; Mr. P. H. Enochs, Fernwood; Mr. D. B. Red, Hattiesburg; Rev. J. E. Hobson, Presbyterian Pastor, Water Valley; Rev. E. T. Edmonds, Pastor Christian Church, Jackson; G. W. Eichelberger, Superintendent Anti-Saloon League, and others.

These brethren ask this Sunday school offering this year to help the League in the stupendous task which it now has on its hands, and for the training of the schools, and it is hoped that the superintendents will lend their assistance to this plan. It would create a great sentiment if adopted and successfully carried out. The League has convicted 1126 tigers in 22 months, including 4 whiskey drummers, 9 newsboys, 14 train porters, 3 magistrates, 5 deputy sheriffs, and 4 town marshalls, and there are others who need to be similarly dealt with.

G. W. EICHELBERGER.
Supt. Miss. Anti-Saloon League.
Jackson, Miss.

North Mississippi Veterans.

The Veteran Ministers' Association of the North Mississippi Annual Conference will hold its Fourth Annual Meeting at Tupelo, Miss., at 3 o'clock p.m., Wednesday, Nov. 26, 1913, this being the first day of the approaching Annual Conference. Rev. S. M. Thames will preach the Annual Sermon.

All superannuated and supernumerary preachers, and all preachers who have been continuously in the traveling connection forty or more years, though still effective, are declared to be members of this Association, and all the sons of deceased ministers who, if living, would be members, are entitled to membership as the sons of veterans. It is earnestly desired that all members of the Association be present at the Annual Meeting. Let all of you who can, dear brethren, attend this glad reunion, and by your presence and fellowship bring joy to the hearts of your brethren.

T. C. WIER, Secretary.

Mamma Says "It's Safe for Children"
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For Coughs and Colds

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The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates from $250 to $1,000. Benefits payable at death, old age, or disability. $140,000 paid to widows, orphans, and disabled. $22,000 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tenn.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

The Sunday School.

MISSISSIPPI CONFERENCE NOTES

By R. A. Maddox.

The Flora school has put in the graded lessons in the Elementary Department. They have some good workers in that Sunday school. They are also making an effort to get blackboards for each class.

The Fayette Sunday school has a Teacher Training Class of nine pupils, with Prof. J. D. Wallace as leader. The credit for this class is due to the efforts of Mrs. Stewart and Mrs. Lewis, who are among the leading church workers in that town.

The Lena Sunday school has taken on new life, and is arranging to constitute three more classes, which will bring the school into harmony with the regular plan. They have sufficient talent at Lena for great things if they will use it in the right way. We look for much to be accomplished in the work there.

A splendid way to get home work done by the pupils is to assign it, and call for it the next Sunday. Try assigning the lesson for next Sunday and see how you like it. Tell the members of your class what you expect them to know next Sunday, and then teach along that line when you come to the class for recitation.

Did you ever try the O. K. Record System? If not, write to the Publishing House for a leaflet explaining it. It will help to keep up the attendance in your school, to get Bible study done satisfactorily, to do away with tardiness, to secure offerings every Sunday, and stimulate lesson study during the week.

Mr. Superintendent, if you do not know how to vary your opening exercises on Sundays, why not order the "Sunday School Superintendent and His Work," a book written by Frank L. Brown? You can get the book from our own Publishing House. Perhaps it would be a great rest to your school if you would vary the program. It would kill a horse to feed him on oats all the time.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

One of the great educators of the time says that a teacher should not only be trained but in training, for there is no such thing as a finished teacher.

"St. John's Stories and Story-Telling" is a fine book for every Sunday school teacher to place in his working library. "Littlefield's Handwork in the Sunday School" is also very helpful to teachers doing that line of work.

The childish mind wants swift results and loses interest if things move slowly. It wants the flower seeds which were planted last night to be above ground before breakfast. This is also characteristic of the savage, and, in a lessening degree, of every unscientific mind.—Rauschenbusch.

The great Louisiana Sunday school—the almost ideal school at Shreveport, La.—had a great big goal for their Rally Day, on Oct. 19. The big-visioned superintendent desired to have 1913 persons present in order to celebrate fittingly the year 1913. This aimed was more than realized, the attendance being 2001.

In the conduct of a Teacher-training Class, here are some brief points: Plan the work; cultivate promptness; note the absent ones; secure the cooperation of every member of the class; expect and honor preparation; give opportunity for relevant questions or prepared papers; test; drill; review, and use the blackboard. Design to make the class interesting as well as helpful. Cultivate the social side. One hour is all the time needed. Emphasize the social as well as the educative side of the work. Pray, and then work.

The principal things which distinguish one individual from another, which give one man a higher place among his fellows and another a lower, are just two: first of all, perseverance—the ability to keep everlastingly at it; and secondly, imagination or vision—the ability to see beyond the present moment and to understand that the work at hand reaches beyond the present moment, and so is worth while.—Gifford Pinchot, in St. Nicholas.

The following is a fine aim and covenant for every teen-age girls' class: Aim—"Every girl a spiritual center radiating the Master's purpose in her home, daily life, and church."

Covenant—"Trusting in my Master for help, I will not have eyes for that error in another which I would long to have go unnoticed in myself; I will not have ears for that evil report about another which I would grieve to have another hearken to about myself; I will not have a tongue for that frailty of another which, if my own, I would crave to have sheltered in kindly silence; for Jesus said, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.' I will make Jesus the king of my life and try always to do unto others as I would have others do unto me."

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Field Secretary's report to the Chairman of the Louisiana Conference Sunday School Board for October showed that he had traveled 537 miles by rail and 25 by buggy, that 4 institutes had been held and other churches visited, that 17 addresses were delivered, that 2 councils were held with local Sunday school workers, and that 2 Teacher-training Classes, 3 Wesley Adult Bible Classes, 2 Cradle Rolls, and 2 Home Departments were organized. He also helped to render one Rally Day program and to plan another, raised $100 on the Board's last year's deficit, and did the usual correspondence and office work in making and carrying out institute programs.

That "a little child shall lead them" was never more beautifully illustrated than in a recent incident in the Kentwood Sunday school. Of the seventy on the Cradle Roll, which is superintended by Mrs. R. S. Walton, the pastor's wife, the last to be enrolled had died a week before our recent institute at that place. The Roll on the wall had on it a bow of white crape and this baby's name encircled by a broad black mark. The Sunday school passed resolutions of sympathy for the parents in the loss of their little one, and in every possible way entered into the loss with them. As a result the father who had not been a church-goer was won and had started to Sunday school. He was in the audience during our institute there.

The Mansfield Sunday school starts its fall work by putting in graded literature and taking up Teaching Training work in two classes: one taught by the pastor, Rev. T. H. Morris, at the Sunday school hour and using "The Bible and its Books," of the Two-year Standard Course as the text book, and the other taught at the College each Wednesday morning by Prof. Bobbitt, using "The Sunday School Teacher," of the same course. While this latter class is especially for the College girls, it is open to any who may choose to take the book and the course at this hour. The Mansfield Sunday school was never in so active a condition as at present. A new and growing class of men, taught by Prof. Bobbitt, is another feature of progress.

In planning the furniture for the new First Church of Shreveport those in charge have selected for the Elementary Department the same grade of mahogany seats as for the main auditorium. Besides thus recognizing the rights of the children to the same provision for their needs as the adults, the superintendent, Mr. McKennon, further believes that children at this age should be trained to reverence the house of God and believes that this equipment for their Sunday school rooms will aid in that training. We agree with these church builders that more attention should be given to the needs of the children, and if a deficiency must be anywhere, let it be with the grown-ups who have passed the stage of super-impressionableness. The law, "as the twig is bent so the tree is inclined," may well be applied to the Sunday school environment of a child.

At the recent Sunday school institute at Kentwood, following a discussion on the social life in the Sunday school, Mr. J. R. Ables introduced a resolution, which was adopted urging each church to have a committee on comforts. It contained the thought that while the State Board of Health requires comforts in the school houses, depots, hotels, and other public places, many of our churches have neither panes in the windows, heaters for fire, water for even the young and helpless children who are sometimes kept there for hours at a time, nor any place of privacy even for the mothers with their babies. What a travesty on our modern civilization! The church, the leader of all that is good itself, equipped somewhat like a chicken house left open to hinder the breeding of mites! In "keeping the vineyard of others, her own vineyard has she not kept." To realize an "evergreen" Sunday school, and general efficiency in country church work, there must first be the physical basis of a comfortable house—with a heater in it.

Don't Take Harsh Purges

They are very harmful.

Bond's Pills are Gentle

They do not sicken or gripe.
They do not "tear you to pieces."
They do not leave you constipated.
They are small, mild, effective.

Just take one Bond's Pill at bed time for that Headache, biliousness, torpid liver, etc., and wake up well! All druggists, 25 cents. Write Bond's Pharmacy Co., Dept. B., Little Rock, Ark., for free sample.

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No. 7, O. P. Armour, Sidon and Tchula	$38.00
No. 8, H. G. Henderson, Lexington	65.00
No. 9, Eugene Johnson, Ripley	43.00

J. R. BINGHAM, Treasurer.

Cures Old Sores, Other Remedies Won't Cure.

The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It relieves Pain and Heals at the same time. 25c, 50c, $1.00

Let us be worthier of our friends, who trust us more than we dare to trust ourselves, and give them a better loyalty. Let us be worthier of our spiritual enemies, and give them a better battle.—Rev. John Kelman.

Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped-up; you should try this remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.

This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties, contains no tobacco, is not injurious or habit forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods such as sprays, douches, salves, inhalers and the stomach ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

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BUILT FOR WINTER AND SUMMER USE.

One side a succession of soft, springy leather sections, snug and warm for cold weather comfort. The other side for summer use, firm, smooth and cooling. Mattress weighs 35 lbs.

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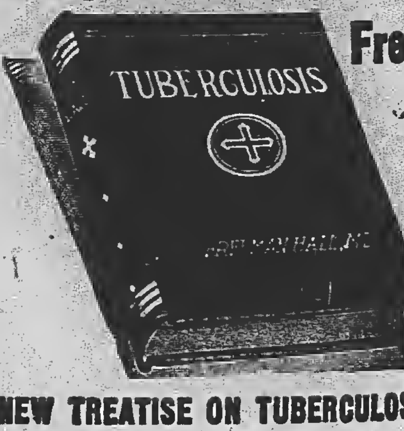

NEW TREATISE ON TUBERCULOSIS

By FREEMAN HALL, M. D.

This valuable medical book tells in plain, simple language how Tuberculosis can be cured in your own home. If you know of any one suffering from Tuberculosis, Catarrh, Bronchitis, Asthma or any throat or lung trouble, or are yourself afflicted, this book will help you. Even if you are in the advanced stage of the disease and feel there is no hope, it will instruct you how others, with its aid, cured themselves after all remedies tried had failed, and they believed their case hopeless.

Write at once to the Yonkerman Co., 6050 Rose St., Kalamazoo, Mich., they will gladly send you the book by return mail FREE and also a generous supply of the new Treatment absolutely Free, for they want you to have this wonderful remedy before it is too late. Don't wait—write today. It may mean the saving of your life.

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Roots Barks Herbs

That have great medicinal power, are raised to their highest efficiency, for purifying and enriching the blood, as they are combined in Hood's Sarsaparilla.

40,366 testimonials received by actual count in two years. Be sure to take

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Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

A CREED.

"Let me be brave,
And face the night,
And bear my portion
Of the fight
With courage, not
That I may be
Accounted great
In victory,
But that another
Treading on
May still keep heart
When hope seems gone.

"Grant to me wisdom,
Not that I
May pose as one
Who's clambered high,
And count myself
Superior clay
To those less learned.
God, I pray
For wisdom and
A clearer mind,
To aid the ones
Who come behind.

"Let me be strong
And brave of heart,
And teach me
How to play my part
As one who toils
Not just for gold;
Thus, I'd not have
My history told;
But let me serve,
As best I can,
My God, my home,
My fellow-man."

—Western Christian Advoc

CLASS OF THE SECOND YEAR.

The Class of the Second Year will please meet the Committee in the Methodist Church at Tupelo, Miss., on Monday, Nov. 24, at 7:30 p. m. All who took the work at Divinity School, please bring their certificates before the Committee.

O. W. Bradley, J. T. Lewis, J. H. Felts, Committee.

DAINTY COOK BOOK FREE.

We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candles, Ices, Ice Creams, etc. If you send a 2c stamp, we will also send you a full pint sample of KNOX GELATINE, or for 15c a two quart package, if your grocer does not sell it. KNOX GELATINE, 201 Knox Avenue, Johnstown, N. Y.

"Give me, O God," she prayed, "power to make of all my sorrow music for the world."—Elinor McCartney Lane.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

Buckatunna, at B.	Nov. 8, 9
Moscow, at Pleasant Grove	Nov. 14,
De Kalb, at De Kalb	Nov. 15, 16
Scooba, at Scooba	Nov. 16, 17
Porterville, at Porterville	Nov. 19,
De Soto, at De Soto	Nov. 22, 23
Enterprise, at Enterprise	Nov. 23, 24
Meridian, 5th Street	Nov. 25,
Meridian, Central	Nov. 27,
Meridian, 7th Avenue	Nov. 28,
Vimville, at Coker's Ch.	Nov. 29, 30
Meridian, East End	Dec. 1,

J. T. LEGGETT, P. E.

Brookhaven District—Fourth Round.

Gallman, at Gallman	Nov. 5,
South McComb, at Osyka	Nov. 8, 9
Tylertown, at China Grove	Nov. 11,
Topisaw, at Topisaw	Nov. 13,
Meadville, at Meadville	Nov. 15, 16
Crystal Springs	Nov. 19,
Hazlehurst	Nov. 20,
North Wesson, at Beauregard	Nov. 22, 23
Wesson, at Wesson	Nov. 23, 24
Barlow at Brandywine	Nov. 27,
Bayou Pierre, at Pleasant Valley	Nov. 28.
Scotland, at Bethel	Nov. 29, 30
Brookhaven	Dec. 1,

ROBT. SELBY, P. E.

Port Gibson Dist.—Fourth Round.

Nebo, at Nebo	Nov. 5,
Harriston, at Harriston	Nov. 9,
Port Gibson	Nov. 9, 10
Oak Ridge, at O. R.	Nov. 15, 16
Silver City, at Louise	Nov. 17,
Utica, at Utica	Nov. 19,
Hermanville, at H.	Nov. 20,
Rocky Springs, at R. S.	Nov. 21,
Vicksburg, Crawford St.	Nov. 23,
Vicksburg, Washington St.	Nov. 24,
Anguilla, at Anguilla	Nov. 26,
Rolling Fork, at R. F.	Nov. 27,
Mayersville, at M.	Nov. 28,
Natchez, Jefferson St.	Nov. 30,

T. W. ADAMS, P. E.

Newton District—Fourth Round.

Lake, at ——	Sat. & Sun. Nov. 8, 9
Forest, at ——	Sat. & Sun. Nov. 15, 16
Morton & Pelahatchie, at P., Monday	Nov. 17
Hickory and Chunkey, at Hickory	Wed. Nov. 19,
Decatur & Union, at —	Fri. Nov. 21,
Meehan, at ——	Sat. & Sun. Nov. 22, 23
Bay Springs, at B. S.,	Tues. Nov. 26,
Louin, at Gilchrist's Camp, Wed.	Nov. 27,
Newton and Montrose, at Newton	Sun. & Mon. Nov. 30, Dec. 1

H. WALTER FEATHERSTUN, P.E.

Seashore Dist.—Fourth Round.

Coalville, at Coalville	Nov. 5,
Wolf River	Nov. 6,
Escatawpa, at Escatawpa	Nov. 8, 9
Handsboro & Miss. City, at Miss. City	Nov. 12,
Carriere & Picayune, at C.	Nov. 15, 16
Derby, at Derby	Nov. 17,
Mentorum	Nov. 22, 23
Vancleave	Nov. 26
Longbeach	Nov. 29, 30

W. H. HUNTLEY, P. E.

Gulfport.

Jackson District—Fourth Round.

Satartia, at Mt. Olivet	Nov. 5, 7
Fannin	Nov. 9, 10
Madison	Nov. 12,
Florence, at Monterey	Nov. 15, 16
Terry, at Byrum	Nov. 16, 17
Bolton	Nov. 20,
Harrisville, at Holly Gr.	Nov. 22, 23
Mendenhall, at D'Lo	Nov. 23, 24
Jackson, Millsaps Memo.,	Nov. 26,
Edwards	Nov. 30,
Jackson, Capital Street	Dec. 1,

PAUL D. HARDIN, P. E.

Hattiesburg District—Fourth Round.

Oloh, at ——,	Nov. 5,
Taylorsville at Mize	Nov. 8, 9
Mount Olive	Nov. 9, 10
Purvis	Nov. 12,
Eucutta, at Goodwater	Nov. 15, 16
Vossburg and Heidelberg, at Heidelberg	Nov. 16, 17
McLain, at Pine Grove	Nov. 22, 23
Leakesville	Nov. 23, 24
Main Street	Nov. 30,

GEO. H. THOMPSON, P. E.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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WEAK, COLD SPELLS.

Wilmington. N. C.—Mrs. Cora L. Ritter, of this place, says: "I used to have headaches, and blind, dizzy spells, and weak, cold spells went all over me. I had different doctors, but they were unable to tell me what was wrong, so I began to take Cardui. I am now all right, in good health, and better than I have been for 10 years." Cardui is a remedy for women, which has been helping sick women for nearly a lifetime. You can absolutely rely upon it. Other people have done the testing, and you should profit by their experience. Cardui has benefited a million women. Why not you? Begin taking Cardui to-day.

EARN MORE MONEY

Get into business for yourself, selling Lange Household Specialties direct from wagon to home. Big demand, handsome profits—steady, healthful work—better sales every trip. You furnish horse, we supply rig on easy terms. Previous experience not needed. Our contract beats all others three ways—let us tell you how. Fine territory is now open for 100 more hustlers. If this looks good to you, write us today.

E. A. LANGE CO., Department, I, DE PERE, WIS.

EARN $10 A DAY We need people who want to better themselves, men and women who can command confidence among their neighbors and sell reputable high-grade articles. To such we can make a proposition that means a steadily growing business. Write to the Lincoln Chemical works, Lincoln and Newport Ave., Chicago, Ill., and get work worth to you **$3000 a Year**

DROPSY TREATED, usually gives quick relief, soon removes swelling & short breath, often gives entire relief in 15 to 25 days. Trial treatment sent Free Dr. THOMAS E. GREEN, Successor to Dr. H. H. Greens Sons, Box X, Atlanta, Ga.

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IMPORTED LADY'S WATCH

Beautiful open face, 20 year gold-filled case, 7 Jewel Watch sold under our written guarantee to wear 20 years, both case and movement. The equal of any American Watch made. Sent C. O. D. subject to examination. Price **$8.45**

The Lucky Blue Bird

"The Soul Happiness," "You Need the Blue Bird." Beautiful Hand-Painted, in true colors of blue blendings, and exact reproductions of the famous Blue Bird. The enamel is French and baked hard and durable; made of Heavy Sterling Silver, artistic conceptions from nature.

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Scarf Pins; regular 40c	25c
Veil Pins, 3½ inches; regular $1.50	98c
Bar Pins, 2½ inches, regular $1.25	79c
Brooch Pins; regular $1.00	69c
Hat Pins; regular 95c	49c
Dress Pins; regular 75c	45c

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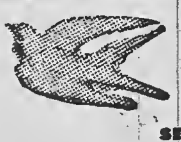

SHOES AT WHOLESALE

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Would the cutting of your FAMILY SHOE BILL one-third or more mean a very big yearly saving to you? Figure it out. The present high cost of shoes is due to two things, the Middlemen's profits which the consumer must pay and the enormous decrease in raw materials. The new Parcel Post System gave us an idea. By selling our shoes direct to the wearer, cutting out the middlemen entirely, we could save the consumer fully a third on every pair of shoes and still make our usual wholesale profit. The plan is a great success. New Orleans Christian Advocate readers are realizing the opportunity of saving and great numbers are writing for our catalog which is sent free to anyone on request. It tells how cheaply high quality shoes can really be bought under this fair method of selling. Every shoe sold is guaranteed perfect in fit, material and workmanship—your money will be refunded if unsatisfactory. Write for your catalog to-day. A trial order will please and result in our getting your entire shoe trade. PARCEL POST SHOE CO., 258 Meeting Street, Charleston, South Carolina. (Advertisement.

Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana .... Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi .... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

GIRL'S MISSIONARY CONFERENCES.

A Girls' Missionary Conference was held in Water Valley recently and Mrs. Vic Thompson Hoyle, President of the North Mississippi Conference Society, who attended the meeting, writes of its success as follows: "This was a most successful meeting and was planned by our Conference Second Vice President, Miss Hartwell, and modeled after the one held in Boonville last July. In looking over the field I find that there is no department of work in our Conference which needs developing so much as the work among our young people; and I believe that Rev. S. A. Brown, of Boonville, suggested the plan for reaching and enlisting them when he inaugurated these Girls' Conferences. By three or four conferences of this kind we could reach a great number of our young people in each district throughout the North Mississippi Conference, and I would like for the members of the Executive Committee to consider this plan for another year. It has met with the heartiest approval of Mrs. Stephens, our Council Second Vice President.

MISS MARY DANIEL, CORINTH, MISS.

Miss Daniel, our new deaconess at Corinth, began her work there on Sept. 15 under the most auspicious circumstances, and the people and deaconess alike are delighted with each other. The outlook is most promising for large returns from our investment in the work at Corinth. Miss Daniel writes that Miss Knapp prepared the hearts of the Corinth people to love deaconesses.

TWO NEW DISTRICT SECRETARIES IN THE NORTH MISSISSIPPI CONFERENCE SOCIETY.

Mrs. J. C. Windham, of Tupelo, has been appointed District Secretary of the Aberdeen District to succeed Mrs. C. A. Roberts, who resigned on account of having to leave the State.

Mrs. Fred Beall has also been forced to resign as Secretary of the Durant District. A bereavement in her family, which has caused her home duties to demand almost her entire time, has forced her to give up this work. Mrs. W. H. McMorrough has been secured to fill the place.

CORINTH DISTRICT MEETING.

We do not intend to fill the entire space allotted to us with North Mississippi Conference notes, but Mrs. Campbell has sent us so many good things this week that we cannot keep them until they grow stale. A splendid account of the Corinth District meeting was sent to us, and we take pleasure in giving some of the special features. An excellent program had been prepared and the attendance was good. The children's work was well presented by women who understood their theme. Miss Smallwood was there, and so was Miss Daniel. The presence of these two women was an added inspiration to the meeting. Miss Smallwood made her work in China very real to her audiences, and Miss Daniel discussed in a practical way the work of social service as it may be done in small towns. At one of the business sessions the delegates pledged a certain number of new subscribers to the "Voice," Corinth leading all by making a pledge of 50.... Listen to the account of the Camp Ground Auxiliary and see if you can measure up to it: "The Camp Ground Auxiliary has only eighteen members, some not connectional, and reported 13 subscribers to the 'Voice.' This society pledged five more, and has since taking the pledge secured 6 additional subscribers, thereby having more subscribers to the 'Voice' than members in the auxiliary." This is a most unusual occurrence. This same Camp Ground Auxiliary has furnished both the young women who are beneficiaries of the North Mississippi Conference Scholarships—Miss Olivia Pegram of the Scarritt Training School, and Miss Maude Wiggs at the Nashville Training School. Another feature of the meeting was the service held in the Presbyterian Church at Chalybeate, a village about one and one-half miles from the Camp Ground. It has a flourishing high school with fifty boarding pupils. "It was our purpose to touch these young people, and we rejoiced when we saw that the audience was composed for the most part of boys and girls, young men and young women."

THE NEW NASHVILLE WESLEY HOUSE.

Our women throughout the Southern Conferences will rejoice with Nashville Methodism that their new Wesley House is nearing completion and is now ready for occupancy. The following description of it is taken from the woman's page of the Midland Methodist: "The building is a substantial red brick structure of three stories, and is well equipped for the needs of the community. The basement has a gymnasium, shower baths, and lockers, and a 'community laundry,' where the women of the neighborhood may find stationary washtubs, hot and cold water, and a commodious drying room. A pittance barely sufficient to pay for the water used will give the privilege to all who wish to use it. The first floor has a handsome reception hall, a well lighted room for the treasured 'John Hudson Library' (donated by a consecrated woman and named in memory of her husband), a large room for domestic science, a kitchen furnished by the young ladies of Tulip Street Church, and the splendid office.

"Also, on the first floor is the clubroom and a kindergarten, with folding doors between, which when thrown together makes a spacious assembly room. A nice cloak closet, lavatory and lockers are conveniently placed at the side entrance. A sitting room, six bedrooms, with plenty of closets and two bathrooms on the third floor are for the comfort of the workers. Thirty-five feet of the lot which runs back one hundred and fifty feet have been reserved as a playground.

"The cost of the building will be $14,000. Most of the money is already in hand and the balance provided for. Cash has been paid for the work as it progressed.

"With the assistance of at least twenty-five volunteer helpers, much good has been accomplished in the old cramped quarters. In the new building the opportunities will be unlimited, and many new features will be taken up not possible heretofore. Miss Bessie Allen will be head resident, assisted by Miss Anna Rector. Miss Sue Herrick will be kindergarten teacher. The volunteers will be an army."

MISS TUCKER'S WORK BEGUN.

Miss Tina Tucker, the Council evangelist, began her work for the season at Brevard Institute; she was there for two weeks, and then she went to Vashti Industrial School, Thomasville, Ga., for two weeks. In November she will spend two weeks at the Virginia Johnson Home at Dallas, Tex.; from Nov. 15 to Dec. 1 she will be at the Dallas Wesley House and the Houston Co-operative Home, and from December 1 to 15 at Ruth Hargrove Institute, Key West. Let the women of the missionary societies follow Miss Tucker in earnest prayer as she goes to these institutions for a season of prayer, Bible study, and spiritual refreshing among the students, workers, and the people we serve.

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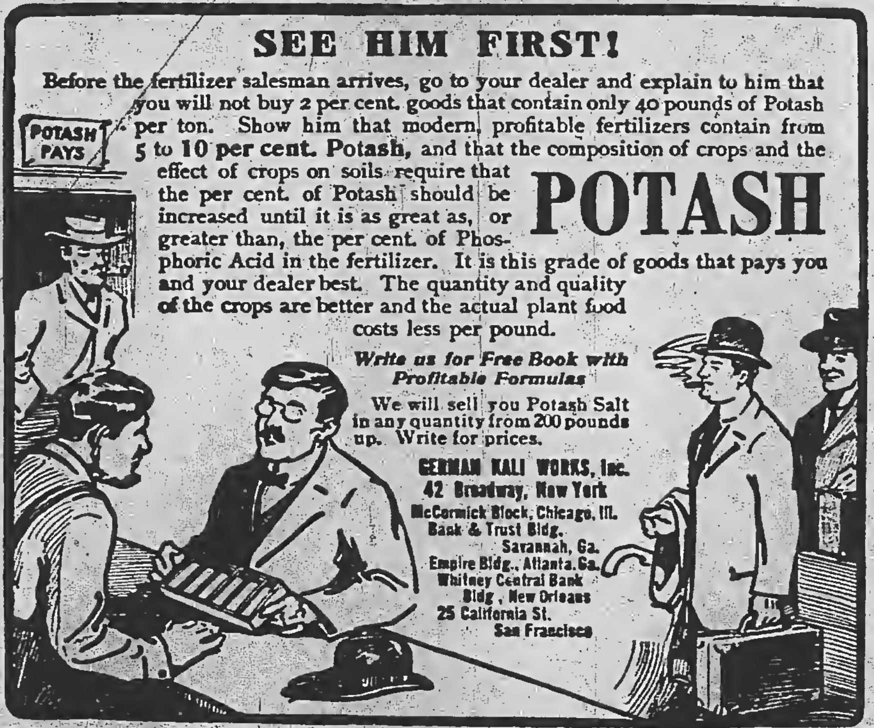
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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport District—Fourth Round.

Coushatta	Nov. 12,
Wesley	Nov. 13,
Pleasant Hill	Nov. 18,
Pelican	Nov. 19,
Ida	Nov. 20,
Mooringsport and V., at Vivian	Nov. 24,
Greenwood	Nov. 25,
Logansport	Nov. 26,
S. Mansfield	Nov. 29,
Shreveport, 1st Ch.	Dec. 1,
Bayou La Chute	Dec. 2,
Shreveport, Noel Mem.	Dec. 3,
Shreveport, City Mis.	Dec. 4,

PAUL M. BROWN, P. E.

Monroe District—Fourth Round.

Brooklyn	Nov. 8, 9
Eros	Nov. 9, 10
Calhoun	Nov. 15, 16
Collinston	Nov. 19,
Boeuf Prairie	Nov. 22, 23
Gilbert	Nov. 24,
Lake Providence	Nov. 26,
Oak Grove	Nov. 27,
Mer Rouge	Nov. 30,
West Monroe	Dec. 2,
Tallulah	Dec. 3,
Monroe	Dec. 5,

WM. SCHUHLE, P. E.

Baton Rouge Dist.—Fourth Round.

Oak, Friday	Nov. 7,
Baker, at Bethel	Nov. 8,
(Preaching at Deerford a 1 Baker)	Nov. 9,
Mt. Hermon, at Hackley	Nov. 15,
Franklinton, at Franklinton	Nov. 16, 17
Tickfaw, at Tickfaw	Nov. 21,
Pine Grove, at Montpelia	Nov. 22, 23
St. Helena, at Greensburg	Nov. 26,
Kentwood, at Kentwood	Nov. 27,
Amite	Nov. 28,
Baton Rouge, First Church	Nov. 30, Dec. 1
Baton Rouge, Second Church	Dec. 7, 8

WM. H. COLEMAN, P. E.

Lafayette Dist.—Fourth Round.

Jeanerette	Nov. 8, 9
New Iberia	Nov. 9, 10
Evangeline, at Ville Platte	Nov. 15, 16
Bell City, Wed	Nov. 19,
Franklin	Nov. 22, 23
Morgan City	Nov. 23, 24
Houma	Nov. 29, 30
Indian Bayou, Wed	Dec. 3,
Lake Arthur	Dec. 6, 7
Jennings	Dec. 7, 8

JAMES I. HOFFPAUIR, P. E.

Ruston Dist.—Fourth Round.

Bernice, at Bernice	Nov. 7,
Jonesboro, at Jonesboro	Nov. 8, 9
Winnfield	Nov. 9,
Sibley, at Sibley	Nov. 11,
Haughton, at Doyline	Nov. 12,
Minden	Nov. 16, 17
Cotton Valley	Nov. 18,
Arcadia	Nov. 19,
Simsboro, at Pine Grove	Nov. 22, 23

BRISCOE CARTER, P. E.

Alexandria District—Fourth Round.

Opelousas	Nov. 5, 6
Glenmora	Nov. 8, 9
Oakdale	Nov. 10, 11
Bon Ami and Carson, at Bon Ami	Nov. 15, 16
DeRidder	Nov. 17,
Merryville	Nov. 18, 19
Harrisonburg	Nov. 22, 23
Colfax	Nov. 29, 30
Pineville, at Pineville	Dec. 6, 7

H. W. MAY, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Fourth Round.

Cochrane, at Cochrane	Nov. 8, 9
Columbus Circuit	Nov. 15, 16
Crawford, at Schafers	Nov. 22, 23

J. E. THOMAS, P. E.

Corinth Dist.—Fourth Round.

Corinth Ct., at Marvin	Nov. 7,
Kossuth Ct., at Kossuth	Nov. 8, 9
Corinth, South Side	Nov. 10,
Belmont, at Dennis,	Nov. 14,
Tishomingo, at Tishomingo	Nov. 15, 16
Iuka Ct., at Snowden	Nov. 22,
Iuka Station	Nov. 23, 24

J. H. MITCHELL, P. E.

Sardis District—Fourth Round.

Arkabutla	Nov. 8, 9
Cockrum, at Greenleaf	Nov. 10, 11
Wall Hill, at Marvin	Nov. 12, 13
Tyro	Nov. 12, 13
Lake Cormorant & Hines	Nov. 22, 23
Hernando	Nov. 23, 24

J. W. DORMAN, P. E.

Aberdeen District—Fourth Round.

Okolona	Nov. 4,
Buena Vista	Nov. 5,
Tremont	Nov. 8, 9
Smithville	Nov. 10,
Greenwood Springs	Nov. 11,
Pontotoc	Nov. 13,
Fulton	Nov. 15, 16
Tupelo	Nov. 22, 23

JNO. W. BELL, P. E.

Greenville District—Fourth Round.

Gunnison	Nov. 8, 9
Rosedale and Hillhouse, at Hillhouse	Nov. 9, 10
Shaw and Merigold, at M.	Nov. 16, 17
Coahoma and Lyon, at L.	Nov. 23, 24

HAL S. SPRAGINS, P. E.

Holly Springs Dist.—Fourth Round.

Abbeville, at Mt. Zion	Nov. 7,
Taylor, at Burgess	Nov. 8, 9
Oxford	Nov. 9, 10
Mt. Pleasant, at New Salem	Nov. 12,
Randolph, at Hunter's Chap.	Nov. 14,
Toccapola, at Lafayette Springs	Nov. 15, 16
Lamar, at Rice Chapel	Nov. 18,

R. A. TUCKER, P. E.

Durant District—Fourth Round.

Hesterville, at Bethel, 11 a. m.	Nov. 8,
Sidon and Tchula	Nov. 9, 10
Black Hawk and Acona, at Acona, 11 a. m.	Nov. 11,
Ebenezer, at Liberty Chapel	Nov. 15, 16
McCool, at Tabernacle, Wed., 11 a. m.	Nov. 19,
West, at Bowling Green	Nov. 22, 23

W. S. SHIPMAN, P. E.

Winona District—Fourth Round.

North Carrollton Ct., at Long-	
Isola Ct., at Inverness, a.m.	Nov. 4,
Schlater Ct., at Schlater, a. m.	Nov. 6,
Minter City Sta., at Minter City	p. m. Nov. 6,
Lambert Ct., at Lambert, a. m.	Nov. 7,
Tutwiler Ct., at Tutwiler	Nov. 8, 9
Webb Ct., at Webb	p. m. Nov. 9,
Mars Hill Ct., at Chapel H.	Nov. 15, 16
Kilmichael Ct., at Kilmichael	Nov. 16, 17
Carrollton Ct., at Marvin,	Nov. 19,
Winona Ct., at Bethlehem,	Nov. 22, 23
Annual Conference, at Tupelo,	Nov. 26, etc.

BEN P. JACO, P. E.

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Don't Blame Your Children, Blame Yourself

If your boys and girls, your young men and young women are looking to the streets and public places for their entertainment and amusement, don't blame them. An old proverb says that "It's a poor workman who curses his tools." Take that to heart. You are the workman who must mold the characters and lives of your children, and your home is your only safe workshop. Your tools are food, clothing, shelter—these are all necessary; but they minister only to the animal requirements. Do not neglect to provide pure food and exercise for the soul, the spirit, the mind, for surely unless you do so provide your children will wander in search of it and perhaps find tainted and impure instead of wholesome and nourishing amusement.

Music Purifies, Sweetens, Uplifts, Inspires

It is a well known fact that professional criminals, as a class, have no appreciation for music. If they had been taught in youth to love music who can say that their characters and lives would not have been different. Shakespeare says: "The man that hath no music in himself, nor is not moved with concord of sweet sounds, is fit for treasons, strategems and spoils; the motions of his spirit are dull as night, and his affections dark as Erebus; let no such man be trusted." Young refers to music as "The parent of actions good and brave." Addison says, "Music is the only sensual gratification which mankind may indulge in to excess without injury to their moral or religious faith." And he might have added, with Luther, that, "Music is the Art of the prophets, the only art that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given us."

Music the Anchor of the Home

The better the music the safer the home. Do not expect a cheap, tin-panny piano, a squeaky organ or a screeching phonograph to make your home attractive to young or old. In providing for your family be sure to secure the best. This is where the New Orleans Christian Advocate Piano Club comes in to help you and every other parent who realizes his obligation to his family. The Club provides the ideal piano for your wife and daughters and the ideal self-player piano for you and your sons. The combination piano and self-player piano, two instruments in one, solves the problem for every family and for every member of the family. It is not a new experiment, but a perfected success, the King of all musical instruments.

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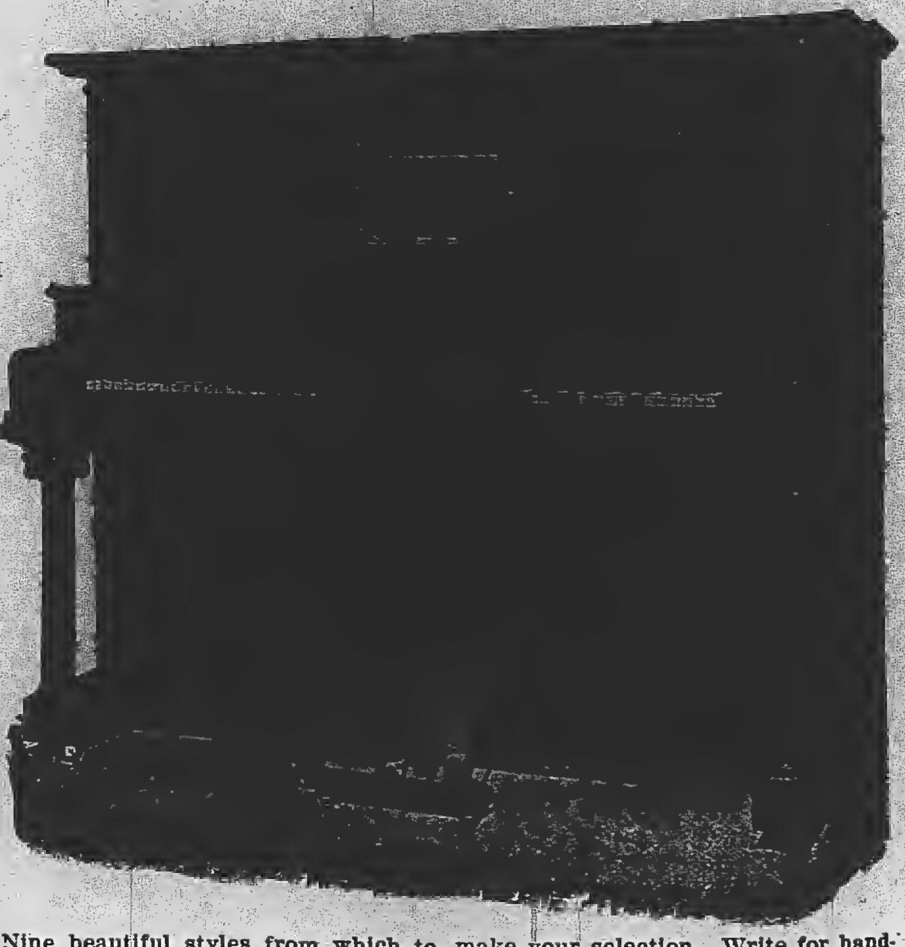

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 60—No. 46. "Prove All Things; Hold Fast That Which is Good." Whole No. 3012.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 13, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

"We are writing a gospel—
A chapter each day,
By the deeds that we do,
By the words that we say.
Men read what we write,
Whether faithless or just;
Say, what is the gospel
According to us?"

* * *

Longfellow says: "If we could read the secret history of our enemies, we should find in each one's life sorrow and suffering enough to disarm all hostility." How true is this! Men have troubles enough in the world even when surrounded by the sympathy and brotherly love of their fellows; and why should any person wish to make harder the lot of any one of them? If we have foes, the Christian thing to do is to pray for them and leave them in the hands of the Almighty. God reigns, and will finally deal out even-handed justice to each and all.

* * *

Bishop Homer C, Stuntz, of the Methodist Episcopal Church, who recently took part in the centennial celebration of the Wesleyan Missionary Society in England and who is said to have delivered an extraordinarily brilliant and eloquent address in Royal Albert Hall in London, is quoted as having made the following utterance: "I thank God that we have not had to alter one jot or tittle of the doctrinal position taken by Wesley, and that we in this truly Royal Hall, in this birth-city of Methodism, on this conspicuous and epochal occasion, can remember that our entire doctrine of free grace has been adopted by every Evangelical Church in the world." This declaration contrasts rather strikingly with some of the depreciations of the teachings of Wesley that we hear in this day by the fledgelings of theological seminaries and a few others who are wise in their own conceit.

* * *

Mr. John C. Shaffer, of Chicago, a Methodist layman, has lately purchased two well known Denver (Colo.) journals—The Rocky Mountain News and the Denver Times. Mr. Shaffer is also the owner of the Chicago Post and some other publications. We do not know of any other sphere of work in which men of high character and sound principles have an opportunity to make their influence more widely felt for good than in the field of secular journalism. If our numerous daily papers could be brought to such a moral standard as consistently to advocate the right and condemn the wrong, it would doubtless mean the dawning of a better day in our civic and social life. And in our opinion, the principles of Christianity need this outside advocacy. The notion that the Church should dabble in everything, is in our judgment, mischievious and hurtful. Far the wiser thing for her to do is to stick to her spiritual ministry to the souls of men, and let the individuals, thus regenerated, acting as citizens, construct an order of society in which righteousness shall reign.

"DENOMINATIONAL CO-OPERATION."

We take the following from a recent issue of the Christian Guardian, of Toronto, Canada:

"In the United States there is no talk of church union between Congregationalists, Methodists, and Presbyterians; but as they are facing problems just like our own, in not a few localities they have been forced to consider other alternatives. At a meeting of Congregational, Methodist Episcopal, and Presbyterian Church workers, held in Redfield, South Dakota, on Oct. 7, Bishop N. Luccock, of the Methodist Episcopal Church, presiding, the matter of denominational co-operation was fully considered and certain resolutions adopted committing the three Churches concerned to a definite policy in regard to the matter. These resolutions declare that in any community where it is evidently not feasible or best to maintain more than one church organization, one or more of the denominations should withdraw on a reciprocity exchange basis and leave the field to the other, or others. In all such cases it is urged that the members of the denomination withdrawing should, as far as possible, affiliate with the denomination which remains in the field. The meeting expressed itself as entirely out of sympathy with amalgamated or independent churches, and urged that every church and Sunday school should have vital connection with some denominational body. The Northwestern Christian Advocate heartily approves the action taken, and speaks of it as 'one of the most important pieces of work accomplished this year,' and we are very much inclined to agree with it. In Canada we have already taken similar action, and whether church union becomes a reality or not, this form of denominational co-operation will generally commend itself to the Christian public in every place where rival churches mean waste of men and Christian effort."

We join the Northwestern Christian Advocate in commending the movement mentioned above. The spirit of sectarianism among His followers, in our judgment, has long been in the way of achieving the largest results for the Master, and we hail with delight anything that indicates that it is on the wane. To far too great an extent the Christian Churches in the United States have been wasting men and money in unnecessary, not to say hurtful, competition. With the doors broken down in so many heathen countries and Macedonian calls coming from every direction, surely it is high time that the Protestant evangelical denominations were ceasing to quibble over non-essentials and were addressing themselves with greater earnestness to the stupendous task of establishing the Divine Kingdom in all lands and hearts.

But there is one question that arises in our mind in this connection: If the Northern Methodists are willing thus to co-operate with the Presbyterians and Congregationalists in the North, why are they not willing to pursue a similar policy toward Southern Methodists in the South and West? Why do they persist in coming into communities where the Southern Church is already well established and organizing congregations which, at best, can have but a struggling and unsatisfactory existence? Do they feel closer to the Congregationalists and Presbyterians on the other side of Mason and Dixons' Line than they do to the followers of Wesley in this section, who sprang from the same source that they did and who have a common faith with them? The truth is, until the Methodists of the North and South can learn to co-operate in Christian work, all talk of fraternity and union between them is as sounding brass or a tinkling cymbal, and the less we have of it the better. Especially is this true when the conditions of the separation in 1844 are taken into consideration, namely, the agreement that the two bodies would not undertake to invade each other's territory.

METHODISM A WORLD FORCE.

That Methodism is the leading and most influential religious denomination in the United States is a fact very generally recognized, but we doubt if the extent to which it has become a world force is fully appreciated by many of even our own people. During the month of October the city of St. Louis had the honor of entertaining the Bishops of the two great branches of Episcopal Methodism in the United States in their semi-annual sessions, and one of the Editors of the St. Louis Christian Advocate, impressed by the magnitude of the interests which they represented, was incited to write as follows:

"The rank and file of St. Louis Methodism during the last two weeks have been somewhat elated or touched with pride as they grasped the hands and listened to the voices of the Major Generals of cosmopolitan Methodism! Some of us never before so completely realized the extent of our 'far-flung battle lines." During these days we have had among us nearly two scores of living, palpitating, animating, walking, and talking Methodist Bishops. We doubt whether there is another body of men in the world who can more completely or vividly focalize the attention of a community on every part of the whole world, with such recent or up-to-date tidings.

"Think of Hartzel and Lambuth in the heart of the Dark Continent, Harris and Murrah in the Sunrise Empire, Bashford and Lewis in the Republic of China, Thoburn and Warne in the Land of braided light and gloom, India, Burt in Rome, Nuelson in Scandinavia and Russia, Stuntz in 'The New South America,' Hendrix in Mexico, Candler in Cuba, and Waterhouse and Luccock in the great Northwest! The sun never ceases to shine on the banners of Methodism, and the hymns of Charles Wesley never cease their roll around the world!"

They who endeavor to become like God in love will feel his approving smile and his helping arm. Every effort they make will bring them nearer to his presence; and they will find his renewed image growing more and more vivid with them, until the time comes when they, too, shall shine forth as the sun in the kingdom of their Father.—Archdeacon Hare.

"One hears that a man is not responsible for his belief, but do you think that likely? The soul has an eye as the body has, and we are responsible for the use we make of both. Take out your neglected Bibles, put away from you skeptical books, pray for light, do God's will as it is at present revealed to you, and his eternal promise shall be true of you as it has been of thousands before you, 'you shall know of the doctrine.'"

AS A FOND MOTHER.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Not wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please
him more;
So nature deals with us and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we
know.

(Longfellow.

A NOTE FROM ST. LOUIS.

The Busch Funeral.

The matter of most note in the events of our city, recently, was the funeral of Adolphus Busch, the big brewer.

Adolphus came to St. Louis from Germany when a boy and obtained employment in the brewing establishment of one of his countrymen, Mr. Anheuser. Busch was capable, industrious, alert, and in no great while became owner of the property. He accumulated an immense fortune, established a princely villa at his native place in Germany, one in California, and one in the western suburbs of this city. Sunset Inn was the resort of the nabobs who visited St. Louis—a place noted for its luxurious accommodations, feastings, and Sabbath desecrations. Busch was a worshiper of Mammon—the great Gambrinus of America, fond of pomp and display. His estate at his death was valued at $50,000,000.

Mr. Busch had given, at times, some contributions to relieve distress when some public catastrophe drew the eyes of the people at large; also some charitable institutions received aid from his hand, and he left $210,000 to charities in his will. It does not require more than a pittance of the gains of a rich man, however he becomes rich, in this venal age, to buy for him the title, "benevolent." The sale of indulgences furnished occasion for the Protestant Reformation. But the Protestant Church has indulgences to sell. We have heard much of Mr. Busch's noble qualities.

His funeral was with great pomp. St. Louis had not witnessed the like before. The employees of the brewery took the casket of their lord and carried it around through the plant, the way he was wont to walk on his daily rounds of inspection; then the pompous funeral cortege took its way through the finest streets of the city to the place of burial. There were many trucks laden with flowers; hundreds of automobiles moved slowly in the procession, and thousands upon thousands lined the sidewalks to see the costly pageant.

Did the thousands respect the character of Mr. Busch or revere his memory? No. A lady who stood on the street an hour to see the show said, when she returned: "It is wonderful that the city goes wild over such a man as Busch." "Who goes wild?" I asked. "Did you go out to express respect for Mr. Busch?" "No," she said. "Did any of the people you know turn out for respect of him?" "No." A great show was prepared at the cost of the estate; it cost the people nothing to see it and they went out to gaze. It was a free show to which the public was invited, and if it had been made for a poodle dog they would have gone to see it just the same. Imposing parade is not invoked to honor the memory of a man whose memory is truly sacred.

This pomp of funeral ceremony was very fitting in the case of Adolphus Busch. It was the flaunting of haughty wealth in the face of the people from whose weakness and vices that wealth had been obtained. From ocean to ocean there are thousands upon thousands of poor laborers who have spent for beer the money that would have bought a home. Because of their contribution to Mr. Busch's fortune, they are homeless, degraded in character, and many have been made criminals. Their wives and children, deprived of the support of their natural protectors, are impoverished and miserable. These wrecked and wretched ones constituted the procession which God and angels saw moving behind the hearse of the big brewer.

Mr. Busch grew rich in a business that brought no good but only evil to his fellowmen, a business which has been the greatest source of corruption known to the nation, a business which all our Christian people and all people of high moral ideals condemn. The cause of human weal has lost nothing by the death of Adolphus Busch.

Charles Nagel, former Secretary of Commerce and Labor, pronounced a most extravagant eulogy on the big brewer which, by connivance of Congressman Dyer of this city, was printed in the Congressional Record—a matter to be inquired into, since such honor was never before accorded a private citizen.

J. E. GODBEY.

St. Louis, Mo.

CONFERENCE COMMITTEE ON EVANGELISM.

By Rev. John M. Moore, D.D.

Its Duties.

The Conference Committee on Evangelism is appointed for the following purposes: To promote revival work; to conduct evangelistic campaigns through single meetings, or district, city, county, or Conference simultaneous meetings; to bring about and establish sane, intelligent, valid, and effective evangelism, based upon Bible truth and accomplished by the Holy Spirit without undue emotionalism, sensationalism, and uncontrollable commotion; to encourage, and as far as possible to restore, where neglected, the evangelistic note in the regular pastoral preaching; to develop by exercise the evangelistic and revivalistic powers in all our preachers; to enlist our leading pastors for a definite time which they will designate for evangelistic campaigns in towns, cities, or rural sections, and to place them, or assist in doing so, at the call of churches, counties, or districts; to create an evangelistic fund with which to employ Conference and missionary evangelists, by contributions made at all meetings that are conducted by pastoral as well as Conference and Missionary evangelists; to enlist all the pastors and presiding elders of the Conference in a great comprehensive revival campaign that will leave no community untouched; to co-operate with the Committee on Evangelism and the Secretary of the Home Department of the Board of Missions in promoting revival work throughout the Church.

How Discharge This Responsibility.

1. **Create Conference System.** The first task of the Conference Committee on Evangelism is to create or arouse Conference interest in revivals and Conference concern for the type of these revivals and for the character and qualifications of the men who conduct them. It must also make for itself a place in the really progressive work of the Conference. It must develop the loyalty of the members of the Conference to its leadership in revival and evangelistic work. There is still doubt in some sections as to whether or not a Conference Board of Missions is able to appoint a committee on evangelism that can command the confidence and loyal support of the pastors and presiding elders in any great plans for promoting and conducting revivals. That doubt must be dispelled. For all these years revivals have been individualistic matters and pastors have chosen their evangelistic assistants with a view to getting immediate results in their own charge, and not infrequently men have been brought who had no interest in the development of the Conference or its communities. With a Conference spirit of revival, a Conference program for revivals, a Conference leadership in revival campaigns, the call of the chief leaders of the Church to revival efforts would not go without most gratifying results. Official evangelism and Conference-wide revivals will be possible only through loyalty of a Conference to its committee on evangelism and through co-operation with the General Committee on Evangelism of the Church.

2. **Conference Evangelists.** An important factor in promoting revival work in a Conference is a carefully chosen, level-headed, well-trained, competent evangelist. No man should be appointed to this position simply because he wants to be Conference evangelist, but because the pastors of the Conference want him and will use him. If he is as capable as he should be, he will not only conduct successful revivals, but he will be a valuable agent of the committee in promoting revival campaigns. The only effective way of guarding the evangelistic office is to fill it with proper men, and every Annual Conference, unless it is very small, should be able to find among its own members competent men of sufficient number to meet their needs for evangelistic service. The Conference evangelist should not only be designated by the Conference committee, but he should be supported, directed, and placed by the committee. His engagements should be arranged through the Conference committee or its administrative member. The committee, by private correspondence, should see that his dates are all taken. If the Conference pastors will not use him, then his employment should be discontinued by the committee. If the pastors require the services of more than one man, then other men should be engaged. Conference evangelism should be the business of the Committee on Evangelism. If one plan or method of using a Conference evangelist fails, then try another, for the evangelistic force of a Conference is as essential to denominational and Christian success as the educational, pastoral, or supervising eldership force, and the evangelistic specialist is well-nigh a necessity in many towns, cities, and rural sections.

3. **Missionary Evangelists.** The distinctive work of Conference evangelists is conducting revival campaigns and assisting in evangelistic services within the territory of their Conferences, except when in the service of the General Committee on Evangelism, whose administrative officer is the Secretary of the Home Department of the Board of Missions. Missionary evangelists are described by the terms that designate them. They are to do the work of a missionary, and employ, when conditions require, the methods of the evangelist. They are to assist the circuit preacher as specialists in bringing up certain churches and in organizing new societies. Not only should they conduct revivals in needy places, but organize and establish Sunday schools, distribute literature, and inaugurate plans for giving the gospel to people who have been neglected. They should conduct, with the pastor in charge, surveys of communities, counties, circuits, and even districts, and get for the pastors data as to the church membership of the people, the church letters unused, the number of children of school age, the number in Sunday school, the church facilities of the communities, the social and intellectual conditions and advantages of the people, and such information as the Conference Committee on Evangelism should desire for its own use, and the use of the presiding elder and the pastors. The missionary evangelist should labor under the direction of the presiding elder of the district in which he may at any time be working. Mission funds could not be spent to better advantage than in helping to maintain missionary evangelists, or what might be called district missionaries, whether they labor in the town, the city, or the country.

4. **Pastoral Evangelists.** The greatest work of the Conference Committee on Evangelism is in organizing a thoroughly competent and adequate pastoral evangelistic force for the Conference. Pastors of the leading churches who are genuine evangelists cannot be outranked as helpers in revivals. They have the pastors' viewpoint, the viewpoint of the best congregations, the literary, philosophical, theological equipment necessary to the best pastoral instruction, and their appeals to the intellect and the will, as well as the feelings, produce lasting results, and seldom drive truth-seeking and hungering, sin-burdened souls from the Church. Such pastors should be enlisted in a Conference effort to promote sane, sound, and effective revival work in all the charges irrespective of location or conditions. The Conference Committee on Evangelism should be the medium, the clearing-house, by which these men could be most effectively used, and by which pastors needing assistance could be aided in engaging proper men. Not only so, but these men could become a tremendous missionary force in neglected communities if placed and directed by the Committee after proper preparations for their coming had been made. Of course, the presiding elder and the preacher in charge are not to be overridden, set aside, or disregarded in any of this work, but, on the other hand, they are to lead in the plans and invite the assistance which the Committee will have at its disposal. When these pastors are used as evangelists, the amount which would be paid usually to a regular evangelist should be collected; but it should not be paid to the assisting pastor, except a sufficient amount to meet his expense, as he receives a salary from his charge even during his absence. The collection should go to the Committee on Evangelism to be used as an evangelistic fund in employing missionary evangelists and student helpers. When pastors are used through the Conference Committee, they should contribute their service to the Committee and not to the charge in which they render service. Pastors who want remuneration for their service will arrange privately with brother pastors regarding the matter and take engagements through the Conference Committee for just the amount of service which they will contribute.

The Final Word.

The Conference Committee on Evangelism will need a chairman, a secretary, and a treasurer. One of these should be the administrative officer. Its funds should be kept by its own treasurer. Plans for the Conference should be carefully worked out and presented to the Conference Board of Missions for discussion and adoption. If possible, the presentation of the plans to the Conference should be made the order of the day for a designated hour in the Conference session. The Conference will have no more important business than this will be. The plans should be presented in ringing addresses from chosen men who have prepared stirring messages. A pledge of loyal co-operation by the pastors should be secured and the Conference should not only ratify the plans, but enter into them enthusiastically as its own methods of procedure. Do not wait until the meeting of the Conference to mature plans. Discuss and agree upon men and measures some weeks before the Conference session. List the pastors whose services are to be requested. Select the Conference evangelist and the missionary evangelist beforehand, or else decide not to have any. Enlist the sympathy and the support of the Conference leaders through a frank and intelligent presentation to them of the plans of the Committee. Forget not that it is the King's business. Take time for him to be heard through his Spirit and his Word concerning the great plans of Conference revival work.

HURTFUL, NOT HELPFUL IN THEIR TENDENCY.

"David Belasco, a wizard of the drama, has returned from Europe with the firm conviction that the dramatic taste of the public is changing. In describing European conditions Belasco says: 'In Paris and Berlin I found the plays wholesome, the productions splendid, the actors able and adequate. In Paris the drama has grown more moral, more refined. I found England tiring of the teacup play and France of the eternal triangle. In Berlin they have the impressionist school, which consists of nothing for a background, a little grass and a tree, and the Germans are tiring of this. I shall not follow these ideas, for I do not care for them. I shall continue to go for my plays among the people, the poor, the lowly, the suffering, in the hospitals, the prisons, in the byways, the alleys and in the slums. In my work I want to live close to God. That has always been my aim.'

"If this has always been Belasco's aim, it must be admitted that he is a very poor shot. He certainly was not trying to live close to God when he featured Leslie Carter in 'Zaza.' 'The Easiest Way,' while not a Belasco play, met with Belasco's approval, and this is a play which should have been prohibited by the police. That the public taste is changing for a better drama is true, however, and is most encouraging."

The above is a paragraph taken from a recent editorial in the Commercial Appeal and it furnishes all of us, and especially those of us who have been interested in the controversy that appeared some time ago in the Advocate, some food for thought. As a young preacher I felt that I could not afford to enter a controversy with a Bishop, an Editor and an Elder, but now that the secular papers have taken a hand in the discussion of this question that means so much to the country and the Church, I feel that I may with impunity have something to say, not only as a preacher, but also as a man, for having spent the better part of eight years at this work, I have had an opportunity to observe things that the outsider never dreams of.

A man's life is not to be called elevated unless that man is made better by coming in contact with other men and by seeing the effects of their lives. We would not expect our children to be taught the precepts of honesty by a bunch of thieves, and it is no more unreasonable to expect to be elevated by the theater than it would be to expect to be taught honesty by thieves. We are trying now to get back to the old-time observance of the Sabbath and are doing all that we can to get the people to obey God's law concerning it. How can we do this and at the same time approve of the theater when we know that the most flagrant violators of our Sabbath are the theatrical companies?

"Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work: but the seventh is the Sabbath of the Lord thy God, and in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates (Ex. xx, 8-10). In the larger cities the best patronized performances of the week are those of the Sabbath, and how can we as professed followers of Him who gave us this law uphold and commend a thing that fosters what we know is in open defiance of the law of God?

Among the places that tend to drag down a man and his spiritual life few are worse than the theater. Eight years' experience around these places has shown me this is the case. While I met man after man during my connection with them that took the most religious attitudes when it came to acting (and women also for that matter), yet in all this time not a man nor a woman ever said a word to me about my spiritual welfare. It is true that day after day I heard the name of my Maker used, but never in all that time do I remember to have heard it spoken except in a profane way.

Those of us who have ever been in the backslidden state (and there are but few of us that have not at some time gotten cold and indifferent) know that at such a time we do not feel very much interested in our spiritual welfare and that all we care for is to be let alone or to be allowed to mix with the people of the world. No man can find a better place and more enticing associates for this kind of life than in the theater. We would not go to the slums and saloons for the uplift of our moral life, and we had just about as well look for this there as to look for it in the environment of the theater. "Cuss like a sailor" has been an old saying from time immemorial and I say it shamefacedly, and yet it is the truth, there are men and women connected with some troupes that so excel in this sinful practice that the most profane sailor might well look to his laurels if pitted against them.

In one of the opera houses in the southern part of the State a manager of one of the leading companies (and that same company is still on the road) was so profane in some of his remarks to one of his women actors that a man working on the stage went to him and said: "We respect our women in this part of the country, and if you call that woman such vile names again, you will have to answer to me personally for it. Whereupon the so-called manager said, "I guess that I had better shut up, I had forgotten that the Southern man will take up for womankind."

With the ingenuity of man, the skilled pen of the ever-ready writer and the brush of the skillful artist, we have been asked to believe that with the appeals that the performances on the stage make to our senses of sight and hearing they are doing all they can to elevate us and doing nothing to drag us down, and such assertions might carry some weight if we did not know of the dual lives that many of these performers live. It is a very pretty sight to see a beautiful woman enter the stage and beg and plead to some other actor to spare her from the snares and clutches of a villain and do all he can to protect womanhood, and if the life on the stage were in keeping with such ideals all might be different, but in less than an hour after the performance to see that same woman sucking the neck of a whiskey bottle taken from the hip pocket of one of the "stage door Johnnies,"' does anything else but elevate the stage and its people in the eyes of the public. These things are seen not by the stage hands alone, but so little do they care for themselves, that they sometimes say, "We are show people and what do we care?"

Does such behavior as this tend to uplift? No, but on the other hand it does have a tendency to degrade morality and to destroy that which we have always been taught is the keystone to all true character, namely, virtue. I do not, nor would I be so slanderous to the womanhood of the stage as to say that all theatrical women are of bad character, but from a very close observance of its women, their associates and environments, it is about as good a place to wreck lives, ruin character, and damn souls as the devil needs. There is many a girl who has her life wrecked and her character ruined who never herself appeared before the footlights, but who, with some young man, was a frequent attendant at such places. There are perhaps as many devils in human form among the male members of the theatrical companies that travel over the roads as can be found in any other occupation on earth. There are men who are traveling with attractions that some people say uplift, that are as devoid of every principle of true character as a goose is of wool. Never have I had one of them to come to me to find out the better class of citizens, but time and time again they have come to me to find out the places that the respectable people look down upon and they look up to. If the men who are employed around these places could and would tell (decency and propriety prevent) no good man on the earth would ever presume to say that they tend to elevate.

Were I the father of a boy in his teens, I do not know but that I had rather see him wearing the stripes of a felon and in a felon's cell than to see him employed in some opera houses of the country. For in the first place he would learn the lesson of obedience to the civil law, even though it be in a degraded position, but if in the other position, he would be in a school that knows no law, civil or moral, man-made or God-given, and in the end he would be learned in the things that would tend to wreck him all through the journey of life.

Perhaps you may say, "My boy is proof against all this." O that he may be, but there are a great many boys who are enticed to go to these places for a few hours work, and they get a chance to see the show, to talk to the girls and get on to the ropes, and these ropes and the ways thereof ruin their morals, wreck their lives, and blight the fond hopes that loving parents have cherished for their boy. O that we might see these open sepulchers that are yawning for the young men and women of the country!

One drink of whiskey never made a drunkard and one little amateur play, player, or playlet never made a professional play or actor; but it is the first step that counts. If you advocate the first, reader, you certainly give license to some extent to the other branches of the same school. But we as preachers, as men who love our homes and who believe in all that is pure and true and high and holy, can not afford to stoop so low as to patronize and commend an institution that we know is against all that is intended to make us better men and women in this world and fit us for the world to come.

In conclusion, I know I love the Lord and by his help I am going to spend the balance of my days in his service; but, in all candor and in all truthfulness, if I had not spent the time I did in and around these places I would have been a stronger man. And for this reason I plead with all of those who are trying to lead souls to Christ to stop quibbling over such things and fight them from start to finish, for they are the things used by the devil and his angels to damn the souls of men and women and of our boys and girls.

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Church News

Bishop Hughes, of the Methodist Episcopal Church, has again been chosen one of the preachers at Harvard University. His engagement there is during the first two weeks of December.

* * *

Rev. Robert Forbes, D.D., Secretary of Home Missions of the M. E. Church, died at Duluth, Minn., on October 26, aged 70. He was a brilliant platform speaker and a worker of large usefulness.

* * *

A Florida correspondent of the Nashville Christian Advocate suggests that the expression, "the holy catholic Church" in the Apostles' Creed be changed to "Christ's holy Church." We rather like this suggestion.

* * *

The students at Wofford College, at Spartanburg, S. C., this fall number 488. Of these 160 are in the fitting school, and 328 are in the college proper. There are 63 in the senior class, which is the largest in the history of the institution.

* * *

A campaign has been launched to raise $100,000 for the Morris Harvey College, a Southern Methodist institution at Barboursville, West Virginia. It will be led by Rev. U. V. W. Darlington, who is one of the ablest ministers in the Western Virginia Conference.

* * *

The late session of the West Texas Conference was a "double header," both Bishop Atkins and Bishop Mouzon being present. The former was on the scene to preside, and the latter was in a sense the host of the body, as it met in San Antonio—his home city.

* * *

Rev. D. B. Sweat, the Editor of the Florida Christian Advocate, who has been seriously ill for some time, is reported to be steadily improving. The issue of that journal of October 30 contained a contribution from his facile pen. We hope that he will soon be quite himself again.

* * *

Dr. F. P. Culver, formerly of Alabama, but now pastor of the Polytechnic Church at Fort Worth, Texas, has had 202 additions to his membership during the Conference year just passed, 56 of these being on profession of faith. Dr. Culver seems to have made a great impression upon the Methodists of the Lone Star State.

* * *

Rev. S. A. Belcher writes from Rio de Janeiro concerning the recent session of the Brazil Conference as follows: "The brethren bronght in good reports and seemed to be encouraged by the results of their labors. In a financial way it was a great year. Nearly every charge paid its assessments and quite a number acquired sites for churches. One congregation paid for all purposes, about $26 per capita."

* * *

Mrs. C. W. Fairbanks, the wife of ex-Vice President Fairbanks, died at the family residence in Indianapolis, Ind., after a brief illness with pnenmonia, on Oct. 24. She was a graduate of the Ohio Wesleyan University and was a woman of large culture. She was at one time President of the Daughters of the American Revolution, and was widely known as a loyal and active Methodist. She was 61 years of age.

* * *

Drew Theological Seminary, at Madison, N. J., has recently had two strong additions to its faculty: the Rev. Wallace MacMullen, D.D., who became Professor of Homiletics, and the Rev. F. W. Hannan, D.D., who became Assistant Professor of Pastoral Theology. This is one of the foremost theological schools in American Methodism, and the men it sends ont seem, as a rule, to be substantially orthodox. This is more than we can say for some others.

* * *

Rev. William Hayne Leavell, D.D., LL.D., a distinguished Presbyterian minister who has filled a number of prominent pulpits in the South but who lately has been residing at Carrollton, Miss., has been appointed Minister to Guatemala by President Wilson, and has gone to Washington to receive instructions. Dr. Leavell was unanimously endorsed by the Mississippi delegation in Congress for the positon of Minister to Greece, but that place had been pledged to another and the Guatemalan post was tendered him instead. The Doctor is a son-in-law of the late United States Senator J. Z. George. He will sail from New Orleans the latter part of November.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Phillips Brooks.

Secular News and Comment

By Rev. A. J. Gearheard.

Former United States Senator Albert J. Beveridge, of Indiana, will deliver a political speech in New Orleans on November 15.

* * *

Theoretical agriculture is said to be the most popular study in the colleges of America, there being more pupils enrolled in agricultural classes than in any other kind.

* * *

The National W. C. T. U. organization has set apart January 1, 1914, as a fast day at which time all loyal white ribboners will be asked to fast and pray for national prohibition. January 15 was designated as National Constitutional Prohibition Day.

* * *

The servant problem is a trying one in many households, but in no country have complaints been so loud as to reach the ears of the government except in New Sonth Wales. There the Government has sent ont agents to England and other places to try to persuade women to emigrate to that country in order to become domestics in wealthy homes. Wages there are said to be very high, and the position of domestic servant is said to be one that is thoroughly respectable.

* * *

Some critics are disposed to censure our Government for the enormous cost of its maintenance, Congress having for a number of years appropriated a billion dollars annually to meet current expenses. The estimated budget for maintaining the Russian Government was recently published showing that that nation plans to spend in round numbers three billion dollars for current expenses during the year 1914. The United States is one of most economically governed nations in the world.

* * *

Prof. Pierce Butler, of the English Department of Sophia Newcomb College, is a member of the advisory board that has in charge the work of revising the present system of spelling. Prof. Butler favors a reform, but is opposed to the radical phonetic system that has been proposed. Another item of interest in New Orleans college circles is the announcement that Dr. Harvey Wiley, former Chief of the United States Bureau of Chemistry, has consented to deliver a lecture on Dec. 4 before the Forum Debating Club of Tulane University.

* * *

During the war of 1812-14 between the United States and Great Britain a fierce naval battle was fought in the Valparaiso harbor on the coast of Chili between the American battleship Essex and the British frigates, Phoebe and Cherub. Though face to face with overwhelming odds, the American sailors fought a gallant fight, and two lieutenants, four petty officers and fifty-eight soldiers lost their lives. The bodies of these men now sleep in a cemetery in Chili. An effort is being made to have their remains exhumed and brought to one of our National cemeteries for re-burial.

* * *

According to the report of Interstate Commissioner McChord there have been during the last twenty years 86,733 people killed and 94,646 injured in the United States while trespassing on the rights of way of railroads. The largest part of these was made up of working men who had taken advantage of the railroad tracks in order to save a little distance while going to and from their work, and the second largest number was composed of children who were allowed to play in the streets near the tracks. Comparatively few tramps have been killed by the railroads.

* * *

Mr. Reed B. Freeman was the owner of a Binghampton, N. Y., clothing factory which burned last July, causing the death of 30 employees. Mr. Freeman was worth approximately $2,000,000, and is 66 years of age. Immediately after the fire he disposed of all his property for cash, and after paying off all outstanding indebtedness he divided his fortune among the stricken families and left Binghamton a poor man and is now employed in another city at a salary. Such a man is seldom found in the ranks of those who are largely wealthy, and Mr. Freeman's act of genuine sympathy and true charity is worthy of mention as one of the greatest ever recorded in this commercial age.

* * *

Virginia newspapers take up much space boasting of the number of Presidents that State has furnished the United States, and in a recent issue an Old Dominion periodical ventured to predict that that State would continne to grow material for the White House, basing its prophecy on the ground that Virginia is the greatest oyster producing commonwealth in the Union. That the oyster is as natural a food for the statesman as buttermilk is a drink for the college professor is a claim credited to George Washington. While we cannot vouch for the scientific certainty that an oyster diet will develop a fledgeling politician into a presidential possibility, in view of the fact that Virginia has produced both Presidents and oysters in large quantities, we are disposed to indulge the hope that Louisiana may some day have a son in the White House, for the Pelican State has some very promising oyster beds.

MRS. AMANDA BOLTZ.

Mrs. Amanda Boltz (nee-Vidler) was born near Fort Jesup, Sabine Parish, La., on October 25, 1856, and departed this life in Shreveport, April 30, 1913, making her at the time of her demise fifty-six years seven months and four days old. She was converted and joined the Methodist Episcopal Church, South, at Rocky Mount in 1876, under the ministry of Rev. J. M. Franklin, who was at that time pastor of the Many Circuit. She was married December 29, 1880, to Rev. H. J. Boltz who has been a member of the Louisiana Conference ever since. This couple lived happily together for over thirty-two years. They were blessed with five children, three of whom preceded her to the glory land. She was truly an itinerant preacher's wife. She never complained nor manifested any dissatisfaction with any appointment that was given her husband by the Conference: some of these appointments were hard places, but she went to them cheerfully, and put forth her best efforts, it being a great pleasure to her to assist her husband in every way that she could in his ministerial work. Indeed, she was a help-meet! There is not any one who will feel her going away so keenly as her husband, who had walked the path of life with her for more than a quarter of a century. Sister Boltz was greatly afflicted at times for a number of years, but she was never any hindrance to the Lord's work, for she was always cheerful and full of sunshine. The writer knew Sister Boltz for thirty years and, with many others, can say that her home was a delightful place to visit. She was always very considerate for the happiness of others, and never burdened them with her troubles. Her highest and chiefest aim was to contribute to tho happiness of those around her. At times she suffered intense pain, but she had the Spirit of Christ present with her which enabled her to be cheerful to the end. But she is gone from us, and we shall see her modest face and hear her sweet voice no more in this world. She leaves a husband and two children and a host of friends and relatives to mourn their loss, but we mourn not as those who have no hope. Look up, dear ones; she is not dead but sleepeth, and those who sleep in Jesus will God bring with him.

S. S. HOLLADAY.

A NOTE FROM BROTHER JOHNSON.

Dear Brother Meek: I was highly pleased by the notice in the last issue of the Advocate to the effect that, with your consent, the Committee retained you as Editor of our Conference Organ. You are giving us an excellent paper, and we do not want a change of editors.

We will soon meet again in our annual convocation. This is always a time of delight to me—meeting and greeting my dear preacher friends. My joy will be mingled with sadness this year, however. One of our faithful lay delegates is so disabled from the effects of a fall that it will not be possible for him to attend. Dr. J. Y. Murry fell yesterday and fractured his hip. We fear he will not soon recover. For a number of years he has not missed a roll call at Conference. He was also always in his place at Sunday school and church, and has been one of the most faithful stewards I ever had. We are deeply grieved by the prospect of his continued disability.

I hope to make a good report at Conference. If agreeable to the others concerned, it would be pleasing to me to be let alone where I am. With an earnest desire for greater success to the Advocate, I am, yours fraternally,

EUGENE JOHNSON.

Ripley, Miss., Nov. 8.

THE CASE OF BARON YUN.

By Rev. J. L. Gerdine.

The decision of the Supreme Court in Korea affirming the sentence passed by the Appeal Court upon Baron T. H. Yun and five others, closes the court record of this remarkable case. While the original records of the case are in Japanese, we are fortunate in having the proceedings published in two English volumes comprising 377 pages of newspaper type. This report was made by English speaking Japanese, who attended the trial as correspondents for the Japan Chronicle, a daily newspaper owned and edited by Britishers. Other independent reports were made by three experienced missionaries from Japan, who were in personal attendance upon the trial. Furthermore, missionaries in Korea have been in constant attendance upon all the public hearings. We have therefore a complete record and one whose reliability cannot be successfully assailed. The writer was in attendance upon all the proceedings until his departure from Korea on May 29, 1913, and has received and read the reports of the hearing subsequent to that date.

A review of the entire case could not be made within the space available for a newspaper article, but in view of the fact that a distinguished and trusted member of our Church stands convicted of plotting and instigating murder, our people will wish to know specifically what is the alleged basis for the judgment. Such a statement will be of greater interest since the court has acquitted 116 of those who were originally put on trial. Most of these men had, under torture administered by the police examiners, made confessions of guilt, but these confessions were repudiated in open court and the court held them to be an insufficient basis for conviction. We shall see whether or not there is any substantial basis for a different judgment in the case of Brother Yun and his five associates.

There were three hearings of the case in courts which had power to call and examine witnesses. No witness testified in any of these trials to any word or act casting even a suspicion upon Brother Yun. No writing or other document was introduced to connect him with any crime. It must be borne in mind that, under Japanese procedure, prior to any public trial and before a prisoner can be represented by counsel, he is subject to secret examination by the police and what purports to be a record of this procedure is produced in court as evidence. Not only is the prisoner thus examined, but witnesses may be called and examined by the police and the record of such examination is reduced to writing and presented as evidence against the accused. The judge presiding at the public hearing is required to examine the prisoner in open court, but he may accept the police record of the testimony of witnesses examined by them without calling them into court if he sees fit.

The evidence on which Baron Yun has been convicted is:

(1) Record of secret examination of defendant Yun Chi Ho.

(2) Record of secret examination of witness Kang Moon Su.

(3) Record of secret examination of witness Yi Chi Keun.

The record of the secret examination of Brother Yun is inconsistent in itself. In the main it consists of a denial of any knowledge of the alleged plot, but towards the end of the record there appears a full admission of participation in three certain meetings when such a plot was discussed and agreed upon. On the public trials he denied the truth of the alleged admission and explained why he agreed to make the admission in the first instance. This explanation included several reasons, any one of which would in law be sufficient to invalidate the confession. I will only quote one from the report of the Japan Chronicle, which in additon to satisfying the legal question of annulling the confession also satisfies the ethical question that may be raised by some:

"I was strictly examined for about twenty days, with the result that I became almost beside myself. At the end of that time they tied cords round my arms and began to torture me. Mr. Watanabe, the interpreter, advised me to confess to the crime, lest I should be tortured, a fear that became acute when I saw and heard that others were so treated. Fearing that if I were tortured I might say things at random, dragging many other innocent people into trouble, I thought it best to accede to whatever they urged upon me, and confessed accordingly."

It is difficult to conceive how it can be contended that anything remains in Yun's examination on which to base a judgment of guilt.

Kang Moon Su was a steward in the employ of Brother Yun. He was arrested, examined by the police, exiled to the island of Juelport and the record of his examination submitted as evidence in court. According to this record, he was present and participated in the formation of the plot. No reason is suggested as to why he was not indicted and prosecuted with the others. It is rumored and generally believed that he was so crippled as a result of the torture administered to force his confession that he could not be produced in court and the police had to resort to the expedient of sending him into exile. As it is, the police record concludes with this suggestive statement: "At this point the defendant began to pound the table, stamp the floor, climb to the platform and cried out, 'Kill me, punish me any way you like.' He caused such a disturbance that he could not be examined." In spite of the suspicion that would naturally attach to such a record, made doubly so by the rejection of over 100 confessions that had been obtained by torture, the court has refused the repeated request of Yun's counsel to have Kang brought into court for re-examination and made this record a basis for conviction.

The other witness, Yi Chi Keun, according to the police record, testified that Yun with the other five met at his master's house on three certain dates which he named. He remembered the dates because the first was his son's birthday, the second his own birthday, and on the third date he was sick and stayed at home all day. On the hearing in the Appeal Court the judge agreed to have this man subpoenaed as a witness. Before the summons could be served he and his entire family disappeared, and while the only reasonable theory is that he was spirited away by the police, they reported that he could not be found. It was proved by the census record that neither his own nor his son's birthday came on the dates that he had specified. It was also shown by incontrovertible documentary evidence that Mr. Yun was in Songdo on each of the three dates that this witness is recorded as having testified that he attended the meetings in Seoul. Although his testimony was thus discredited in essential points and indeed disproved as far as the nature of the case would admit, the judge accepted it as a basis for conviction.

As the above is all the testimony on which a conviction is based, we may say in a word that the judgment is founded not upon the testimony of witnesses produced in court, but upon discredited and untested records of secret examinations held by the police and reported by them to the court. On a par with this is the further fact that the indictment charged Yun with unlawfully plotting on three certain named dates. The only evidence on this point adhered to these dates. Proof was then submitted showing that it was a physical impossibility for Yun to have been present at meetings on the dates named. The Court recognized that this contention of the defense was sustained, but instead of finding that Yun was not guilty as charged, found him guilty of plotting on "three certain dates unknown." Such a finding practically made defense impossible and is a shameless injustice to any defendant.

A judgment of guilt in a case so clear and simple as this one makes it impossible to give the court credit for honesty of purpose. A more exact statement may be that the court was not left free in its decision. It is manifest that there was a purpose to convict without regard to the truth of the case. Such a conviction does not carry with it the slightest presumption of guilt. We not only assert the innocence of Brother Yun, but can specify the grounds for such assertion to the satisfaction of any one who will give the matter the slightest consideration.

AN URGENT MATTER.

Financial Status of Louisiana Conference Sunday School Board.

In addition to the $354.97 previously reported on the last year's deficit against the Louisiana Conference Sunday School Board, the treasurer acknowledges the following contributions: Ruston District, by C. V. Reser, Treasurer, $57, the larger part of which was from the Ruston Sunday school; Mangham Sunday school, $2.25; making a total raised of $414.22 to date, which leaves a balance still due of $335.78, with some accumulated interest. The following additional amounts have also been received on the Children's Day collections: St. Francisville charge, $3.85; Mary Werlein Mission, $1.55; St. Paul's Mission, $1.52; Clinton Sunday school, $3; making a total on Children's Day to date of $841.99. The Felicity Sunday school sends $2.50 to the general fund. Altogether the treasurer estimates that $784.90 is needed to go to Conference out of debt, and he must depend upon the friends of our Methodist Sunday school work for this needed amount. It would stand to reason that any Methodist church or individual who approves of the Board's efforts to advance the interests of our Conference Sunday school work would not be willing that the minutes to be made up at Crowley in December should show that not one cent has been contributed by them to the Sunday school cause, especially in view of their many liberal contributions to other interests of the Church. And while immediate action is necessary, there is yet time enough to respond, and all contributions should be sent to Mr. T. W. Holloman, Allexandria. P. O. LOWREY.

Nov. 8, 1913.

A LONG-STANDING DEBT NEARLY EXTINGUISHED.

Dear Brother Meek: I am glad to say that after a whirl-wind campaign the pastor and the official board of this charge have collected all of the debt on our church but $1600. The entire debt was $9600. We expect to have this balance in hand in a few days unless some of our people who have been doing their part in years past fall down on us. We also hope to be able to dedicate this fine house of worship on the fourth Sunday in this month. We are trying to secure the services of Bishop Hoss for the occasion. It is a busy time with our Chief Pastors at this season. It will be a great event in the life of this church to be able to say "The old account is settled." Pray for us that we may get the balance due, so that we may have the great service we have been looking forward to for so many years.

Your brother in Christ,

W. D. WENDEL.

Pontotoc, Miss., Nov. 4, 1913.

FOR SALE.

All of the volumes of "The International Critical Commentary" that are out of the press (25 in nmber) at a law price. I could also sell the remaining volumes as they are published, as I have contracted for the entire set as a special price. A bargain for the one who means business. Address Geo. W. Hively, Utica, Miss.

LEON IRWIN & CO.
Fire and Casualty Insurance
736 UNION STREET. Phone. Main [illegible].

Always buy your large or small orders for Lumber from
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

OUR HUNDREDTH ANNIVERSARY PROGRAM.

I have before me the official program which is to be rendered at the celebration of the one-hundredth anniversary of the organization of the Mississippi Annual Conference. This celebration is to take place on Tuesday night, Thursday morning, and Thursday night of the approaching session of our Conference.

Indeed, there should be a forward movement along all lines at this our Centennial Conference, especially along the line of education. There is no greater need before Mississippi Methodism than that of a dormitory at Millsaps College, which will reflect credit upon the Church and be adequate to that institution's ever increasing need. And I, for one, am willing and ready to do all within my power, by contribution and effort, however meager that may be, to join in the progressive march and make this much needed dormitory become a reality.

But however pressing the needs of Millsaps College may be, it is not the only College within our borders which has a deep and crying need that ought to be supplied. There are others and especially one—Whitworth—which has been upon her knees for over two years as a suppliant before the throne of the generosity of the Mississippi Conference. In the launching of this movement of educational advance, should her needs go unnoticed?

Every "movement" must have its beginning and certainly the Committee is to be congratulated upon its wisdom in selecting so propitious a time as our "Centennial Celebration" to launch this very important movement in behalf of Millsaps College. But why should only one of our needs receive special emphasis in this centennial movement in behalf of an educational advance? While it is true that "the Whitworth Movement" was launched over two years ago, yet this fact does not in the least lessen her necessity but rather it makes it the more imperative that we supply her need.

I would not take one penny from Millsaps College nor detract one ray from the glory of that institution. But would it not be just and right for the one-hundredth session of the Mississippi Annual Conference in its centennial program to give its impress and sanction to "the Whitworth Forward Movement" along with that of "Milisaps' Forward Movement?" If Millsaps College needs $30,000, or more, from the Mississippi Conference and Whitworth College needs $15,000, should we not place them before the membership of our Church in the Mississippi Conference as brother and sister and tell them that this brother and sister are both in need alike? And in the name of our forefathers let us supply their needs. Of course, the failure to include Whitworth's interests in the program would not prevent the presentation of her claims to our membership, but it would certainly add significance to the sister's interests to embrace them in these centennial exercises.

Though this honorable Committee composed of Brother R. S. Ricketts, Rev. A. F. Watkins, and Rev. T. B. Holloman are each one directly connected with Millsaps College, I would not for one moment think that they would even suggest that the interests of any other educational institution of our Conference are unimportant, yet by officially adopting the present program, they have precluded the possibility of the needs of these institutions being emphasized in such a manner as would result from including them in the official centennial program. J. LOYD DECELL.

Mt. Olive, Miss.

GENERAL CONFERENCE DELEGATITIS.

This pestiferous disease is again beginning to make its appearance in the land. It seems to be periodical; regularly appearing the year before General Conference in most cases, though in some it is known not to leave the system at all. When systematic, it is kept virulent by politico-ecclesiastico conditions and combinations. Its principle of action seems to be, "If you want anything, go after it, and keep going until you get it." It prides itself on being long-headed and being a manager of men.

Many symptoms there are, but at present, I will only give the leading ones. Later, as a warning to the innocent, I may give others, lest this endemic trouble become an epidemic. The constitutional fact with reference to the disease is an excessive desire for votes. Of course, as in all diseases, a great craving begets a great many ingenious methods of satisfying the craving. It is said that a craving for morphia will cause the affected one to sell all that he has, to beg, or to do most anything else to get the drug. So when one has an excessive desire to get votes he will do many unusual things.

The first symptom is exceedingly ingenious. The afflicted one writes many letters, so that Uncle Sam is burdened with numerous documentary outcries. The following is a sample of these letters: "My Dear Brother: I have been watching with profound satisfaction your marvellous career; have noticed with pride your great success. You greatly desire an advance. How would you like to come to my District? I have nothing to offer you worthy of your gre[illegible]lents, but something much better than what you now have, and something much better than any other P. E. will offer you." Now P. E. stands, in the eyes of those afflicted with General Conference Delegatitis, for Private Estate. Hence, when one writes thus none but personal friends need expect anything from him.

Soliloquy: "That is bound to get him. I have appealed to selfish pride, ambition, and to covetousness—a trinity hard to overcome. I'll follow this up with other gush like that, and the little simpleton will certainly fall to that peach."

Another symptom causes the afflicted to go around much. This is not so certain as the first, but is one of them. Connected with this is the disposition to brag much about what 'I am doing in my private estate.' "Hardest year of my life (with a distorted expression of the face to make him look weary); and to cap it off, all the brethren are talking about running me for General Conference. Oh! I have General Conference Delegatitis bad. If you would only vote for me, it would greatly relieve my pain."

The next symptom is that he feels that some one is in his way. "How can I get him out? Ah! this will I do: By indirection, hit this ball, to hit that, to hit that." So he says: "Brother Lilliput, did you know that Past Master Delegatitis did not want you in his Private Estate office? But don't let my name be in it."

Soliloquy: "To be sure, by this, Past Master Delegatitis' prospects will be hurt. Of course, this is not peace making, but I am not after religious things, I am after votes, and Lilliput will do all he can against Past Master Delegatitis; hence Delegatitis' vote will be cut down, and who will more likely be benefited than I? Lilliput is bound to get uneasy and talk."

A remote symtom and one incidental to politics is to get as many henchmen into the Private Estate as possible. He reflects as follows: "As they go around, let them solicit for votes for me. Take the prestige of their offices and prostitute it to me. If there is some one else whose ability naturally calls for consideration, let them by innuendo, sneers, and snarls get the idea out of the heads of the young men; don't bother about the old. Praise me to the sky."

Some of the symptoms of this horrible disease I have described. Its odor is awful in the extreme. Confidence, the only bond of fellowship, bleeding and torn, is ruthlessly devoured to satisfy the horrible man of this monster of the bottomless pit, while the Holy Ghost of God is bidden to depart in order that collosal conceit may rule the Church.

Is there a remedy? Let the young men of the Church exercise common sense and refuse to be gulled. Let the scorn of an indignant ministry call the thing by its right name. Let all pray that such may get converted. JUNIUS ?

THE MEN OF THE MINISTRY.

By Rev. A. H. Williams.

Preachers, as a class, have been much criticised; and from the days of John the Baptist until now more or less of them have been "beheaded" —not literally always, of course, but decapitated all the same. They are leaders, and it is the policy of Satan to "pick off" the leaders. The greatest of all Leaders was tested and hated and slain. Not all the time was he defamed; on numerous occasions he was immensely popular. They "spread their garments in the way," and would "make him a king." But again they said, "These are hard sayings," and they forsook him.

Popularity and prominence give a great opportunity, but what sincere public servant, or real man of the ministry has not felt the force of antagonism, and in instances of unjust dealing? And still it remains true that

> "The weak sons of the mortal race
> The immortal gifts convey."

God "calls" men to the work of the ministry. He calls also, in some high sense, the earnest man or lady to special place and service in the business or political world, and to positions of infinite importance in the church and household. Human life, to such as will have it so, is too important to proceed without the special care and direction of Almighty God. He has mapped out the heavens and "points the way of the stars." How much more important is a man than a star! In this world of dilemmas and of temptations man needs the care of God and his leadership. Anyway, in the ministry, "no man taketh this honor unto himself except he that is called of God as was Aaron." And he "that runneth before he is sent shall not profit the people." And again, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Davy Crockett said, "Be sure you are right—then go ahead;" and some one else has remarked, "Where there is a will there is a way."

Bishop Bascom, in recognition of this fact, proceeded to "split rails" as a prospective minister, to pay for his first circuit horse. The crashing oaks not only proclaimed the strength of his natural arm, but was a prophecy of future triumphs in proclaiming the truth of God, and in executing the responsible duties of a place in the ministry. The little fellow who halts and blunders when God has called, for the lack of endowment by "ministerial aid," would scarcely slay the devil and save the unsaved if lifted by "sustentation funds" into a place in the ministry. He might proceed to send for the "evangelist" at the expense of his congregation, or even write a paper on the "Best Methods in Evangelistic Work," but not many times would he "turn the world upside down" as a consequence of his own call and heroic efforts to carry out the purpose of his ministry.

Great is help, and great is a friend, in the time of need. The old song,

> "Help us to help each other, Lord,
> Each other's cross to bear,"

is good teaching, and sounds like the Bible, but above all such towers a heroic manhood which rises superior to difficulties, and has heard the voice of Him who said, "Hold fast that which thou hast, that no man take thy crown," and which has adopted the Apostolic words, "woe is unto me" and "I press toward the mark for the prize of the high calling."

Black Hawk, Miss.

FOR SALE OR RENT.

A diversified farm, four miles from Bunkie, La. 400 acres in pasture, 230 acres for cane, rice or corn. The farm produced this year cane, cotton, and corn. There are 9 good, new houses, 1 storehouse, 1 90-foot iron-roofed barn, and a shipping spur on the place. The pasture has switch cane for winter, grass for summer, Plenty of acorns for hogs. Mesh and barbed wire fencing around the whole place. R. W. Wier, Treasurer Banner Oil Co., Houston, Texas.

The Home Circle

LONESOME.

I'm just the only one at home;
  There's no one left to play,
Because the other boys have gone
  To stay at school all day.

I followed them a little way
  To peep in at the door,
But teacher said I could not stay,
  'Cause I was only four.

I wish I could! I'd not be late,
  Like lots of little boys;
I'd rather have a sponge and slate
  Than all my baby toys.

I'd love to sit and spell and write
  And study 'rithmetic;
O dear, I guess I'll try my best
  To grow up very quick!

—Youth's Companion.

SOAP.

Willie's composition on soap: "Soap is a kind of stuff made into nice-looking cakes that smells good and tastes awful. Soap pieces always tastes the worst when you get it into your eye. My father says that the Eskimos don't never use soap. I wish I was an Eskimo."—Christian Intelligencer.

THE SAFEST BANK.

"When I am a man," said Tom, "I'll put my money in the safest bank in the world."

"Which bank is that?" inquired Tom's father. Tom hadn't thought of that. As he talked it over with his father, he found there were more things than he had dreamed of to render banks uncertain—fire, flood, burglars, panics, dishonest employees—so that even the strongest in the world might be compelled to suspend payment.

"But, Papa," Tom asked in dismay, "isn't there one sure of keeping his promises?"

"There is One who has never forgotten or broken a promise. His promises are dated thousands of years back. They are scattered over the world. Not one of them has been refused redemption."

"O that's the bank for me!"

"Here is a Check-book," and he handed Tom a Bible.—Christian Endeavor World.

HER SISTER'S KEEPER.

Helen Egerton was going out home on the 6:30 train. Just as the train was about to start a flashily dressed girl of about Helen's age came bustling in, laughing and talking loudly to some one outside.

"That girl works in your store, doesn't she, Burnham?" said a gentleman in the seat in front of Helen to the one beside him.

"Yes," was the reply. "Why?"

"Oh, I would watch her a little if I were you. I see a good deal of her, and I do not like the company she keeps. Besides, she dresses more than I should think she could afford to; for she has nothing but what she earns."

"I have thought of that myself," said the merchant; "but I supposed she had help at home. I will have my eye on her hereafter. I do not like her manner."

Somehow Helen found it hard to fix her attention on the notes of her afternoon's work after this. She knew the girl in question—Hester Morgan by name. She had been in the same class in Sunday school with her. Why Hester had dropped out some little time before was more than Helen knew—or cared, if the truth were told.

"But you ought to have cared, and to have found out and brought her back," whispered her newly aroused conscience. "You have had everything to help you and make you happy. Aren't you ashamed to be so selfish?"

"But she isn't nice. She dresses too showily, and talks so loud, and goes with a fast set. I do not want to have anything to do with her," pleaded Helen, impatiently, to herself.

"How much better would you do if you had never had any more chance than she has, and if 'nice' girls let you severely alone?" said the restless little monitor sharply. "Have you lifted your finger to help her? Since she has been put in your way, aren't you in a measure responsible if she goes wrong? Will your Father in heaven hold you guiltless?"

It was very vexatious, to say the least.

"I wish," thought Helen, as she strapped her books up, "that Hester hadn't come home on this car, or those men hadn't sat where I could hear what they said."

"But you see she did, and you heard every word of their conversation. Don't you think perhaps God meant you to? If even not a tiny sparrow falls to the ground without his notice, do you suppose he is unmindful of the danger of one of his children?"

These questions followed Helen all the next day, and when it happened that she was detained again, she felt no surprise to find Hester on the same train.

"I must help her if I can," she thought. "God has surely put her in my way."

It was hard to go to her—Helen was ashamed to find how hard; but she did.

"Good evening," she said pleasantly.

"May I sit with you? I haven't seen you for a long time. I hope you have not dropped out of our class entirely—have you?"

Hester looked thoroughly surprised for an instant; then she smiled brightly. Unknown to Helen, she had always cherished a great admiration for her, though she had no thought or hope of ever being in the least intimate with Judge Egerton's daughter.

"Well," she answered, really trying to speak lower than usual, though Helen winced in spite of herself. "Well, I'll tell you just how it was: I didn't care so much about going, and I didn't see that anyone cared any more about having me."

"Didn't I tell you so?" whispered conscience triumphantly.

"But I care—for one. Won't you come back to please me?"

"Sure," was the unhesitating response.

That was the beginning, and Helen, once enlisted in the work, would not give up. Often she was discouraged; many and many a time it seemed to her utterly hopeless, but still she prayed and struggled on, seeking to uplift and strengthen her weaker, more unfortunate friend.

One night Hester came to her, her eyes shining brightly through tears.

"I want to tell you what you have been to me. Mr. Burnham has just given me a much better position than I have had. He told me that I had changed very much for the better the last year, and that if I kept on he would do better yet for me. Miss Helen, I owe it all to you. You have made a friend of me; you have reached down and tried to lift me up, and I can never tell you how much I thank you and bless you for your help.—Christian Intelligencer.

WILLIE MOSS.

Died, Friday morning, October 31, at 6 o'clock, William Worsham Moss, second son of Rev. and Mrs. C. P. Moss. A few weeks ago tuberculosis, with some stomach and bowel complications, laid hold upon him, and the strength of youth rapidly broke before their combined attack. Medical skill and loving ministrations of father, mother and friends were brought to bear without stint, yet in vain. The day following his death he was buried at Byhalia, Miss., the old home of his father and mother.

When nine years of age Willie Moss made peace with God, made a public profession of faith in Jesus, and united with the M. E. Church, South, and lived a consistent, earnest Christian every day thereafter, unostentatious but unashamed of his Master and of a life devoted to his service. He was always in his place in Sunday school and Church, prepared to do what he could and what duty demanded. In his associations with other boys at school and elsewhere he was always a genuine boy, but never with them in anything questionable in language or habit. As one who taught him three years and knew him, the writer can say that he always had himself under control; that he was willing and dependable in every good work, and that nothing unworthy in speech, manner or conduct was ever found in him. But to know the highest and best possibilities of boyhood, and to see this boy at his best, one must have been intimate enough with the family to see something of that filial devotion and high and holy conception of filial duty that were fundamental in his nature. These were rewarded with parental trust and confidence which to my knowledge were never shaken. His was one of those rare spirits upon whom, in times of stress and trouble, we all lean. To the boys who knew him his moral standards should be a challenge to higher and better living; to his brothers, an inspiration to make of themeselves the best and most useful men possible; to his father and mother, in this the greatest grief they have yet known, his life and character should be their greatest consolation. The God of love and mercy give peace and comfort to all who mourn his death!

W. M. ALEXANDER.

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ROBERT A. MEEK, Editor.
CHAS. O. CHALMERS, Publisher.

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PUBLISHING COMMITTEE:
Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.
Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

REPORT OF PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate met pursuant to the published call in the Advocate office Thursday, October 30, 1913, at 11 o'clock a.m., all of its members being present excepting Rev. C. W. Crisler of the Mississippi Conference, who was unable to attend, much to the regret of the Committee. The Committee organized by electing Dr. J. M. Henry Chairman, Rev. T. W. Adams, Secretary, and this scribe Treasurer, the latter being an honor nearly as empty as the exchequer over which that officer is to preside.

Brother C. O. Chalmers, the Publisher, made his annual report, which was found to be very satisfactory. One thing which impressed the Committee was his statement that the Advocate has the soundest subscription list it has ever possessed. The significance of this will be understood when it is known that some similar journals report more subscribers than the Advocate, but in order to do so they are said to carry a great many that are hopelessly past due. Brother Chalmers' policy is directly opposite to this, consequently our subscription list is "live," according to the lingo of the profession. Brother Chalmers reports the revenue which he personally derives from publishing the Advocate as being small, but that he is enabled to do the work by reason of an income from other sources. The Committee was pleased with the Publisher's report, as the patrons of the Advocate must also be with the excellence of the mechanical work of the paper.

Dr. R. A. Meek, the gifted Editor of the Advocate, presented a very comprehensive report covering the work of the past year, accompanied by his resignation, according to notice given earlier in the year, but indicated a willingness to continue, in obedience to the will of the Church, should the Committee desire it. The Committee unanimously declined to accept Dr. Meek's resignation and was pleased to be able to provide for ampler support than the Editor has previously received.

The Committee feels sure that the news that Dr. Meek will continue to edit the Advocate will be received with great satisfaction throughout the territory which it so efficiently serves and in the regions beyond. His modesty is such that the Committee forbears to express its full estimate of Dr. Meek's services; therefore, his work will have to speak for itself. Seldom, if ever before in the history of our Church, has there been such a need for strong and aggressive leadership against the rapidly rising tide of radicalism in faith and practice; and we are fortunate in having so capable a champion as the New Orleans Christian Advocate. And we may add that one of the Church's foremost leaders has said: "I like Dr. Meek for the reason that when he enters a fight he stays in until the fight is over." It would be but simple justice to say a great deal more concerning the editorial work of the paper in all of its departments, but we desist for the reason above stated.

Dr. I. W. Cooper, a most judicious man, was appointed to represent the Committee on a board of arbitration to settle certain matters relative to the building occupied by the Advocate.

Owing to the increasing demand for space by our growing local interests and Connectional Boards it was resolved that steps be taken to limit the demands on our columns from the General Boards and to come to some agreement for a proper compensation for space used.

It was further resolved that the presiding elders' notices be printed twice in full and thereafter only one month in advance. This, too, was in the interest of economy of space.

The Committee feels very much cheered by the situation in all departments of the Advocate as disclosed at its recent meeting, and it would urge upon our preachers and people in the patronizing territory as the one thing needful, that all bestir themselves to build up the subscription list so that the paper can not only be maintained at its present high standard, but that it can be improved and enlarged to meet the growing demands upon it.

J. D. BARBEE,
Greenville, Miss. For the Committee.

WORTH THINKING ABOUT.

The following, taken from the Texas Christian Advocate, is quite suggestive:

"Sometimes a certain class of brethren, from year to year, drop into a given grade of appointments, and no change is made in their cases. They become fixed in a groove, and they remain right there without change or variableness. And they have become so accustomed to such appointments that they have submitted to the inevitable, and they seem to expect no change. How would it do to occasionally lift these brethren out of this fixed groove, advance them a trifle, and put new responsibilities on them? The experiment is worth the effort, to say the least of it. Men never rise higher than their standard of obligation, and the reason some men make but little progress is that they are never advanced to higher and heavier grades of work."

We can never be certain as to what a preacher can do in the way of filling an appointment until he has been tested. We have known quite a number of instances where men were assigned to better charges than they had before served, and numerous predictions were made that they would fail; but, on the contrary, they succeeded most admirably. To hold a minister inexorably down to an inferior grade of work without ever opening to him the door to a larger opportunity is certainly an unwise method of administration. It is hurtful both to the man and to the Church.

And why should a preacher if he serves one conspicuous charge feel that he should never have another of less importance—that the rank to which he fancies he has attained must be maintained at all hazards? Ought one to desire to have the best in the Church at all times, and never wish to share the good things with his brethren? Ought not the fact that he has had a large salary for a time to incline him to be satisfied with somewhat less for a season? It would seem that it should be so. Clamoring to have always a soft place, where the grazing is good and comforts abound, is scarcely measuring up to the Pauline injunction to "endure hardness as a good soldier of Jesus Christ."

THEIR COURSE TO BE COMMENDED.

We think that President Wilson and Secretary Bryan are very much to be commended for the course that they have pursued in dealing with the Mexican situation. Their patience with Huerta, the defiant dictator, has been both remarkable and admirable. To have great strength at one's command, and yet to be slow to exercise it in the face of strong provocation when the consequences would be serious to others, is a manifestation not only of Christian statesmanship, but also of the highest order of manhood. War is too terrible a thing for the Nation to be recklessly "jingoed" into it. We are fortunate in having at the helm of the Ship of State in this crucial hour men of clear heads and feeling hearts. And if finally we are driven by unavoidable necessity to take up arms against our neighbor to the south, our cause will be all the stronger because we have shown ourselves averse to appealing to the sword except as a last resort. Christian people everywhere should pray that in some way peace may be maintained between the two countries, and that the suffering population of Mexico may find relief from the present deplorable situation without the frightful cost of forcible intervention by an outside power.

REMEMBER THE ADVOCATE.

In winding up the work of the year and getting things ready for Conference we hope that our pastors will not forget the claims of the Advocate. Week after week, with unfailing regularity, it has gone into the homes of our people, pleading for the various interests of the Church and striving to re-enforce the preachers in their work. We earnestly request the brethren to do their best to secure the renewal of every subscription in their charges, and also to bring a few new ones along with them to Conference. Even one additional name from every pastoral charge in Louisiana and Mississippi would increase our circulation by several hundred, and give the Advocate a fine start into the new year. Lend a hand, brethren, and let us build up in New Orleans a paper that shall worthily represent the Methodism of our growing section. We shall have a financial representative at Tupelo, Natchez, and Crowley, and we hope that every pastor will make it a point to see him as early in the Conference session as possible.

A CORRECTION.

In the note from our esteemed friend, Rev. J. A. Bowen, which appeared in last week's issue of the Advocate, there occurred a regrettable error. He was made to say, "I am ready for my Conference session and for full work in the same field." What Brother Bowen wrote was, "And for full work in some field." This loyal and useful itinerant, who is at present one of the Conference evangelists of the North Alabama Conference, would not for one moment think of suggesting the kind of work which he shall continue to do. Nothing was further from his mind than this. We are sorry to have unintentionally done him this injustice, and are glad to make reparation, as far as it is in our power to do so.

PERSONAL AND OTHER NOTES.

Dr. I. W. Cooper, President of Whitworth College, will occupy the pulpit of the First Methodist Church of New Orleans next Sunday.

Rev. S. E. Tull, of Paducah, Ky., has been called to the pastorate of the First Baptist Church of New Orleans. Whether he will accept, is not yet known.

Rev. J. A. Poe, of Guntown, Miss., writes encouragingly of his work in that progressive charge. He will carry a good report to the Annual Conference.

Rev. C. V. Breithaupt spent last Tuesday in New Orleans. He reports that the work of the Church within the bounds of the Houma (La.) Mission is in a prosperous condition.

In sending us a list of subscribers a few days since, Rev. W. W. Graves, of Lake, Miss., took time to express his appreciation of the Advocate. Of his own work, he said: "We are doing reasonably well here, under boll weevil conditions."

Rev. T. H. Lipscomb, of Starkville, Miss., assisted Rev. T. H. McGee in a meeting at Longview, Miss., last week. The Oktibbeha County Agricultural High School is located there, and the field is reported to be an inviting and promising one.

In the absence of the pastor, Rev. C. A. Battle, it was the Editor's pleasure to occupy the pulpit of the Felicity Street Church of this city, last Sunday at 11 o'clock a. m., where he was greeted by a good congregation. Dr. J. T. Sawyer preached at the evening hour.

At the recent session of the Memphis Conference, Mr. John R. Pepper and Mr. T. B. King were elected delegates to the General Conference on the first ballot. We dare say that no Conference in Southern Methodism will send to Oklahoma City next spring two choicer laymen than these.

Rev. J. T. McCafferty, of Eupora, Miss., favored us with a club of subscribers on the 4th inst., for which we extend to him our hearty thanks. Referring to his work, Brother McCafferty says: "We are getting ready for Conference. Our church is prospering in this charge."

According to a report carried in the New Orleans daily papers last week, a new church is being planned for at Brookhaven, Miss. The report stated that on the evening of November 5 the official board of the Brookhaven Church decided to undertake to raise funds to build a $30,000 structure.

Bishop E. E. Hoss will dedicate our church at Boyle, Miss., next Sunday, Nov. 16, at 11 o'clock a. m. This neat and substantial brick structure was built about five years ago during the pastorate of Rev. W. M. Langley, who wrought heroically to consummate its construction. The present pastor is Rev. J. J. Brooks.

Rev. T. V. Peters, who is mindful of all the interests of the Church, continues to send in subscriptions to our office, for which he has our thanks. He says: "The work on the St. Tammany (La.) charge is progressing along all lines, and we are going to Conference with the best report ever made from this work."

Rev. J. C. Ellis, of the South McComb (Miss.) charge, writes as follows: "We buried our dear friend, Sister W. H. Sabine, yesterday, Nov. 3. Her death has cast a great gloom over the town of Liberty. She was an ideal Christian—a faithful worker in the church and Sunday school. 'She did what she could.' May the Heavenly Father comfort the bereaved loved ones!"

Rev. O. L. Savage, of Belzoni, Miss., continues to show his interest in the Advocate by sending in subscribers. We wish that we had more "Savages" of his kind within our patronizing territory. We scarcely need to say that the record made by this hustling pastor during the year 1913 is highly creditable, and that he will report progress along all lines at Tupelo.

Rev. G. W. Gordon, of Sherman, Miss., is winding up the work of the year in fine shape, and expects to give a good account of his stewardship when the North Mississippi Methodists gather in Tupelo on Nov. 26. It is Brother Gordon's habit to achieve things worth while in whatever field he labors. As an expounder of the Word, he ranks with the best in his Conference.

The North Mississippi Conference Notices will be found on Page 13, this issue.

We are indebted to the following brethren, to whom acknowledgment has not been made elsewhere, for subscriptions sent in within the past few days: Rev. J. J. Baird, Brooksville, Miss., 9; Rev. W. W. Hopper, Woodville, Miss., 4; Rev. James V. Bennett, Monticello, Miss., 6; Brother G. W. Holloway, Carson, Miss., 7; Rev. R. A. Breland, Derby, Miss., 8.

Rev. S. D. Howard, of Baker, La., continues to look after the interests of the Advocate in his field, with gratifying results. He recently closed a meeting at Bethel—one of his appointments—which resulted in one profession of religion and one accession, and a spiritual quickening of the membership of the Church. The fourth quarterly conference of the charge was held at Bethel last Saturday.

Rev. G. G. Yeager, of Hamburg, Miss., brought us under obligations a few days since for some additional subscribers from his charge. In his business communication we were pained to note the following statement: "My wife seems to be growing worse rather than better, and will likely soon have to undergo another serious operation." Let this stricken family be remembered at the throne of grace.

In spite of the depredations of the boll weevil, Rev. O. S. Lewis, of Brandon, Miss., is having gratifying success in his charge. Besides the church in Brandon, he has four rural appointments, and three of them paid everything in full at the fourth quarterly conference, held on October 25. There has also been commendable activity in the various departments of the work upon the part of his people.

It is stated that our new church at Crowley, La., will be finished in time for the Annual Conference, which will convene there on Dec. 10. It will be a superb structure, imposing in appearance and convenient in its appointments. Brother Atkinson and his people deserve much credit for their pluck and persistence in projecting and carrying forward this splendid enterprise. It is, indeed, a noteworthy achievement.

Dr. R. H. Wynn, President of Centenary College, spent last Sunday in New Orleans and occupied the pulpit of the First Methodist Church at the evening hour. He also attended the Methodist Ministers' meeting Monday morning and gave an encouraging report of the work at Centenary. While in the city, Dr. Wynn paid the Advocate an appreciated call, but the Editor was out and missed seeing him, much to his regret.

Rev. R. A. Davis of Houston, Texas, a superannuate member of the Louisiana Conference, has been in New Orleans for the last few days on account of the illness of his daughter, Mrs. R. H. Crichlow, who underwent a serious operation at the Presbyterian Hospital last Thursday. We are glad to state, however, that Sister Chrichlow stood the trying ordeal well and that she is now making gratifying progress toward recovery.

We have regretted to note the serious illness of Mrs. Brewer, the mother of Governor Earl Brewer, at her home in Carroll County, Miss. In a letter to the Editor the Governor states that she has been stricken with paralysis, which, at her advanced age, means that her condition is quite critical. We pray that God may be consciously with the aged sufferer and the anxious watchers by her side during these days of anxiety.

Rev. C. T. Barton, an ex-Mississippian, who is now a member of the Western Virginia Conference, was recently assigned to the Elizabeth charge, and has entered energetically upon his work in his new field. His people have placed $100 worth of new furniture in the parsonage, and have given him a most cordial welcome. He feels that he has before him an excellent opportunity to accomplish something substantial for the Master.

The New Orleans Methodist Ministers' Association was honored last Monday morning by the presence of a number of guests. Those in attendance, besides the regular members, were: Dr. R. H. Wynn, of Shreveport; Rev. C. W. Crisler, of Hattiesburg, Miss.; Rev. R. A. Davis, of Houston, Tex., and Dr. J. T. Sawyer, an honored superannuate member of the Louisiana Conference. Each of the visiting brethren spoke briefly, to the delight of all present.

Brother W. B. Waldrop of Asylum, Miss., sent us the following notice concerning the illness of Rev. W. D. Barrett last Monday: "Brother Barrett, a student at Millsaps College and one of our young preachers, is ill with typhoid fever in the Baptist Hospital at Jackson. Let all who read this pray that God may restore him to health." We trust that our readers will comply with this request and that Brother Barrett may soon be able to resume his studies.

Rev. and Mrs. W. L. Graves celebrated their Silver Wedding Anniversary in the parsonage at Iuka, Miss., on Saturday evening, Nov. 8. We acknowledge the reception of an invitation to be present, which was much appreciated, though the long distance between New Orleans and Iuka made its acceptance impossible. We dare say that the occasion was a memorable and happy one, and we trust that these worthy itinerants will have many recurring wedding anniversaries in the future.

Dr. J. M. Henry, presiding elder of the New Orleans District, spent last Sunday at Bogalusa. He reports that Rev. L. I. McCain, the pastor, is closing a most successful year's work at that place. Brother McCain was absent from his pulpit for several weeks during the year on account of illness, but he serves a most faithful congregation and the leaders of Methodism in Bogalusa did not allow the work of the Church to suffer during his absence. Unless the present indications fail, he will make a full report at Conference.

Mrs. S. C. Taylor, of Cleveland, Miss., has sent us a report from that growing charge which reached us too late for this issue of the Advocate, but which will appear next week. We regretted to note therein that neither Brother nor Sister McKeown is at present in robust health, and we earnestly hope that these bracing days of autumn will soon re-invigorate these faithful workers and make them strong for the Master's service. Few men have wrought more efficiently and self-sacrificingly for the upbuilding of our Delta Methodism than Luther A. McKeown.

In a personal note to the Editor, Dr. J. W. Boswell, who now resides in Nashville, where he is connected with our General Sunday school work, states that he expects to attend the approaching session of the North Mississippi Conference, of which he is an esteemed member. This will be pleasing news to his many friends in that body, who greatly missed him last year when he was unavoidably prevented from being with them in their annual gathering at Greenwood. A truer, worthier man than Dr. Boswell cannot be found in the ranks of the Methodist itinerancy.

We acknowledge the reception of an invitation from Mr. and Mrs. William Owsley Aldridge, of Estill, Miss., to the marriage of their daughter, Miss Ida Ruth, to Mr. Joseph Thomas Mathis, at their residence on Tuesday afternoon, Nov. 18, at 5:30 o'clock. Miss Aldridge belongs to one of the most prominent families of Washington County, and Mr. Mathis is a leading business man at Leland, Miss., and an active worker in our church at that place. We extend congratulations and best wishes.

Rev. W. W. Jones, our pastor at Carrollton, Miss., brought into requisition his customary enterprise in preparing for his fourth quarterly conference. He issued a hundred copies of a carefully planned program, which also gave much valuable information concerning the status of the work in his charge. He states that he is busy getting things in readiness for the Annual Conference, to which he expects to make a full report. He says that Brother McLain also is closing out well on the North Carrollton work. We acknowledge ourselves indebted to Brother Jones for a fine club of subscribers from his field.

Elsewhere in this issue of the Advocate appears a statement concerning an accident which befell Dr. J. Y. Murry, of Ripley, Miss., a few days since. Dr. Murry has long been one of the most useful and best known Methodist laymen in North Mississippi, and the news of his misfortune will touch many hearts with sadness. He will be greatly missed at the approaching session of the Annual Conference, since it has been his unfailing habit for a long while to attend these yearly gatherings, in which he has come to be a familiar and conspicuous figure. We pray that the Heavenly Father may have him in his gracious keeping in this time of affliction.

Rev. W. H. Lane, of Eden, Miss., writes: "Please allow me to correct a statement made in the Advocate of October 30. Mr. William Warmack, who made the recent splendid donation to our Methodist Orphanage, is a citizen of Yazoo instead of Montgomery County. He is a member of the Lodi Church on the Eden charge." We regret having made this mistake, and are pleased to have Brother Lane set us straight in regard to the matter. There is a village named Lodi in Montgomery County, and we inferred that Brother Warmack was a resident of that community. We are not surprised that the grand old County of Yazoo is unwilling to surrender her claim to so liberal and worthy a citizen.

Rev. H. R. Singleton, who for the past two years has been pastor of the Parker Memorial Church of this city, has been transferred to the St. Louis Conference and stationed at Scruggs Memorial Church, one of the leading appointments in St. Louis. Brother Singleton's work in New Orleans has been of a high order and his congregation here will regret to give him up. The Louisiana Conference will also be grieved to lose so active and useful a member. The early years of Brother Singleton's ministry were spent in St. Louis and thereabout, and he speaks of his return to Missouri as "going home." He will have a wide field in his new pastorate, and we pray that his labors therein may be crowned with a large measure of success.

The Woman's Missionary Society of Centerville, Miss., observed last week as a Week of Prayer, closing on Sunday with two special services. At the morning service, Rev. C. A. Battle, pastor of the Felicity Street Church of New Orleans, delivered a missionary sermon to a large audience and at 7:30 p. m. Miss Reames, head deaconess of the Biloxi Wesley House, delivered an appropriate address. Brother Battle returned to the city Monday morning and reported that Rev. R. F. Harrell and his good wife are much loved by the people of Centerville, and that Brother Harrell has done a splendid work for our church there. Besides having greatly benefited the congregation spiritually by his pulpit messages, he has effected many material improvements in the church property.

After continuing for a week, the meeting at the Louisiana Avenue Church of New Orleans came to a close last Sunday evening. The preaching, which was done by Rev. C. W. Crisler of Hattiesburg, Miss., was Scriptural, practical, and searching. It was greatly enjoyed by the fine audiences that heard it, as was also the singing by the Lewis Brothers' quartette. The membership of the church was much helped and strengthened by these services, and there were four additions, three of them on profession of faith. If the meeting could have continued longer, it would doubtless have been more fruitful in results. Brother Sutton, the energetic pastor of this congregation, speaks hopefully of the outlook and expects to make a good showing at Crowley.

The secular papers have recently carried the announcement that Dr. A. F. Smith, who for the past four years has been pastor of the First Methodist Church of Jackson, Miss., will retire from the active work of the ministry to engage in business pursuits at the close of the present Conference year. Dr. Smith is a man of noble character and most lovable disposition, and he has rendered fine service in Jackson, where he is held in the highest esteem. Brother Smith, we understand, will be connected with the Phoenix Mutual Life Insurance Company, and will make his home in Birmingham, Ala. It is stated that his reasons for retiring from the itinerancy are wholly personal, and that he is firmly convinced that this is the wiser course for him to pursue. We confess, however, that we shall give him up with not a little reluctance, and we pray that God may bless him in the years to come.

Rev. J. R. Jones, of Meridian, Miss., says: "Our Central Church was burned completely up on Sunday morning, Oct. 2, about 1:30 o'clock. This is a calamity, coming, as it does, so close to the Annual Conference. Such things demoralize the work, more or less. I hope to be able to rally our forces at the City Hall, where we shall worship for the present. Pray for us!" We regret to be informed of the destruction of this house of worship, but we hope that, after all, the loss may prove to be a blessing in disguise. This congregation has been planning for some months to construct a new church to cost between $75,000 and $100,000, and with the constraint that necessity has now laid upon its members, this commendable enterprise will doubtless soon be well under way. The press dispatches state that the insurance on the old structure will fall far short of covering the loss sustained.

Dr. J. W. Beeson reports a fine revival at the Meridian Male College and the Meridian Woman's College, which was recently conducted by Rev. Will Huff. The presidents, the pastor and the teachers of these institutions had been praying and getting things in readiness for this meeting for weeks, and the altar was filled with penitents and a number were saved at the first service. Dr. Beeson highly commends the preaching and methods of Brother Huff, which he says are wholly free from objectionable features and are efficient and admirable in every respect. He preached twice for the men in the railroad shops, and through the railroad Y. M. C. A. Secretary, was invited to return and hold a meeting for them. Dr. Beeson states that the attendance upon the two schools which he and Prof. M. A. Beeson have under their direction is larger under the present joint management than it was before, and that the work is progressing favorably.

Secretary of Commerce Redfield has made public his intention of conducting an inquiry into the existing relations of capital and labor. He claims that the present wage system is not giving satisfaction, and that the most complaint comes from the working classes employed by the largest and richest companies. In his advance statement, the Secretary seems to favor the small factory in preference to the heavily capitalized institutions.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

A gentle and devoted mother was laid to rest, Oct. 11, 1913. Sister T. S. SINGLETON (nee Julia Belle Simpson) was born in New Albany, Ind., Oct 2, 1852. After a protracted illness she passed away quietly and in peace. She was a sincere friend and Christian and a life-long member of the Methodist Church. At the time of the end of her earthly pilgrimage, she was a member of the Carrollton Avenue Church. She will be missed by those who knew her, and will await their coming on high. May the Holy Spirit keep and comfort the hearts of her children.

Her pastor, J. G. SNELLING.

On June 24, 1913, a bright-eyed little baby boy came into the home of Dr. and Mrs. E. K. Guinn. They named their little one Jessie Conner, and loved it as all parents love their children. They made many plans for its future, but disease fastened itself upon their little one from the very beginning. The Doctor and his wife were very attentive to his needs, but nothing they could do was able to check the progress of his ailment, and on October 27 little Jessie Conner slipped out of the home and went to heaven. Weep not, dear parents, for though the baby is gone you will see him again by and by in that prepared place where there is no disease and where no harm can come to him. So press on and make new plans to meet him in that glory world where you may be with him and with Jesus forever. We extend to these stricken parents our deepest sympathy.

THEIR PASTOR.

WILBUR STEVENS, the youngest son of Mrs. L. E. Stevens, died in a hospital at Pine Bluff, Ark., Thursday morning, May 16, 1912. His death was due to heart trouble which caused him to pass through many weary days and nights of languishing and suffering before he departed this life. He joined the Methodist Church when he was quite young, and was loved by everyone that knew him. He always had a cheerful word for everyone that he knew. He had been sick for several weeks, but when the end came, oh, what a shock to the community it was! But God knoweth best. There are many saddened hearts who mourn his earthly death, but the angels sing of his heavenly birth. He has gone to his reward and the crown of righteousness is now upon his brow. The funeral service was conducted by Rev. R. I. Collins, at Green Leaf Church. He leaves a mother, one brother, three sisters, and a host of friends to mourn their loss. A FRIEND.

Coldwater, Miss.

The subject of this sketch, W. P. WILLS, was born in Jackson County, Ga., and came to Mississippi in 1866. He was married to Margaret E. Neely in 1867, and to them were born seven children, as follows: G. E. Wills, Winborn, Miss.; Dr. J. F. Wills, Fenis, Tex.; Mrs. Mable Sanders, Carrollton, Tex.; Mrs. J. A. Dunn, Winborn, Miss.; Dr. W. A. Wills, Fenis, Tex.; Mrs. Mamie Jordan, Potts Camp, Miss., and M. K. Wills, Lancaster, Tex., who with his devoted wife, survive him. He was converted and joined the M. E. Church, South, in early boyhood, and lived a consistent Christian life until the end. Truly, a great man in Israel has fallen. In him the pastor always found a true friend, one in whom he could confide. One could go to him for advice under all circumstances and depend upon his judgment. He was a constant sufferer for more than thirty years, but he bore it with patience and was always ready to say, "Thy will be done, oh Lord!" On Sept. 21, 1913, God released him from his suffering, and he very peacefully and quietly fell asleep in Jesus, and the following day we laid him to rest in the Potts Camp Cemetery to await the morning of the first resurrection. His pastor,

J. G. JOHNSON.

Texas Christian Advocate please copy.

GEORGE M. WELLS was born near the old Adams Church, in Amite County, 57 years ago. His father and mother were devout and consecrated Christians and their greatest desire was to bring their children up in "the nurture and admonition of the Lord." After a useful life, spent in the service of God and with self-sacrifice for the good of others, he passed to his reward in heaven on September 18, 1913. His funeral service was conducted by the writer and was attended by a great concourse of people. Many beautiful tributes were paid him by many of his old neighbors and friends. We buried his remains in the beautiful cemetery at Adams Church, the place he loved so much, and which was sacred to him because it was there he was converted and joined the Church in August, 1876, under the faithful and earnest preaching of Rev. H. P. Lewis, Sr. He was greatly beloved by those who knew him best, and to show their very high appreciation of his fine business sense, they elected him as a member of the Board of Supervisors to look after the business interests of his County, and he did look well after every interest of his people who had thus honored him with this position of trust. He carefully arranged all his business matters with his brother, and was very happy indeed at the thought of exchanging this world of sadness and sorrow for the bright world above. He longed to depart and be with his Savior in heaven. His wife preceded him in death just a few weeks. He leaves behind three sons and one daughter. He was indeed a kind and indulgent father. Let us meet him in heaven. J. S. PARKER, P. C.

BENJAMIN K. COOLEY.

Mr. BENJAMIN K. COOLEY was buried yesterday, Nov. 2, at 2 p. m., from the Methodist Church at Black Hawk, Miss., by the Masonic fraternity, after the service conducted on the part of the Church. He was classed as an upright citizen and a Christian gentleman, and was a worthy member and supporter of the Methodist Church at Black Hawk. He was a deputy sheriff of Carroll County, and met with a tragic death on the street at Black Hawk on the morning of Nov. 1, 1913.

A great company from the immediate vicinity and from Carrollton and other points, witnessed the funeral service and a multitude of friends called at his residence on Saturday to offer, if possible, a word of solace to his grief-stricken companion, and many hearts were distressed and disturbed at the unfortunate occurrence, so very unusual at a place like Black Hawk.

The manly presence of Brother Cooley always awakened a feeling of regard, as he moved among the people in his official relation, or attended as an humble worshiper at the public sanctuary. He will be greatly missed. Black Hawk is a community of strength, and the Church reports well up to 300 members, but a good man is always missed, and a pall of gloom for months to come must settle about the heart and home of his surviving companion, and many prayers will go to God that the hope which "springs eternal in the human breast" shall abide constantly for consolation and comfort and to lead unto the final day, when he whose death she now deplores shall awake in "His likeness" and live forever more.

A. H. WILLIAMS.

Black Hawk, Miss., Nov. 3.

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Dr. A. C. GRIBBLE
DENTIST
Is now permanently located at
2218 PRYTANIA,
just above Jackson Street.
—ONLY FIRST-CLASS WORK—
CHARGES REASONABLE.

WHEN IT COMES, BE PREPARED.

The SAFE and SAVING WAY of Insuring Church and Pastor's property is with
The National Mutual Church Insurance Co., of Chicago, Ill.
THE METHODIST MUTUAL.
Now in successful operation for years. Business at highest point ever attained, and constantly increasing. Protects against FIRE, LIGHTNING and TORNADO. No assessments. For particulars address
HENRY P. MAGILL, Secretary and Manager,
Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent M. E. Church South,
1323 Second Street, Louisville, Ky.

6 lb Pair of Pillows Free!
We again make our unparalleled offer of free pillows with your order enclosing $10 for our famous 36-lb. feather bed. All made of new sanitary feathers; best ticking and equipped with sanitary ventilators. Freight prepaid. Delivery guaranteed. Money back if not satisfied. Agents make big money.
Turner & Cornwell,
Dep. A-L Memphis, Tenn
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CHARLOTTE, N. C.

This Is the IRON for YOU!
Such a Comfort
No stove to fuss over, no wires or tubing to bother with, no tiresome steps and aching back. A penny's worth of gasoline is enough for the family ironing with a
Sun
SELF-HEATING IRON
Alcohol or Gasoline—Full Nickel Square Back and Double Pointed Styles. Irons better and saves your time. Always ready for use indoors or out. Saves its cost in fuel alone over and over again. Lasts a life time. Sold on Trial and Guaranteed. If your dealer does not sell "SUN IRONS" WRITE US FOR DESCRIPTIVE CIRCULAR AND OUR SPECIAL FIRST ORDER TRIAL OFFER. Agents Wanted
[illegible] SPECIALTIES MFG. CO.
129 [illegible] St., South Bend, Ind.

WANTED Several honest industrious people to distribute religious literature.
Write Prof. Nichols Box 32, Naperville, Ill.
Salary $60 A MONTH

Tidings From the Field

Sallis, Miss.

On the 20th of last March our church building was destroyed by a cyclone. We were at a loss to know what to do, because we did not feel able to rebuild and did not see how we could get along without a building. We called the membership together in the schoolhouse and after discussing the matter reached the conclusion to rebuild and adopted a plan. The contract was soon let and the work of building began in earnest. The new church is now complete, and we have a much better house than we had before. It is built on a modern plan and has adequate Sunday school rooms. Our protracted meeting began here on the second Sunday of October and lasted 11 days. Rev. J. J. Smylie, of Louisiana, did all the preaching, and he did it to the delight and edification of all who heard him. Those who heard him once came back again. The interest grew from the first service. All denominations here joined enthusiastically in the meeting and seemed to be interested in every service. Sinners were convicted and converted and Christians rejoiced possibly as never before. The people here say it was the best meeting held in Sallis for 30 years. The attendance upon Sunday school and prayer meeting has more than doubled, and men and women who have not been accustomed to come to church are now regular attendants at both the church services and Sunday school. New family altars have been erected and there is an increase in interest in the study of the Bible.—W. F. Rogers, P. C.

Winnfield, La.

I am very thankful to report a great revival meeting. It is very often the case that a revival is a great disappointment. After much labor and preaching we are sometimes reminded of the ancient fable when the mountain labored and brought forth a mouse. Results don't seem to justify the effort. This time I feel grateful to God for a very gracious revival. The meeting was lead by Rev. Lovick P. Law of Siloam Springs, Ark., assisted by his wife as soloist, and Mr. Otes Ironmonger of Chicago, as singer. The methods used were those we have tried so long, but sometimes discarded while chasing stars. We used the mourner's bench and men and women came gladly and filled it. They would be converted and would then go back into the audience and bring their friends and would see them converted.

I am a very young man, but it has been a long time since I have seen it after this manner. Sixty-two people united with the Church, 51 of them on profession of faith and 11 by certificate. Those who united with the Church vary in age from seven to sixty years. I baptized the mothers and fathers of grown children. We received railroad men, bankers, merchants, city officials, as well as a large accession from the Sunday school, into the Church.

I cannot say too much in favor of Brother Law and his workers. It has never been my privilege to associate with a more humble, godly, consecrated trio of workers. There was nothing sensational in the preaching done. His propositions consisted in calling penitents to the altar to take a definite stand for God. The meeting began on Sunday, Oct. 12, and closed with a great rally Monday night, Oct. 27.—L. A. Humphreys, Pastor.

New Albany, Miss.

Dear Doctor Meek: I congratulate you and the Publishing Committee on the outcome of your recent conference. I am sure it meets the easy approbation of an overwhelming majority of your patrons.

We are closing out our quadrennium of service here, and I can truly say that no four years of my ministry have been more pleasant. There has not been a jar, misunderstanding, ruffled feeling, or unpleasant experience in the whole time. The pastor and his flock have been friends and sympathetic co-workers in the labor of the Kingdom. This is as loyal, openhearted, faithful, and cordial folk as a preacher need want to serve. They love their pastor and church and liberally support both with their allegiance and means. The official members are broad, intelligent, warmhearted and progressive. They respect and love each other and when the pastor calls them together for any business they come in a body and they think and act on every question of importance in unison. I do not recall a single instance in the four years when there was a dissenting voice or vote. During this time we have received 135 members into the church. The Andrews-Smith revival this year resulted in great uplift and the best of all is it still abides. The Woman's Missionary Societies are fine and strong. We have some of the choicest, most elect women in the church here I chance to know anything about in the Lord's work. Our Epworth League is the best (not the largest) I have ever seen, and I have had a good range of view in that realm. The Sabbath school and prayer meetings are the springiest and livest that they have been within my observation; finances are easier and stronger than ever before. Every claim will be met in full (already down and in). This, besides a splendid new Epworth organ we put in the church this year and a debt of about $500 on the church we have paid. Now, Mr. Editor, if some doubting Thomas is incredulous as to this glowing report, and if he will "come and see," I will pay his hotel bill and keep him over night. Some poor, weary itinerant will have a pleasant field and a royal, kindly people to greet him when Bishop Atkins has let him loose at Tupelo.—Lee M. Lipscomb.

IN MEMORIAM.

(Adopted by the Woman's Home Mission Society at Silver Creek, Miss.)

Whereas on the 26th day of October, 1913, the Angel of Death claimed the spirit of Miss Clara Larkin, thereby causing deep grief among her friends, be it therefore resolved by the Woman's Home Mission Society of Silver Creek, Miss., on this, the 7th day of November, 1913:

1. That while we humbly bow in submission to Him who doeth all things well, we are sorrowing because of our great loss.

2. That since our dear friend and sister, Miss Clara, has been a faithful worker with us for years, her presence will be sadly missed; but we pray that the memory of her lovable character may be an incentive to us in our future work.

3. That a copy of these resolutions be sent to the grief-stricken brother, and another to the New Orleans Christian Advocate for publication.

Signed: Mrs. L. J. Williams, Miss Lela Denson, Miss Agnes Williams, Committee.

FOLEY KIDNEY PILLS
FOR BACKACHE-RHEUMATISM KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES-NO HABIT FORMING DRUGS

HIBERNIA INSURANCE CO.,
Capital $200,000.00
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THE DIRECT LINE NORTH AND EAST
ELECTRIC LIGHTED STEEL SLEEPERS
DINING CARS, OBSERVATION CARS, CHAIR CARS
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LUXURY--SPEED--SAFETY
ELECTRIC LIGHTS---
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INDIVIDUAL BERTH LIGHTS---
AND THE BEST DINING CAR SERVICE IN THE SOUTH—
ON THE
Texas-Colorado Limited
Leave New Orleans (Union Station) 12:30 noon, arriving Dallas and Fort Worth earlynext morning — Colorado second morning.
CITY TICKET OFFICE - - - - - 207 ST. CHARLES ST.

SOUTHERN PACIFIC SUNSET ROUTE
SUNSET LIMITED--Train de Luxe
BETWEEN
New Orleans, Los Angeles, San Francisco
Leaves New Orleans Daily, 11:00 A. M.
Commencing Nov. 16, 1913
NO EXTRA FARE
All Steel Equipment, Compartment, Drawing Room, Standard Sleepers, Tourist Sleepers, Observation Cars, Dining Car Service Unsurpassed.
For full particulars ask any agent or write
W. H. STAKELUM, D. P. A., Lake Charles, La.
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COAL : : COAL
Piper Red Ash Cahaba Coal
Is the Original and Best Cahaba Coal
"The Cheapest in the End Coal."
QUALITY : : SERVICE (Phone M 280
HYAMS COAL CO.

You Look Prematurely Old
Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

On Rally Day at the First Church of Shreveport the secretary of the Wesley Class reported that during the month just ended the class had expended for charity $32.50, had made 19 visits to the sick, 2 to the jail, 9 to the hospital, and that it had sent flowers to eleven persons who were sick. This shows the practical fraternal work that may be done by an organized Bible class. There were present 101 members and 36 visitors in this class on the date mentioned. Dr. J. L. Scales is its teacher.

At the recent meeting of the Caddo Parish Sunday School Association, the Shreveport Graded Union, of which Mrs. G. E. Cameron is President, entertained Miss Susie M. Juden and other visitors with a splendid program and dainty refreshments. Each attendant wore a badge which consisted of a green ribbon to which was suspended a diamond-shaped card containing the wearer's name and the Scripture references, 2 Tim. 2:15 and Mark 4:28. Upon the card was pinned a green button with a white center. The button was intended to illustrate the idea of the normal development of the children of the elementary department of the Sunday school, according to Mark 4:28, "First the blade, then the ear, then the full corn in the ear."

Brother Spinks is developing quite an increased interest in his class of Ruston Industrial Institute students since the beginning of the fall term of school. Following the Sunday school rally day at which time he had a membership of 100, he divided the class into two parts and put on a contest for more members. At the end of about sixty days the enrollment had increased to nearly 200, necessitating an exchange of rooms to provide ample quarters. The new scholars were given a delightful social on the evening of Oct. 31, one feature of the program being five-minute speeches. The class now has a pin, the design being a wreath and a scroll, the latter containing the letters W. A. C. To keep up the record of attendance Brother Spinks has invented a board with hooks, on which hang cards containing the names of all the pupils, and as each pupil comes in he removes the card containing his name from the hook and drops it into a receptacle—the cards not so removed contain the names of the absentees. In this way the secretary has no trouble in keeping the attendance record. Another feature of the class is the rule of the members to meet in groups and study the lesson before Sunday school each Sunday morning. A plan of the teacher is to have four pupils develop as many phases of the lesson at each recitation, alternating between boys one Sunday and girls the next, the topics being given out a week in advance. The teacher says that in this way a fine type of work is being done. A personal worker's card is being prepared and a definite effort is to be made through a suitable devotional committee to lead each member to confess Christ and commit himself to his service before leaving school. Since Brother Spinks is a traveling man and is only at home on Sunday, he must of necessity depend upon the class officers and committees to do the work, and so he is using the features of the organized class to fine advantage.

Here is a true story of the evolution of a life through the influence of the Cradle Roll in the Sunday school: In one of our largest Sunday schools the infant child of what was called a "bad" man was enrolled as a member of the Cradle Roll. Later the superintendent of this department engaged the man to do some carpenter work for her in arranging a Sunday school room. While the work progressed, she showed him the beautiful Roll upon which was written the name of his child. When he saw it, his eyes were filled with tears, and the adroit woman took advantage of the occasion to ask him to come each Sunday and sharpen pencils for the children in her department. He consented, and from that time forth he began to live the Christian life. A baby was cared for, a man was enlisted, and a life was consecrated.

Mrs. J. B. McGee, who is superintendent of the missionary departments both of her local church at Hammond and of the Baton Rouge District Sunday School Conference, has had some of her boy friends of the local high school who are trained in hand work in their school course to make her some missionary charts on various phases of the missionary work, and to the eye of a stranger they appear to be the product of experts—the chart on "How Americans Spend Their Money" and the map of Korea showing our missionary stations being especially good. Here is a line of endeavor that works more ways than one, and Sister McGee is getting it in hand with the aim of helping to promote the work of her department in all of the schools of the District. One of her recent programs was Jonah's "whale special," in which she taught the lesson of his refusal to go on a foreign mission in obedience to God's command, his consequent repentance, and the final success of his work.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Wesleyan College, Macon, Ga., has made a great improvement along Sunday school lines, by putting in the curriculum a Chair of Sunday School Padagogy and Psychology.

It is just a little while now till Conference and many charges have contributed very little to Children's Day funds. The Sardis District is far in the lead of all the rest, but it is to be hoped that every church will feel that it is its privilege, as well as its duty, to take and send in a collection for the great cause of the Sunday school to Rev. R. H. B. Gladney, treasurer, Sardis, Miss. Dr. Chappell is anxious that the Chair of Pedagogy be paid out this year, in order to use the funds for other needed causes. The North Mississippi Conference has hitherto paid its pro rata every year, and it is earnestly desired to send in the usual or a better amount this year.

Mission of the Sunday School.

Teaches the Word of God,
Helps the neglected,
Edifies the old as well as the young.

Saves from the blight of sin,
Undermines the strong-hold of Satan,
Nourishes home piety,
Develops Christian character,
Advances every department of the Church,
Yields an abundant harvest.

Strengthens young converts,
Cheers the sick and sorrowing,
Helps to spread the Gospel
Organizes for Christian service,
Obeys Christ's command (John xxi 15),
Leads souls to Christ.

What's the Matter?

Wanting in real Bible study.
Homes with indifferent parents;
Anybody for teachers.
The building not suitable.
Soul saving not emphasized.

Tardy teachers.
Haphazard planning.
Enterprise needed.

Money needed.
Absentees not looked after.
Teachers who do not study.
Trained teachers needed.
Easily discouraged Superintendents.
Relying upon human strength.

These two interesting acrostic leaflets are used very effectively by Rev. Herman Jones, of the South Georgia Sunday School Board. He has some printed on small thin sheets of paper and others on larger card board. Any such attractive and thought-provoking device to hand to teachers, pupils, and outsiders may be used to advantage.

Pick Out the Dyspeptic

You Can Tell Them Anywhere and Especially If You See One Eat.

A Stuart's Dyspepsia Tablet Will Digest Any Meal.

One of the saddest sights at a royally rich dinner is to see a man or a woman unable to eat because of dyspepsia.

It is really a crime to continue this martyrdom when all one has to do is to eat a little Stuart's Dyspepsia Tablet.

"Too Bad."

Just carry a tablet in your purse and after each meal eat it as you would a peppermint. It will digest the meal and surely convince you that food will not hurt you.

One grain of the ingredients which compose a Stuart's Tablet will digest 3,000 grains of fish, soup, coffee, ice cream, meats, vegetables and pastries. The whole idea of this great natural digester is to aid nature to do her work without exhaustion, and it certainly accomplishes this result.

"I Used to be Like Him."

Stuart's Dyspepsia Tablets are our best known remedy for all stomach and dyspepsia troubles. It is positively wonderful to see the way one of these little tablets will digest a meal. And no one can realize it until one has used these tablets.

"I Know I'll Be Sick."

Every drug store sells Stuart's Dyspepsia Tablets and sells them in huge quantities. No matter where you are located you may go to any druggist and buy a 50c box that will last you a long time. Absolutely convince you dyspepsia can be prevented.

Many thousands of people use these tablets occasionally just to keep their digestion always perfect. If you stay up late or overeat then take a tablet before bedtime; there will be no horrible dreams or bad mouth taste. Go to your druggist now and buy a 50c box and go armed against any kind of stomach trouble.

MARRIED.

At the home of the bride's parents, Mr. and Mrs. W. A. Carter, near Quitman, Miss., on Sept. 24, 1913, by Rev. C. H. Eilis, Mr. REGINALD H. CLEGG and Miss MINNIE L. CARTER.

FREE—GREAT GARDEN BOOK. Send me your name and address and I will send you this great book entirely free of charge. C. H. Kennerly, Seedsman, Palatka, Fla.

ADVOCATE PIANO CLUB STANDS FOR QUALITY.

The greatest danger in buying a piano or self-player piano is the difficulty of securing one of real and lasting quality. There are so many cheap imitations and so few genuine, high-grade instruments on the market that the chances of full and permanent satisfaction are slim unless you are an expert judge and are extremely careful in your selection.

If you feel that you are not a good judge of both quality and durability, or if you have not time to make a thorough and exhaustive investigation of these matters, why not throw the responsibility on the New Orleans Christian Advocate Piano Club. It has already made the investigation for you and will assume full responsibility of giving you absolute and perfect satisfaction. What your insurance policy is to your home, the Club is to your piano or self-player piano.

But the Club doesnt' stop there; it also insures the lowest factory price and provides convenient terms of payment. You are cordially invited to join us. Write for catalogue, select the style you think would please you and we will ship it on approval. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

SHE STAYED IN BED.

Ingram, Texas.—"Ever since I became a woman," writes Mrs. E. M. Evans, of this place, "I suffered from womanly troubles. Last fall I got so bad I had to stay in bed for nearly a week every month. Since I have taken Cardui I feel better than I have for years." You can rely on Cardui. It acts on the womanly organs and helps the system to regain its normal state of health, in a natural way. Prepared especially for women, it prevents womanly pains by acting on the cause, and builds up womanly strength in a natural way. Purely vegetable. Mild, but certain in action. Try it.

The Quickest, Simplest Cough Remedy

Easily and Cheaply Made at Home. Saves You $2.

This plan makes a pint of cough syrup—enough to last a family a long time. You couldn't buy as much or as good cough syrup for $2.50.

Simple as it is, it gives almost instant relief and usually conquers an ordinary cough in 24 hours. This is partly due to the fact that it is slightly laxative, stimulates the appetite and has an excellent tonic effect. It is pleasant to take—children like it. An excellent remedy, too, for whooping cough, spasmodic croup and bronchial asthma.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, and add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

Pine is one of the oldest and best known remedial agents for the throat membranes. Pinex is a most valuable concentrated compound of Norway white pine extract, and is rich in guaiacol and other natural healing elements. Other preparations will not work in this combination.

The prompt results from this mixture have endeared it to thousands of housewives in the United States and Canada, which explains why the plan has been imitated often, but never successfully.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this preparation. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

Church Organs

SECOND-HAND ORGANS at big reductions, just the instruments for Churches and Sunday Schools.

As long as they last, we will sell them for $35, $40 and $50.

PHILIP WERLEIN,
Limited
NEW ORLEANS, LA.

CONFERENCE NOTICES.

Admission on Trial.

The class for Admission on Trial into the North Mississippi Conference will please meet the Examining Committee in the pastor's study at Tupelo, Miss., Monday night, Nov. 24, at 7 o'clock, prepared for a written examination. Each applicant will present also at that time the written sermon required by the Discipline.

THOS. H. LIPSCOMB,
for the Committee.

Class of the Second Year.

The Class of the Second Year will please meet the Committee in the Methodist Church at Tupelo, Miss., on Monday, Nov. 24, at 7:30 p. m. All who took the work at Divinity School, please bring their certificates before the Committee.

O. W. Bradley, J. T. Lewis, J. H. Felts, Committee.

Class of the Fourth Year.

The Committee and Class of the Fourth Year will meet in the Methodist Church at Tupelo on Tuesday morning, Nov. 25, at 9 o'clock. All members of the Class, including those taking the Correspondence Course, are expected to be present.

T. H. Dorsey, Chairman.

Historical Society.

The annual meeting of the North Mississippi Conference Historical Society will be held in the Methodist Church, Tupelo, Miss., Tuesday, Nov. 25, 7:30 p. m. The special order will be the Centennial Anniversary of organized Methodism in Mississippi. The principal address will be delivered by Rev. A. F. Watkins, D. D., President of Millsaps College. This will be followed by sketches and reminiscenses of Methodism in North Mississippi by Rev. J. C. Park, Dr. T. C. Wier, and others.

Let us be thoughtful and prayerful that this may be an occasion of great benefit to the Conference and to the entire Church within our bounds.

G. W. BACHMAN,
E. S. LEWIS,
J. C. PARK,
Committee.

Will Relieve Nervous Depression and Low Spirits

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, arouses the liver, drives out Malaria and builds up the system. **A sure Appetizer and aid to digestion. 50c.**

Palestine at the present time is a sparsely settled country. In Jerusalem and the immediate vicinity there are about 300,000 people. The entire population of Palestine is not much more than 600,000. Under an efficient government and with an energetic and wide awake farming population, it is estimated that the country would support from three to five millions of people.—Times-Star.

EARN $10 A DAY We need people who want to better themselves, men and women who can command confidence among their neighbors and sell reputable high-grade articles. To such we can make a proposition that means a steadily growing business. Write to the Lincoln Chemical works, Lincoln and Newport Ave., Chicago, Ill., and get work worth to you **$3000 a Year**

The right kind of holiness is that which makes us turn away from sin and yet seek to help the sinner.

FROM THE TUPELO (MISS.) STEWARDS.

To the Methodists of North Mississippi.

Dear Friends: Our hotel and boarding-house facilities are inadequate at all times, and will be wholly so during Conference, owing to the fact that the fall term of Circuit Court will be in session at that time. Added to this is the fact that almost one hundred friends have asked to be entertained, and other applications are received in every mail.

We began to solicit homes with the expectation of turning no one away; but the applications for entertainment make it quite impossible for us to take care of the members of the Conference as we should, and at the same time take care of those who wish to come as friends.

The Board sincerely regrets this inability to care for all, but we are forced to say "no" to other friends who would come, and have instructed that a copy of this statement be sent all those to whom promises of homes have not already been made.

Very sincerely,
R. L. POUND,
Chairman Board of Stewards,
Tupelo, Miss. Methodist Church.

HEADACHE,
INDIGESTION,
CONSTIPATION,
TORPID LIVER,

Cannot Linger if You Take

One Bond's Pill

at bedtime. You will WAKE UP WELL and never feel the medicine.

Try it. **All Druggists, 25c.**

A REQUEST.

To the Preachers of the North Mississippi Conference:

Dear Brethren: In order that I may do the most of my work before Conference, if it be possible for you to do so, will you please send me your money for Bishops, Conference Claimants, Delegates, Minutes, and the Superannuate Endowment Fund, so that it will reach me not later than Nov. 24. Such action on your part will be greatly appreciated.

P. T. CALLICOTT,
Treas. Joint Board of Finance.
Coldwater, Miss.

HIGH COST OF LIVING.

In recent years there has been a great deal of talk about the high cost of living. The big men of the country are practically agreed in attributing the yearly increase in prices to extravagant methods of distributing goods rather than to any increase in the cost of manufacturing them. As a nation we have contracted the habit of buying without thinking. It is human nature for a merchant, dealer or agent to get as high a price for his goods as he can and thereby make as much profit as possible on each sale.

The best way to cut down your cost of living is to study values and prices carefully and be sure you are not paying more than the same article could be bought for elsewhere. For example, the New Orleans Christian Advocate Piano Club will save you about one dollar out of three on high-grade pianos and self-player pianos. By uniting our orders in a Club of one hundred buyers we get the lowest, rock-bottom factory price, and by having the instruments shipped direct from the factory to our homes we save the customary double freight. We thus get pianos and self-player pianos of the finest quality and of life-time durability at prices such as you would ordinarily pay for low-grade instruments. Write for your copy of the Club's catalogue and full particulars. Address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga. —Advertisement.

REV. D. A. MORRIS COMMENDED.

Whereas the revival services which have been conducted in the Methodist Episcopal Church, South, of Algiers, La., for the past two weeks by Evangelist David A. Morris of Mount Vernon, Ohio, have been a very great success, nearly every sermon having been delivered to a full congregation of attentive and anxious hearers of the Gospel message by one truly and fearlessly representing his Lord and Savior, Jesus Christ, and in a manner not only eloquent but full of sincerity and earnestness such as only can be shown by one who has had real Christian experiences of his own and who delights in telling them unto others that they too may partake of the heavenly feast, and

Whereas the pastor, members and adherents of this church do truly feel and know that a good and lasting work has been done in our midst by this series of sermons, and that it has been a season of rejoicing that will not be effaced by time, more particularly with those who laid hold of the blessed opportunity by taking a stand in the world for their Savior, Jesus Christ (may the Grace of God grow in their hearts and lives until they are sanctified by the power from on high and become living fires to spread the Glad Tidings!), therefore

Be it resolved, That we tender unto our brother, Rev. D. A. Morris, our thanks and appreciation for his great and good work in our midst, for this day there were added unto the Church of Christ very many new souls, and

Be it further resolved, That a copy of this expression of thanks be sent to the New Orleans Christian Advocate for publication.

Signed on behalf of the church this 2nd day of November, 1913, by

FRANK E. HENNING,
Committee on Resolutions.

TERRIBLE TRAIN OF TROUBLES

Lake Charles, La.—Mrs. E. Fournier, 516 Kirby street, says: "The month before I took Cardui, I could hardly walk. I had backache, headache, pain in my legs, chills, fainting spells, sick stomach, dragging feelings, and no patience or courage. Since taking Cardui I have no more pains, can walk as far as I want to, and feel good all the time." Take Cardui and be benefited by the peculiar herb ingredients which have been found so efficient for womanly ills. Cardui will relieve that backache, headache and all the misery from which you suffer, just as it has done for others. Try Cardui.

CHURCH EXTENSION.

No. 10, J. R. Bright, Moorhead, $40.
No. 11, D. H. Crowson, Paris, $8.
No. 12, A. W. Langley, Verona, $25.
No. 13, J. D. Simpson, Pickens, $44.
No. 14, W. L. Storment, Shelby, $46.

J. R. BINGHAM, Treasurer.

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THE JUNALUSKA CONFERENCE

Report of the Second General Missionary Conference, Methodist Episcopal Church, South

This handsome octavo volume, fresh from the press, is a worthy companion to "Missionary Issues," the report of the New Orleans Conference, and of "The Call of God to Men," the report of the great Laymen's Conference at Chattanooga. The Junaluska Conference has been frequently spoken of as the greatest gathering in the history of Southern Methodism.

In the forty addresses contained in the report practically every phase of mission work is discussed by master workmen in the particular fields they present. From cover to cover there is no dry reading. All the addresses are of so high an order that it is difficult to point out those of largest value. Yet, as in a lofty mountain range an occasional peak lifts its head above its fellows, so to the peculiar need, taste, or fancy of each reader some or other of these great addresses will appear to excel.

Preachers who are trying to impress their people with a sense of Christian obligation to help others will find in the masterly address on Christian stewardship, by Dr. Egbert Smith, a wealth of argument and illustration that will amply compensate them for the price of the book.

The laymen will be charmed and armed by the lucid presentation of "The Layman's Place in World-Wide Evangelism," by J. Campbell White, and the vivid experiences of that famous world traveler, William T. Ellis.

Our ladies will revel in the eloquent addresses of Mrs. Lucy Rider Meyer and Miss Elizabeth Claiborne.

Home mission workers will find abundant inspiration and illuminating facts in the addresses of Drs. Gray, Detwiler, Watson, Bishop, and George R. Stuart.

The addresses delivered by seven of our bishops, who were at their best during the Conference, add a value to the volume that will be greatly appreciated in Southern Methodist homes.

It may be doubted whether forty addresses of equal worth can be found in any other book. The price of the volume is $1, postpaid; and it may be ordered from Smith & Lamar or C. F. Reid, 810 Broadway, Nashville, Tenn.

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A Home Cure Given by One Who Had It

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you? Don't delay. Write today.

MARK H. JACKSON, No. 544 Gurney Building, Syracuse, N. Y.

Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

CONFERENCE PLEDGES.

The following were the pledges of our Conference to the Council:

	Missions		
	Foreign Dept.	Home Dept.	Total
Miss. Conf....	$3500	$....	$3500
N. Miss Conf..	3000	1200	4200
La. Conf.	2400	2025	4425

The Mississippi Conference at its annual meeting (after the Council Meeting) pledged $2000 for the Home Department.

Not quite two months remain before the close of the year, and according to the reports sent by the Treasurers, this is how we stand:

	Missions Paid		
	Foreign Dept.	Home Dept.	Total
Miss. Conf. ..	$1328	$479	$1807
N. Miss. Conf.		565	565
La. Conf.	1279	837	2117

We have not yet heard from the Foreign Department of North Mississippi, but will publish the amount as soon as it is sent in. $96.90 was raised in the Mississippi Conference during the first quarter, but was sent to Nashville as "Conference Pledge." When the $2000 was pledged at the annual meeting a resolution was passed making this division of it: One-fourth for Meridian Wesley House; one-fourth for Conference Pledge, and two-fourths for Biloxi Wesley House on purchase of property. As this action was taken after the first quarter it is effective from the second quarter of 1913 through first quarter of 1914. The $479.29 shown in the table above includes the second and third quarters only.

Compare the two tables! Sisters, are you satisfied with the result? Three quarters have passed and we have scarcely paid half of our pledges. Will it be possible to pay the remaining half in this last quarter. Oh! that we could get our women to be more prompt in meeting their obligations. If we expect to pay these pledges, and we must not fail, we must begin right now and keep at it prayerfully, systematically, and untiringly, remembering that the supreme motive in giving is sacrifice and love for Christ. "Ye know the grace of the Lord Jesus, that though he was rich, yet for your sakes he became poor, that ye through his poverty, might be rich."

Pledge Day, Nov. 17th.

Mrs. R. E. Johnson, president of the Mississippi Conference Society, writes: "Our year is fast drawing to a close and our two pledges are so far behind, we want to make one desperate effort to fulfil our promise made at the annual meeting. I have set Nov. 17 as Pledge Day for the entire Conference, and I ask you to please give your very best efforts to make this day a big success, not for our glory but that God's work may prosper. Allow me to suggest a social meeting, inviting all of the ladies of the church whether members of the Society or not. Arrange an interesting program and ask each one for an offering." In another letter she writes upon the same subject showing how heavily she is burdened for the fulfilment of these pledges: "I believe a special day appeals to individuals, so I have selected Nov. 17 as 'Pledge Day' for both Home and Foreign Departments and I hope that every Society in our Conference will observe this day, praying and working for the pledge. If we could teach our good people the importance of Christian stewardship—that we are stewards for our King—there would not be so much begging and pleading for funds to carry on his work; the money would come freely."

Are we going to let our President make her appeal in vain? Our women are too loyal for that and we feel sure they will respond gladly and freely. Mrs. Johnson has been at the helm not quite a year, but she has guided us fearlessly onward, and we feel that she has planned for us far more wisely than she dreams. To advance her Master's work is the supreme thought with her, and we beg you to uphold her hands. Wesley House Day was quite a success—let us put forth every energy to make this day a greater one, remembering that He has "chosen and appointed" us to help him in all these things.

With Our Missionaries.

Quite a number of our missionaries are in the home land just now. Those in Mexico were forced to leave their posts of duty on account of the continued unrest there. Some are spending their time in study; others are trying to regain health; and a few have returned to enter upon a new work—that of making homes for the men of their choice. Misses Lester, of Soochow, and Nichols, of Seoul, are studying at Columbia University, N. Y.; Miss Kate Cooper, of Wonsaw, Korea, is studying at Dr. White's Bible School in New York; Miss Blanche Howell, of Brazil, is also attending these classes; Miss Lily A. Stradley, of Piracicaba, Brazil, is spending the year at Randolph-Macon Woman's College. Misses Brittingham, Buttrick, Pierson, and Capers, of Mexico, will study Spanish during the fall and winter, and will be with Mr. and Mrs. Osuna, of Nashville. Later they will be joined by Miss Lillie Fox who, with Misses Case and Churchill, has recently reached here from Mexico City. Miss Helen Hickman, of Rio, Brazil, has been very ill and was ordered home by Bishop Lambuth. She reached her home in Texas several weeks ago.

Misses Smallwood, Wasson, and Foster, of China, and Miss Johnstone, of Korea, have returned during the past few weeks. Three will not return to their work, for the reason we mentioned before, but which three we were not told; so we leave that to you to find out.

New Orleans District Meeting.

Space does not permit a detailed account of this splendid meeting. We take extracts from the reports which appeared in The Picayune: "Mrs. S. A. Montgomery told of a section of country about forty miles below New Orleans to the Jetties, where 5000 people had never heard the Gospel. At the little town of Daisy there is one tiny Methodist Church. Mrs. S. S. Harris, a returned missionary, was the principal speaker at this district meeting. She gave a detailed talk on the work in China, where she has been laboring, and of the great political and religious changes going in there. The Pacific Ocean, once considered a barrier, is now a carrier and mail is received in China three times a week. There is enough coal in one Province of China to supply the world for 1000 years.

"At the close of the revolution China burned up 80,000 pounds of opium, and there is not a poppy plant throughout China; and at the birth of the Republic the idols were burned up in the public square. The speaker concluded by telling of some of the needs of the Chinese. She urged that a church like First Church be erected out there, and said that in ten years, there would be ten times the congregation of First Church to fill it.

"Mrs. Harris called attention to the fact that there is a decrease in foreign mission contributions, and an increase in home mission funds. Contributions to missions in general show a decrease.

"Mrs. A. F. Godat reported the work of the district. A good work has been done, but it could have been better.

"Mrs. J. B. Parker answered the question, 'Why should the Children and Young People be Organized?' The answer to this question, Mrs. Parker showed, was the answer to why the Council was not able to secure the 123 deaconesses it needed, only 100 responding. Mrs. A. P. Holt held that this important feature of the work should not be left entirely to the Sunday school teachers, and Mrs. Parker said that the women of the Societies should go into the Sunday schools as teachers.

"Mrs. Godat gave an interesting account of the history and work of the Scarritt Bible and Training School. Mrs. Godat's daughter, Miss Cora, now at the Scarritt School, sent word of the arrival there of another Louisiana student—Miss Cox of Alexandria."

THEY CALL HIM DOCTOR.

"I wish to attest my appreciation of your wonderful Gray's Ointment for the cure of boils, sores, cuts, etc. I have used it in my family for ten years and it has cured in every instance. I have recommended it so much that my friends all call me doctor."—W. Evans, Danville, Va. For 93 years Gray's Ointment has proved the most wonderful remedy ever discovered for cuts, boils, bruises, burns, old sores, blood poison, felons, etc. Its experimental stage has long since past. If it can benefit you in any way, write Dr. W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for a Free Sample postpaid, or get a 25c box at your druggists.

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OR CROUP The Celebrated Effectual Remedy Without Internal Medicine.
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This coupon is good for a package of GAUSS COMBINED CATARRH CURE sent free by mail. Simply fill in name and address on dotted lines below, and mail to C. E. GAUSS, 5112 Main St., Marshall, Mich.
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STOP CHEATING YOUR FAMILY.

You doubtless fully realize your duty to your family in making your home life attractive, entertaining, cultured and refined; and you have promised yourself that some day you will fill that vacant spot in the parlor with a splendid piano or self-player piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade piano or self-player piano is seriously and hopelessly handicapped.

Why not stop cheating yourself and your family right now? You have only one life to live here; why let procrastination steal your family's big opportunity for social, mental and spiritual advancement? Remember that good music is not simply a social accomplishment, but is also mental exercise and spiritual development. Why not let the New Orleans Christian Advocate Piano Club solve the financial problem for you now, as it has done and is doing for hundreds of others? It was organized to overcome the very difficulties which confront you. Everything has been prepared, no feature overlooked. Write for your copy of the Club's catalogue and full particulars to-day. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Shreveport District—Fourth Round.

Pleasant Hill ....Nov. 18,
Pelican........Nov. 19,
Ida........Nov. 20,
Mooringsport and V., at Vivian........Nov. 24,
Greenwood........Nov. 25,
Logansport........Nov. 26,
S. Mansfield ....Nov. 29,
Shreveport; 1st Ch.........Dec. 1,
Bayou La Chute........Dec. 2,
Shreveport, Noel Mem.....Dec. 3,
Shreveport, City Mis.......Dec. 4,
PAUL M. BROWN, P. E.

Monroe District—Fourth Round.

Calhoun ....Nov. 15, 16
Collinston ....Nov. 19,
Boeuf Prairie........Nov. 22, 23
Gilbert........Nov. 24,
Lake Providence........Nov. 26,
Oak Grove........Nov. 27,
Mer Rouge........Nov. 30,
West Monroe........Dec. 2,
Tallulah........Dec. 3,
Monroe........Dec. 5,
WM. SCHUHLE, P. E.

Baton Rouge Dist.—Fourth Round.

Franklinton, at Franklinton ....Nov. 16, 17
Tickfaw, at Tickfaw ......Nov. 21,
Pine Grove, at Montpelia..Nov. 22, 23
St. Helena, at Greensburg..Nov. 26,
Kentwood, at Kentwood ..Nov. 27,
Amite ....Nov. 28,
Baton Rouge, First Church, ...Nov. 30, Dec. 1
Baton Rouge, Second Church ....Dec. 7, 8
WM. H. COLEMAN, P. E.

Lafayette Dist.—Fourth Round.

Evangeline, at Ville Platte.Nov. 15, 16
Bell City, Wed........Nov. 19,
Franklin ....Nov. 22, 23
Morgan City ....Nov. 23, 24
Houma ....Nov. 29, 30
Indian Bayou, Wed........Dec. 3,
Lake Arthur ....Dec. 6, 7
Jennings ....Dec. 7, 8
JAMES I. HOFFPAUIR, P. E.

Ruston Dist.—Fourth Round.

Minden ....Nov. 16, 17
Cotton Valley ....Nov. 18,
Arcadia ....Nov. 19,
Simsboro, at Pine Grove..Nov. 22, 23
BRISCOE CARTER, P. E.

Alexandria District—Fourth Round.

Opelousas ....Nov. 5, 6
Glenmora ....Nov. 8, 9
Oakdale ....Nov. 10, 11
Bon Ami and Carson, at Bon Ami ....Nov. 15, 16
DeRidder ....Nov. 17;
Merryville ....Nov. 18, 19
Harrisonburg ....Nov. 22, 23
Colfax ....Nov. 29, 30
Pineville, at Pineville ......Dec. 6, 7
H. W. MAY, P. E.

NORTH MISSISSIPPI CONFERENCE

Columbus District—Fourth Round.

Columbus Circuit ....Nov. 15, 16
Crawford, at Schafers ....Nov. 22, 23
J. E. THOMAS, P. E.

Corinth Dist.—Fourth Round.

Tishomingo, at Tishomingo ....Nov. 15, 16
Iuka Ct., at Snowden......Nov. 22,
Iuka Station ....Nov. 23, 24
J. H. MITCHELL, P. E.

Sardis District—Fourth Round.

Lake Cormorant & Hines .Nov. 22, 23
Hernando ....Nov. 23, 24
J. W. DORMAN, P. E.

Aberdeen District—Fourth Round.

Fulton ....Nov. 15, 16
Tupelo........Nov. 22, 23
JNO. W. BELL, P. E.

Greenville District—Fourth Round.

Shaw and Merigold, at M. ..Nov. 16, 17
Coahoma and Lyon, at L. Nov. 23, 24
HAL S. SPRAGINS, P. E.

Holly Springs Dist.—Fourth Round.

Toccapola, at Lafayette Springs ....Nov. 15, 16
Lamar, at Rice Chapel.....Nov. 18,
R. A. TUCKER, P. E.

Durant District—Fourth Round.

pel ....Nov. 15, 16
McCool, at Tabernacle, Wed., 11 a. m........Nov. 19,
West, at Bowling Green...Nov. 22, 23
W. S. SHIPMAN, P. E.

Winona District—Fourth Round.

Mars Hill Ct., at Chapel H. Nov. 15, 16
Kilmichael Ct., at Kilmichael ....Nov. 16, 17
Carrollton Ct., at Marvin,..Nov. 19,
Winona Ct., at Bethlehem, .Nov. 22, 23
Annual Conference, at Tupelo, Nov. 26, etc.
BEN P. JACO, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Fourth Round.

De Kalb, at De Kalb......Nov. 15, 16
Scooba, at Scooba........Nov. 16, 17
Porterville, at Porterville..Nov. 19,
De Soto, at De Soto......Nov. 22, 23
Enterprise, at Enterprise..Nov. 23, 24
Meridian, 5th Street.......Nov. 25,
Meridian, Central ....Nov. 27,
Meridian, 7th Avenue......Nov. 28,
Vimville, at Coker's Ch...Nov. 29, 30
Meridian, East End ......Dec. 1,
J. T. LEGGETT, P. E.

Brookhaven District—Fourth Round.

Meadville, at Meadville...Nov. 15, 16
Crystal Springs........Nov. 19,
Hazlehurst........Nov. 20,
North Wesson, at Beauregard........Nov. 22, 23
Wesson, at Wesson........Nov. 23, 24
Barlow at Brandywine....Nov. 27,
Bayou Pierre, at Pleasant Valley........Nov. 28.
Scotland, at Bethel.. .. Nov. 29, 30
Brookhaven........Dec. 1,
ROBT. SELBY, P. E.

Port Gibson Dist.—Fourth Round.

Oak Ridge, at O. R........Nov. 15, 16
Silver City, at Louise.....Nov. 17,
Utica, at Utica ....Nov. 19,
Hermanville, at H........Nov. 20,
Rocky Springs, at R. S.....Nov. 21,
Vicksburg, Crawford St....Nov. 23,
Vicksburg, Washington St.Nov. 24,
Anguilla, at Anguilla .....Nov. 26,
Rolling Fork, at R. F......Nov. 27,
Mayersville, at M.........Nov. 28,
Natchez, Jefferson St......Nov. 30,
T. W. ADAMS, P. E.

Newton District—Fourth Round.

Forest, at —— Sat. & Sun. Nov. 15, 16
Morton & Pelahatchie, at P., Monday ....Nov. 17
Hickory and Chunkey, at Hickory ....Wed. Nov. 19,
Decatur & Union, at — Fri. Nov. 21,
Meehan, at —— ..Sat. & Sun. Nov. 22, 23
Bay Springs, at B. S., Tues. Nov. 26,
Louin, at Gilchrist's Camp, Wed. ....Nov. 27,
Newton and Montrose, at Newton ....Sun. & Mon. Nov. 30, Dec. 1
H. WALTER FEATHERSTUN, P.E.

Seashore Dist.—Fourth Round.

Carriere & Picayune, at C..Nov. 15, 16
Derby, at Derby ....Nov. 17,
Mentorum ....Nov. 22, 23
Vancleave ....Nov. 26
Longbeach ....Nov. 29, 30
W. H. HUNTLEY, P. E.

Gulfport.

Florence, at Monterey ....Nov. 15, 16
Terry, at Byrum ....Nov. 16, 17
Bolton ....Nov. 20,
Harrisville, at Holly Gr....Nov. 22, 23
Mendenhall, at D'Lo .....Nov. 23, 24
Jackson, Millsaps Memo., Nov. 26,
Edwards ....Nov. 30,
Jackson, Capital Street ...Dec. 1,
PAUL D. HARDIN, P. E.

Hattiesburg District—Fourth Round.

Eucutta, at Goodwater.... Nov. 15, 16
Vossburg and Heidelberg, at Heidelberg.. ......Nov. 16, 17
McLain, at Pine Grove..Nov. 22, 23
Leakesville........Nov. 23, 24
Main Street........Nov. 30,
GEO. H. THOMPSON, P. E.

To Relieve the Pain of a Burn Instantly and take out all Inflammation in One Day, apply the wonderful, old reliable DR. PORTER'S ANTISEPTIC HEALING OIL. It Relieves Pain and Heals at the same time. 25c, 50c, $1.00.

Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped-up; you should try this remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.

This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties, contains no tobacco, is not injurious or habit-forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods such as sprays, douches, salves, inhalers and the stomach-ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

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THE ADVOCATE AND SOME OTHER MATTERS.

Dear Dr. Meek: In renewing my subscription to the Advocate, permit me to say that you are sending to us weekly an ideal paper, worthy of commendation. This paper should be a visitor to all our Methodist homes. It carries tidings of good things which are stimulating to our inner natures. It gives us a better grip upon the doctrines of Methodism; yea, it helps us to keep pace with what our great Methodism is doing for those who are out of Christ. I like much the Scriptural motto of the Christian Advocate: "Prove all Things; hold fast that which is good." No better title could have been given, for this is what we as Methodists are trying to do—to prove all things and hold fast that which is good—the denouncing of all sins of various classes and types, and the keeping of ourselves unspotted from the world always. I've tried very hard to induce my people to subscribe for the "Advocate" (our paper), but thus far I have not succeeded in this undertaking as I should like. I shall not give up but keep on trying to secure subscribers for our church organ. As the old adage goes, "If at first you don't succeed, try, try again." This is my policy. You good Methodists who are not subscribers to our Conference organ ought to sell a pig or a big fat turkey, if necessary, hold $1.50 of the amount and give it to your pastor when he comes around again for your subscription to the Advocate. Do this, and let your soul delight itself in fatness as you read of the doings of our great Methodism in the columns thereof.

I am getting along smoothly with my work. Our much loved friend and presiding elder, Rev. J. T. Leggett, was with us on Saturday and Sunday, Nov. 1 and 2, to hold our fourth quarterly conference. The presiding elder, the pastor, and the people were all in a fine humor. Brother Leggett preached three soul-stirring sermons for us at Hebron where our conference was held. We were all greatly benefited by these heart-searching messages. Brother Leggett has won his fame as a dispenser of the Word of God in the eyes of this pastor and his people. Most of the people within the bounds of my work know how to treat their pastor at church and in their homes. They make him feel comfortable and that his presence among them is appreciated. I have really enjoyed serving this dear good people. May God's blessing be vouchsafed to them in days to come!

HILARY WESTBROOK.

Waynesboro, Miss.

WHAT IS THE CLUB.

The New Orleans Christian Advocate Piano Club is both a theory and a fact. The theory is that a piano manufacturer can afford to sell one hundred pianos at a lower factory price than he would be willing to make on an order for only one instrument. The fact is that the Club has saved each of its members nearly one dollar out of three, and everybody is therefore delighted.

The theory of the Club is "Co-operation." The fact is "Perfect Satisfaction." The theory is "A sqare deal to every member." The fact is "Not a single case of dissatisfaction."

If you are interested in securing a piano or self-player piano of the highest quality, by all means write for your copy of the Club's catalogue and the special prices and terms to Club members. Address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Advertisement.

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CHRISTMAS IS COMING

And if you are thinking of making a present, send us your order for a Bible at once. Send us $1.35 by money order or registered letter. If a personal check is sent, add 10 cents to pay bank exchange. This is really a cheap book.

MEMORIAL RESOLUTIONS

(Passed by the Methodist Sunday School of Coldwater, Miss., concerning the death of Mr. R. A. Jones.)

Inasmuch as an All-wise Providence has seen fit to remove from among us our beloved and valued friend and co-worker in the Sunday school, Brother R. A. Jones; be it resolved:

1. That the Church has lost one of its most punctual, liberal, and faithful members, and that the entire Sunday school will miss his sunny and cheerful disposition. May we all get a lesson from his faithful attendance, and may such a lesson lead us into higher realms of usefulness in our Lord's service!

2. That we extend to the bereaved ones our tender sympapthy, and pray that they may accept their affliction submissively. And when the shades of sorrow gather thickest over their pathway, may the powers of a brighter world lay hold on their thoughts, and lift them out into the sunlight of God's love, and cause them to realize that God in his infinite wisdom and goodness doeth all things well.

3. That, as a Sunday school, we pray that his genial spirit and his devotion to all the causes of right may ever be an inspiration to us, and that we may emulate his virtues. We feel that another attraction has been added to the vast throng gathered around the great white throne.

Signed: Mrs. C. L. Graham, A. D. Elder, J. A. Chambley, Committee.

ORPHANAGE CAR.

I was appointed by the Chickasahay Baptist Association to get free transportation for a car of provisions—clothing, shoes, any and everything they would need to eat or wear.

Mr. R. V. Taylor writes me under date of November 3, "Referring to yours of Nov. 2, I will state that we will handle the car of donations for the Baptist Orphanage as requested by you, from State Line to Waynesboro, Friday, November 28, and from Waynesboro to Meridian, Saturday, Nov. 29. Now since the M. & O. R. R. will carry the car free it is up to the friends of the orphans to fill the car. How many barrels of our fine ribbon cane syrup shall we put in that car? There should be a barrel at every cane mill within the bounds of the Association.

I have notified our Methodist brethren that they may use the car for the Methodist Orphanage also. Mr. D. W. Heidelberg will look after the donations to the Methodist Orphanage.

W. H. PATTON.

Shubuta, Miss., Nov. 5, 1913.

THIS GIRL IS A WONDER.

You can make dollars and dollars selling Pure Fruit Candy; so if you want more money than you ever possessed, send forty-eight 2-cent stamps to cover expense of mailing seventy-seven Pure Food Formulas, and a set of assorted bonbon moulds. I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted"—therein lies the beauty of the business. You don't have to canvass; you sell right from your own home. I made $12 the first day; so can you. Isabelle Inez, Block 1234 East Liberty, Pittsburgh, Pa.

God only lets His children be troubled at all to bring them nearer to Him. He sits as a refiner and purifier of silver, and does not allow the fire to become too hot.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 60—No. 47. "Prove All Things; Hold Fast That Which is Good." Whole No. 3013.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 20, 1913 CHAS. O. CHALMERS, Publisher.

Editorial

"For ties thou hast not torn apart;
For glimpses of thee as thou art;
For 'the bright weather of our heart,'
We thank thee Lord."

* * *

It is stated that a "tango" special train will be run from Chicago to New Orleans during the Mardi Gras season next February, so that the passengers may have the privilege of dancing all the way from the Windy to the Crescent City. Who, after this, can doubt that Satan is a **progressive?**

* * *

No person can be truly holy who does not commune much with God—not simply to ask for blessings at his hands, but also to give him adoration and praise. The frequency with which one comes into conscious touch with his Lord and the length of time that he tarries in his presence are no mean indications of the depth and fullness of his spiritual life. But this contact with the Heavenly Father must be a real and not an imaginary one. A man may seem to make much of his seasons apart, and yet so dawdle in his devotions that they are a mere empty form.

* * *

The Northwestern Christian Advocate is authority for the statement that an art connoisseur has purchased $1,000,000 worth of art treasures for a gallery in the new $250,000 Hennepin Avenue Methodist Episcopal Church of Minneapolis. We doubt whether a church should sanction such an expenditure of money while thousands are destitute beneath our own flag and millions are perishing for the want of the gospel in heathen lands. A serious responsibility attaches to the use that we make of every dollar that comes into our possession. There is such a thing as religious worldliness, and we need to beware of it.

* * *

How hard a lesson it is for some people to learn to be charitable in their judgments and speech! They measure others with great exactness by a lofty standard and hold them to a strict account for every deviation therefrom; but in dealing with themselves they are much more lenient and exercise privileges which they are not willing to accord to their fellow-men. We sometimes hear one man accusing another of the very same conduct that he himself unwittingly is being much more generally charged with. Retributive justice yet reigns, and the biter is often bitten. He who spoke as never man spake said, "With what measure ye mete, it shall be measured to you again." O for the love in human hearts that is kind and considerate—that thinketh and uttereth no evil!

SOME THANKSGIVING-DAY REFLECTIONS

The fast-fleeting days have again ushered in the harvest season, and our Executives, National and State, by formal proclamation, have again called upon us as a republic of nearly a hundred million people to render thanks to God for his abounding blessings. The mere issuance of such papers by our rulers is an occurrence of profound significance. It attests the fact that ours is a religious nation and that Christianity sustains to it a relation that no other faith does. Those who would make our land the common home of all forms of belief and worship, where none has superior rights, are untrue to the past history of our country and are without a due appreciation of the mightiest factor in its upbuilding. The principles set forth in the Bible are the secure foundation upon which rests our national fabric, and if they are departed from, nothing can prevent the disintegration of our free institutions. We would forcibly trammel the convictions of no man, if kept within the bounds of decency and common sense; but we would have it recognized fully and forever that this is a Christian commonwealth and that those who choose to live beneath its flag and enjoy its gracious benefits must do so with this distinct understanding. He who in the name of liberty would place the Crescent upon a parity with the Cross within the States of this great Union would perpetrate a crime against civilization—aye, more: he would destroy and make freedom impossible while prating of her glories and claiming to extend her sway. Give every person the right to believe and act as he pleases, and it is not liberty and safety that you have produced, but a pandemonium of discord and anarchy. There must be a law before there can be a social order, and law necessarily means restrictions and the supremacy of certain principles.

The observance, by governmental appointment, of a day of national thanksgiving is also in an important sense an avowal of faith. It is a clear recognition of the existence of God and of his regnancy in human affairs. This means much in this materialistic age when men are disposed to deify law and deny that there is a directing Personality behind the mighty mechanism of nature. The Heavenly Father is not, as many imagine, far off and wholly concerned with things other than our own. He did not create the universe and set its stupendous wheels to going and leave it to be dominated by blind and unfeeling forces that he has put in operation. He immediately governs in all the various realms of his vast dominions. He is in touch with everything. Not a blade of grass escapes his notice; not a sparrow falleth to the ground but that he knoweth it. There is no such thing as chance. He maketh the sun to shine, the clouds to gather, and the rains to fall. He gives us our harvests, and from his bountiful hand comes every good and perfect gift. Truthfully does the poet sing:

"Back of the loaf is the snowy flour,
And back of the flour the mill;
And back of the mill the wheat, and the
shower,
And the sun, and the Father's will."

It is a tremendous mistake for any individual to get the notion that it is only in eternity that he has to do with God. Every day we are dealing with him and he is dealing with us. President Wilson in Washington some weeks ago touched a button and produced mighty effects thousands of miles away on the Isthmus of Panama. So, with invisible hand, the Heavenly Father is bringing things to pass all about us. Who sent the Spanish Armada to wreck in the storm? Who ordered Napoleon's retreat from Moscow when, as one has said, "The infantry of snow and the cavalry of the wild blasts scattered his legions like winter's withered leaves?" Who to save him darkens with sorrow the life of the man who, intoxicated with success, forgets his obligations to his Maker and his fellow-men and thinks of nought but himself? Who lifts up the lowly, puts hope into their hearts, and smooths the way for their weary feet? Who but our gracious Lord, who, whether he chastises or caresses, does in his wisdom and love that which is best? It may not always seem so to us, but we should remember that God does not look merely at the momentary outcome, but at the eternal results. **He sees the FINAL end.**

As we retrospect the weeks and months of the far-spent year and consider our present condition, it is not difficult to discover much for which we should be profoundly grateful. Our country has been at peace with all the nations of the world. We have largely been free from epidemics of disease and calamities of a disastrous character. Our harvests, though not as abundant as some that we have had, are amply sufficient to meet the needs of our people. There has been no halting of consequence in the march of progress. New victories have been won in the struggle for human betterment and the influence of the forces of evil has been lessened in the land. The Churches seemingly have enjoyed an uncommon degree of prosperity. The revival spirit has been widely prevalent, and thousands who knew Him not, have been brought to know our Lord. Surely, it should fill our hearts with unspeakable happiness to see the reign of Christ being extended not only within our own dominions, but also in all other parts of the habitable globe.

And in his thanksgiving meditation, certainly no Christian can be unmindful of the rich spiritual blessings that have come to him personally. The gracious seasons of communion when God was consciously present with his soul, the sweet peace that came in the burdened, anxious hours, the precious assurance of sonship and the realized sense of the Father's love and guidance—who would exchange them for the wealth of the world?

However, on this Thanksgiving Day there will be in some homes new vacant chairs, and sorrowful memories will come trooping into the mind and hearts will be disposed to ache and bleed afresh. But even in our griefs we may see the goodness of God. 'Twas he who gave us those who so brightened and enriched our lives, and if we and they are his, he will soon reunite us, never more to be torn apart. For this glorious hope, let us put forth from our lips the deepest notes of praise!

"We know not to what clearer height,
In that dear Heaven, their thought has grown,
Or what new fountains of delight,
Untasted here, their souls have known;
But since through changing years we keep
Their precious memory green and fair,
We cannot deem that love can sleep,
Or cease its tender vigils there."

THE THANKFUL HEART.

For all that God in mercy sends—
For health and children, home and friends;
For comforts in the time of need,
For every kindly word or deed,
For happy thoughts and holy talk,
For guidance in our daily walk,
In everything, give thanks.

For beauty in this world of ours,
For verdant grass and lovely flowers,
For songs of birds and hum of bees,
For the refreshing summer's breeze,
For hill and plain, for stream and wood,
For the great ocean's mighty flood—
In everything give thanks.

For the sweet sleep which comes with night,
For the returning morning light,
For the bright sun which shines on high,
For the stars glittering in the sky—
For these, and everything we see,
Oh, Lord, we lift our hearts to thee;
In everything give thanks! —Tupper.

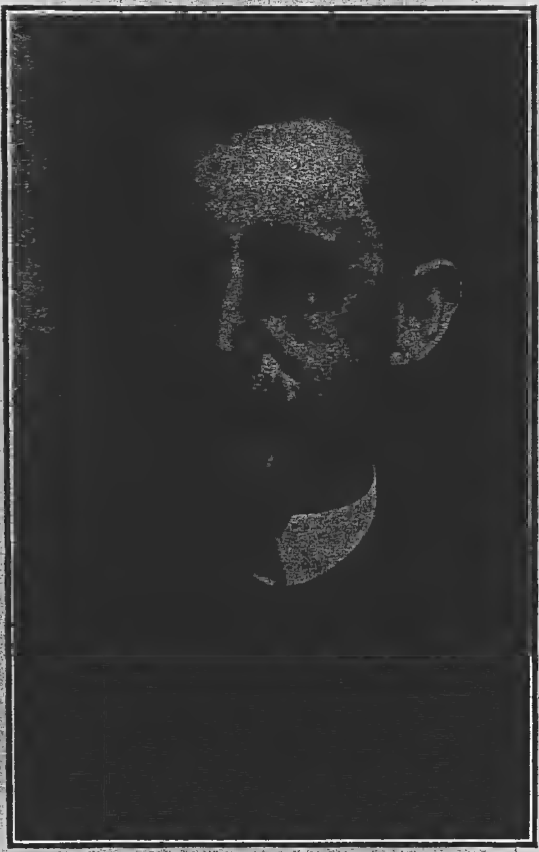
WHERE ARE THE NINE?

Of the ten lepers cleansed by our Lord but one returned to give glory to God. That Jesus felt the pain of the ingratitude of the others is shown by the immediacy and intensity of his question: "Where are the nine?" No one man, and no group of men, can slip out of the service or sanctuary of God without deeply grieving the heart of the great Benefactor. God loves to bless men, and he looks to see whether, in every case, men respond to his goodness and return gratitude for grace.

If Jesus Christ were upon earth to-day he would still be asking: "Where are the nine?" He has blessed Americans above almost all other peoples. "He hath not dealt so with any nation." Despite all the laments of the professional pessimists, the country is prosperous as never before. There are many poor people—some of whom deserve to be poor—but there are many rich people, although many of them have no right to their wealth. In between these social extremes is an immense body of well to do people, in whose case, whether or not they have ever consciously prayed that petition, the prayer of the Wise Man seems to have been fulfilled: "Give me neither poverty nor riches." On the average Americans are very well off—how well off, they would better understand if compelled to live for four solid months in the heart of Africa or by the banks of the Yangtse-kiang. These things being so, how many Americans are returning to give glory to God? Are we a grateful people? Do we appreciate our mercies? Do we recognize the Source of our prosperity? Is our heart right toward God? Here and there a traveler returns to fall in adoration at the feet of the Great Healer, but where are the nine, or the ninety million? Have the masses any real sense of God, any conscious desire to adore him for his wonderful works to the children of men?

These are pressing and searching questions, and no amount of panegyrics on "the spirit of Americans," or "the march of invention," or exploiting of a vague "ethical culture," can relieve us from the privilege and duty of offering humble and hearty thanks to a personal God for all his goodness to us as individuals and as a nation. Ten cleansed lepers should mean ten adoring worshipers; and a nation benefited ought to mean a nation blessing the Lord for his loving-kindness and his preserving care. Yet it is only too true of large classes of Americans that the more God does for them the less they think of him, and the more they have the more they consume upon their own lusts—not necessarily in vice, but in vanities, laboring for that which is not bread, and exhibiting a supreme disinterest in spiritual relationships and experiences. Where are the nine?

Thanksgiving Day by its periodic return sounds the call for sober and searching thought on the duty of gratitude. It is the one day in the year when, more than on any other, a man ought to feel ashamed of himself for his ofttimes neglect of his Creator, and when, in public and in private, the average man will feel impelled to return to a pained but still pitiful God to murmur in contrite humility: "Forgive me that, while using Thy mercy, I have not owned it!" There is nothing more shameful than to have all things and to render thanks for nothing, and yet that is the special peril in prosperous American life to-day, where multitudes, profiting immensely by the increasing arts and inventions of a prolific age, never once give a thought as to their duty to the One who has stocked and stored the world with the potentialities of all these conveniences and luxuries, or as to the proper use of the things of time and sense prospectively to an eternal and heavenly destiny. From such a thoughtless and thankless life may we be delivered!—Zion's Herald.



BISHOP JAMES ATKINS.

This distinguished minister was born in Knoxville, Tenn., on April 18, 1850, being the son of James and Mary F. Atkins. He attended the noted Riceville Academy, in Tennessee, and in 1872 received the A. M. degree from Emory and Henry College. The same year he joined the Holston Conference, in which he soon took high rank. The degree of Doctor of Divinity was conferred upon him by Trinity College, at Durham, N. C. On Sept. 14, 1876, he was married to Miss Ella M. Branner. From 1872 to 1879 he was in the active work of the pastorate; he then took up educational work, being President of the Asheville (N. C.) Female College from 1879 to 1889, and President of Emory and Henry College from 1889 to 1893, at which time he again became connected with the Asheville institution, of which he was the official head in 1896, when he was chosen Sunday School Editor of the Methodist Episcopal Church, South. As the leader of our Sunday school forces, he rendered the Church a signal and much appreciated service. He was the originator of the Bible Teachers' Study Circle, and is the author of "The Kingdom in the Cradle" and various books and pamphlets bearing on Sunday school work. He was elected to the episcopacy at Birmingham on May 17, 1906, having been, including the one then in session, a member of five General Conferences.

Bishop Atkins is a man of scholarly tastes and acquirements, and a strong, suggestive, and impressive preacher. He is genial, affable and brotherly, and is highly esteemed wherever he has wrought since he has been one of our Chief Pastors. He will be given a most cordial welcome by the preachers and people of North Mississippi, who have long honored and loved him for his work's sake, and to many of whom he is not a stranger.

A THANKSGIVING MEDITATION.

By Samuel R. Miller.

I thank God for Christian parents whose solicitude and prayers have followed me every day of my life, have succored me in the hour of temptation and strengthened me for life's responsibilities, and have been a constant buoyancy to my soul when the fire has burned low.

I thank God for the spark of divinity in my soul that teaches me that I was not made for meanness, and constantly urges me upward toward God.

I thank God for a spirit of human sympathy which brings me into touch with the great throbbing heart of humanity, and will not let me live a wholly selfish life.

I thank God for good men and women, whose pure lives are a perpetual rebuke to my imperfections and make me believe in the possibility of my achieving personal goodness.

I thank God for the men and women who keep alive in me the belief in great ideals.

I thank God for a friend here and there to break the monotony along life's road, who thinks kindly of me, and whose friendship is unselfish and heroic.

I thank God for the great Friend whose abiding presence grows ever sweeter to me, and who forgives my sins and believes in me when others do not and I despair of myself; whose love is higher than the heavens, broader than the world around, deeper than the kingdom of death, and more enduring than the successive rounds of day and night.

I thank God for his Church and for a place in it in which to work and for a disposition to work.

I thank God for faith in him and in his Son, the world's Redeemer.

I thank God for faith in men and women, for a disposition to believe in their goodness, to be sorry for their faults, to forgive their wrongs, and to wish them ever the greatest happiness attainable in this life and everlasting bliss and happiness in the world to come.

I thank God for enough sorrow to keep my heart tender and to make me sympathize with all others who sorrow.—The Methodist Recorder.

NATIONAL THANKSGIVING PROCLAMATION.

(The following is President Woodrow Wilson's first Thanksgiving Proclamation, which was issued on October 23.)

"The season is at hand in which it has been our long-respected custom as a people to turn in praise and thanksgiving to Almighty God for his manifold mercies and blessings to us as a Nation.

"The year that has just passed has been marked in a peculiar degree by manifestations of His gracious and beneficent providence. We have not only had peace throughout our own borders and with the Nations of the world, but that peace has been brightened by constantly multiplying evidences of genuine friendship, of mutual sympathy and understanding, and of the happy operation of many elevating influences both of ideal and of practice.

"The Nation not only has been prosperous but has proved its capacity to take calm counsel amidst the rapid movement of affairs and deal with its own life in a spirit of candor, righteousness and comity. We have seen the practical completion of a great work at the Isthmus of Panama, which not only exemplifies the Nation's abundant resources to accomplish what it will and the distinguished skill and capacity of its public servants, but also promises the beginning of a new age, of new contacts, new neighborhoods, new sympathies, new bonds, and new achievements of co-operation and peace.

"'Righteousness exalteth a Nation,' and 'peace on earth, good will toward men,' furnish the only foundations upon which can be built the lasting achievements of the human spirit. The year has brought us the satisfaction of work well done and fresh visions of our duty which will make the work of the future better still.

"Now, thereore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 27th of November, next, as a day of thanksgiving and prayer and invite the people throughout the land to cease their wonted occupations and in their several homes and places of worship, render thanks to Almighty God.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this 23d day of October, in the year of Our Lord, one thousand nine hundred and thirteen, and of the independence of the United States of America, the one hundred and thirty-eighth.

"WOODROW WILSON.

"By the President: W. J. BRYAN, Secretary of State."

REV. WM. L. DUREN,

Host of the North Mississippi Conference.

He is one of the most capable young Methodist ministers in Mississippi, and is winding up a quadrennium of successful service in his present charge.

GRENADA COLLEGE.

As the limit of most sanguine hopes for Grenada College, the President of its Board of Trustees last summer asked through the Advocate for 100 boarders. Already, we have enrolled 105. Every dormitory room is taken and it is embarrassing to be forced to inform other applicants that they cannot enter till some one withdraws. It seems that if the nearly 60,000 Methodists of the North Mississippi Conference ever intend to do anything worthy of themselves for the education of young women, now is the time to take a forward movement that will make the future of the institution secure.

It is almost certain that the Conference has never had better returns from any investment than from that made in Grenada College. It was purchased in 1882 for not more than one-fifth of its value at that time—costing about $8000—and this amount was paid in such pitifully small installments that the raising of the money hardly served to advertise among our people the fact that the school was in existence. For twenty years it was operated by the Presidents without any financial obligation being assumed by the Church. Ten years ago it was put under the direct and responsible management of the Board of Trustees and the President was employed at a fixed salary. The annex was built with money secured by floating bonds. Apart from the rather liberal assessment now carried for the support of the school, it has cost the Church almost nothing. The value, however, has increased to ten times the purchase price. The curriculum has been raised to that demanded of "A Grade" colleges. The teaching force has been doubled. The student body is measured by the capacity of the buildings.

Until something is done, we have reached the utmost limit of progress. Without an additional building, the teaching force cannot be increased, the enrollment cannot be enlarged, nor can the curriculum be raised. The cause is superlatively worthy. All civilized and Christian institutions depend absolutely upon the home, and the home depends almost wholly upon the wife and mother. The most tragic phase of modern life is the breaking down of the home. The most potent remedy for this cancerous ill of the body politic is to be found in proper training and discipline for our girls at the age they are in college. We have here the stupendous task of fashioning the finest clay that Deity himself has made into form and character—a task an angel might covet. Each day we must see our work crippled for lack of means and equipment. Does the tragedy of it make no appeal to men and women of wealth who really wish to serve God and man with the means a beneficent Providence has bestowed? Is it asking too much that some shall put money where others have put heart and blood and life? If some among us could have seen the saintly Mrs. Gibbs wearing her life out here for our girls, or the queenly Miss Bateman going till the last ounce of energy was spent, surely the sight of these martyrs would have stirred them to provide commodious buildings, adequate equipment, and more teachers that the patient laborer might sometimes have rest as well as needed helps for work.

We want before the opening of another session a $50,000 building for Grenada College. Nothing less will satisfy demands; nothing less is worthy of the Conference that owns the plant. I pray God that some good man or woman may give such an amount as will spur the Church to provide the balance in the shortest possible time. Why not in Grenada such a memorial as at Sophie Newcomb, at Agnes Scott, at Goucher, at Randolph-Macon, at Smith, at Vassar, at Radcliffe, at Wellesley? Monuments of marble are tawdry in comparison to such a memorial of love for the living and honor for the dead. I believe God will inspire the giver and send the gift. Amen!

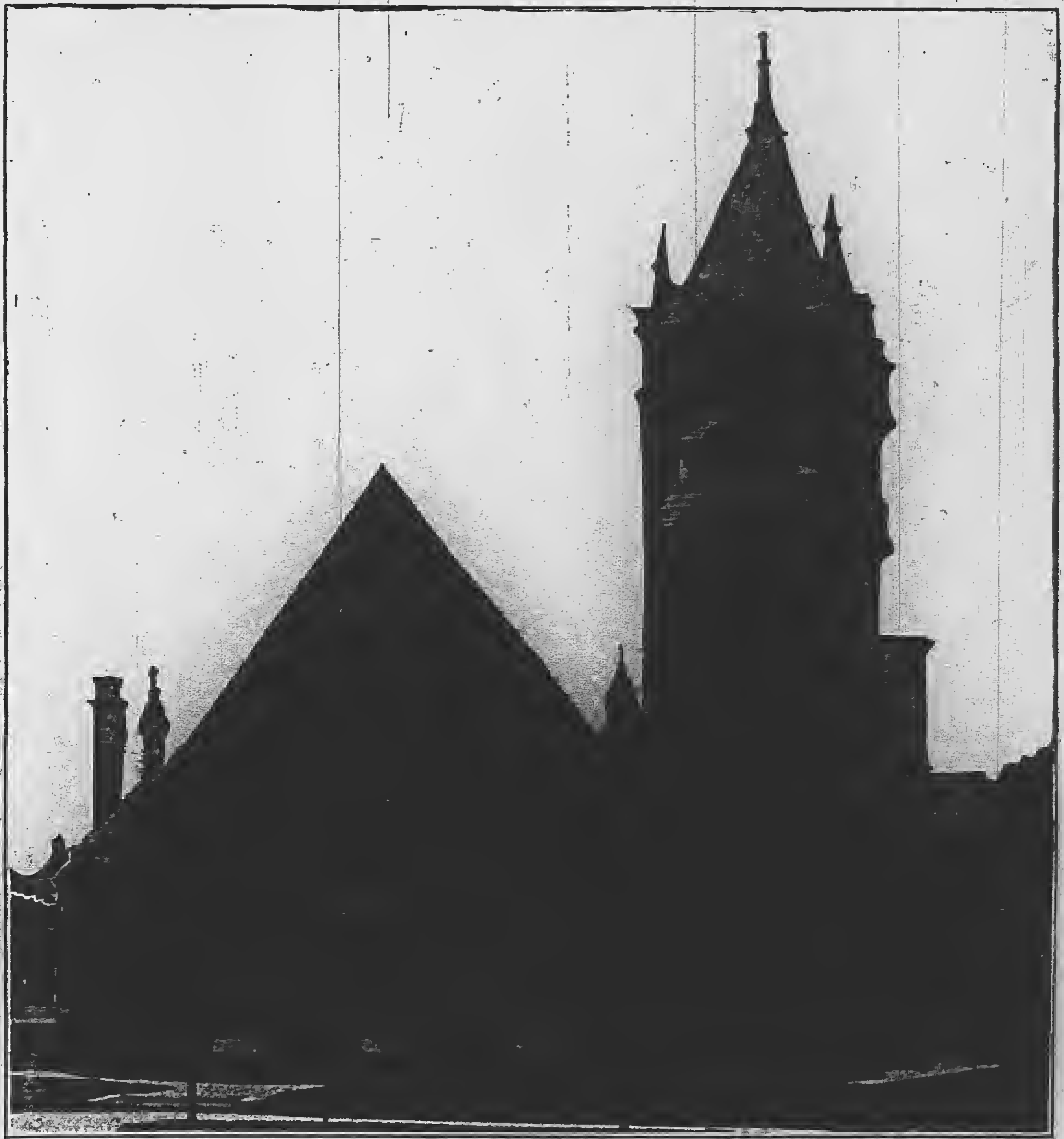
J. R. COUNTISS, President.

A MISTAKE CORRECTED.

Dear Dr. Meek: In my article, "Where Judgment Should Begin," published in the Advocate of Oct. 30, where it reads: "This is no cast-iron system that we are running," the word "caste" should have appeared instead of cast-iron. What I wanted to say was that there should be no "favored few" in our Church. We should either adhere to our original custom and law, which eliminates congregational government, or it should be known to all that officials in the local church are the ones to say yea, or nay, as to the preachers. If large official boards are consulted, so ought small ones to be. As for me, I believe in that form taught and practiced by Wesley.

Trusting that you will make this correction for me, I am yours fraternally,

H. T. YOUNG.



THE FIRST M. E. CHURCH, SOUTH, OF TUPELO, MISS.,
In Which the North Mississippi Conference Will Meet Next Week.

The movement to construct this attractive house of worship began in 1897 under the pastorate of the late Dr. W. T. J. Sullivan. He was followed by Rev. R. A. Meek, under whose administration the lot upon which stand the present parsonage and church was secured and the first $6000 or $8000 that went into the enterprise was pledged. The next pastor was Rev. S. B. Myers who worked energetically, and under his leadership the main body of the church was completed. Then came Rev. J. A. Bowen who liquidated the debt remaining on the structure and greatly strengthened in every way Methodism in Tupelo. Since then the following pastors have served this growing congregation: Rev. T. W. Lewis, Dr. W. C. Black, Rev. J. H. Felts, Rev. W. W. Woollard, and Rev. W. L. Duren, the present insumbent. Since the erection of the main church building, a Sunday school annex has been constructed, making the plant as it now stands one of the most complete in the North Mississippi Conference. During these sixteen years Tupelo Station has gone from a $700 to a $2000 appointment.

Church News

The Memphis Conference in its recent session at Martin, Tenn., pronounced against changing the name of the Church by a vote of 145 to 25.

* * *

Cordell, Oklahoma, was recently blessed with a great revival in which there were over 200 conversions. It was conducted by Rev. W. M. McIntosh, of Iuka, Miss.

* * *

Dr. James Mudge, the noted devotional writer of the Methodist Episcopal Church, has prepared a small book entitled "Heart Religion as Described by John Wesley," which is being highly commended by the Northern Methodist press. The price is 25 cents.

* * *

Dr. F. D. Bovard, who for the past fifteen years has been Editor of the California Christian Advocate, has been chosen Corresponding Secretary of the Board of Home Missions and Church Extension of the M. E. Church, to succeed the late Dr. Robert Forbes.

* * *

Rev. P. C. Fletcher, who is winding up his fourth year as pastor of the Winfield Memorial Church, of Little Rock, Ark., has received during the quadrennium over 600 members. He is represented to be one of the live wires of Southern Methodism.

* * *

There is talk of dividing the South Carolina Annual Conference so that the Palmetto State will have two such bodies. The Wesleyan Christian Advocate says that both small and large Conferences have some advantages. The chief objection to the latter is the difficulty of entertaining them.

* * *

Dr. James Cannon attended the late session of the Memphis Conference and preached what the correspondent of the Commercial Appeal declared was "a remarkably clear and effective sermon." Dr. Cannon is one of the best poised men in the connection, and his gifts are varied and of a high order.

* * *

The Chamber of Deputies of Peru passed a Religious Toleration Act on Oct. 4. The Senate had already adopted the measure; so it is now the law. This triumph of religious liberty comes after a struggle covering a period of 18 years. Paraguay, Uruguay, Argentina, Bolivia, and Ecuador have also enacted similar legislation.

* * *

Bishop W. R. Lambuth and his party of missionaries were scheduled to sail from Antwerp for Africa on Saturday, Nov. 8. Besides the Bishop, the party includes Mr. and Mrs. John H Stockwell, Mr. and Mrs. C. C. Bush, Dr. and Mrs. S. L. Mumpower, and Mr. and Mrs. A. H. Setzer. It is expected that these workers will reach their destination on Christmas day.

* * *

A national convention of Confucian leaders was held in China in September with a view to trying to rehabilitate that faith within the Empire. A desperate effort is being made to have the new Constitution, now being formulated, to declare it the State religion. The Christian people of all lands are requested to pray earnestly that so unfortunate a thing may not happen.

* * *

The Southern Missionary News Bureau, which has lately been established in Nashville, is said to be sending out information fresh from the various fields to over 5000 secular papers. It is also giving free the latest tidings from the front to the religious journals of the South every week. This bureau is interdenominational, being maintained by the several Churches which have their missionary headquarters at the Tennessee Capital.

* * *

Joliet, Illinois, observed Sunday, Nov. 9, as "Go-To-Church Day." The avowed object was to get every person in the city old enough to do so to attend religious services; and to this end a three weeks' antecedent campaign was conducted by ministers, priests and citizens, and on that Sabbath morning practically every house was visited and a special invitation extended to its inmates. The results are said to have been most gratifying, the various congregations footing up 40,000 persons—nearly as many as the population of the place.

* * *

The Bishops of the Methodist Episcopal Church, South, are reported to have declared against laity rights for women in their recent meeting at St. Louis. Our Chief Pastors are wise men and know that this proposed innovation would not be helpful to the cause of Christ. We are growing more rapidly than any other branch of Methodism in the world—then why indulge in uncertain experiments? Nor are our noble women surpassed in usefulness by those of any other denomination. And most of them are well satisfied with the existing order of things.

Secular News and Comment

By Rev. A. J. Gearheard.

There was an increase of $30,000,000 in the assessments of Louisiana property this year over last year.

* * *

Complete plans have been finished for the $10,000,000 home for the Massachusetts Institute of Technology, which is one of the largest technological institutions in the world. The plant will consist of nine contiguous buildings, each housing a separate department.

* * *

The Harvard Club of Japan voted on November 11 to invite ex-President Roosevelt and President A. Lawrence Lowell of Harvard University to deliver a series of lectures in Japan for the purpose of "promoting mutual understanding and friendship between Japan and the United States."

* * *

The War Department of the United States has asked Congress to appropriate $3,000,000 for the defense of the Panama Canal and Hawaii. Three regiments of infantry, one squad of cavalry, one battalion of field artillery, and an aviation company are requested for the Canal Zone.

* * *

One of the most far-reaching business transactions occurring in this section within recent years was the purchase last week by an eastern company of 40,000 acres of land in South Mississippi for the purpose of engaging in fruit and truck farming. The company proposes to divide the tract into five and ten-acre lots and thus invite the small farmer.

* * *

Dr. Stewart H. Rowe has founded a "School for Wives" in New York City. He says that the reason that he has founded the school is because 65 per cent of the girls in the public schools become wives, and that the curriculum of the schools does not fit them for their real life work. The course arranged by Dr. Rowe covers a period of four years, and he expects patronage from girls of high-school age.

* * *

The Southern States Woman's Suffrage Association closed its first annual convention in New Orleans last week by electing the following officers: President, Miss Kate M. Gordon of New Orleans; First Vice-President, Miss Laura M. Clay of Kentucky; Treasurer, Mrs. George E. Cunningham of Arkansas; Corresponding Secretary, Mrs. John B. Parker of New Orleans, and Recording Secretary, Mrs. Emma Funk of Arkansas.

* * *

On last Friday the corner stone of the monument to be erected to General Beauregard by the United Daughters of the Confederacy in the City Park of New Orleans was laid, Hon. W. O. Hart being the master of ceremonies. In honor of the occasion the public schools of the city, Tulane University, Sophie Newcomb College and Loyola University celebrated the day as a half-holiday. In the cornerstone were laid many Confederate relics. The statue of the noted general which will crown the substantial stone pedestal will be an equestrian one.

* * *

The United Daughters of the Confederacy held their annual meeting in New Orleans last week. A large number of the South's noblest women were present, and one who attended the meetings and noted the character of the work done could not help but feel assured that the honored names and heroic deeds of the boys in gray will not be allowed to pass into forgetfulness by these fair daughters of the Southland. While much commendable work was accomplished during the session, it is regrettable that the delegates were unable to agree upon plans for a suitable monument to be erected in honor of those who fell in the Battle of Shiloh.

* * *

There are 13,120 students enrolled in Columbia University, New York. That school received in gifts last year a total of $1,600,000. Yet in spite of the largeness of these figures, President Butler, in his annual report, says that they are not indicative of the greatness of the University. He aptly remarks that a school should not be judged by the number of students in attendance nor by the amount of money it possesses, but by the character of the students it sends forth with its stamp of approval. The real business of a school is to develop character and not to dispense learning.

AN APPROPRIATE SOUVENIR.

Every member of the Louisiana and Mississippi Conferences should procure a set of Jones' History of Methodism at their approaching Conferences as souvenirs of their Centennial sessions. Address T. B. Holloman, Port Gibson, Miss.

SOME NOTES FROM MANY, LA.

Mr. Editor: Our first year on this the Many charge is fast drawing to a close. To reach it I had to pass over some four hundred miles of railroad (sometimes in a box car, sometimes otherwise), while my family came another route. But the hearty welcome which met us here was sufficient compensation for all the hardships by the way. And that same friendly helping hand is still extended, and the same sweet spirit of ministration greets us daily. We have held two meetings. The first was held at New Hope, the old mother church of the surrounding country, at which our presiding elder, Rev. Paul M. Brown, did the preaching, and in which his grasp, as of old, upon the deep things of God was manifest. The second was at Many, where we fed upon the good things of the Word of life, dispensed by that "prodigy" of Centenary College, now pastor of the Texas Avenue Church, Shreveport, Rev. H. T. Young.

Any preacher wanting good, efficient help will not err in sending for Brother Young.

Many have been the evidences of loyalty and interest on the part of the people, both in their ministrations to the occupants of the parsonage and in their response to the calls of the pastor for furnishings, repairs, and for the enlarging of the building; and the present indications are that the pastor's report at Conference will be a good one from every standpoint.

And now, Mr. Editor, while many delightful, many extraordinary, things have transpired with us here, I want to speak of that of most recent date, that which occurs but once in the ordinary pastor's life—**a real, genuine, sure enough, Silver Wedding Anniversary.** This was what happened to this writer and his companion on Nov. 1, 1913, from 6:30 to 8:30 p. m., when a number of the ladies of the Home Mission Society with their husbands, and the stewards with their wives, came in response to cards issued, both to enjoy themselves and regale others with an hour of social intercourse, and who, upon departing, left behind, as tokens of love and appreciation, many shining articles of beauty and value, fit companions of those from the many friends abroad. The Lord has been very gracious to us and the people kind. Why should we not be happy in service?

Many, La. W. F. HENDERSON.

A LETTER FROM BROTHER McINTOSH.

Dear Bro. Meek: I am now at home for a few days' rest after quite an evangelistic tour through North Texas and Southwest Oklahoma. We had great revivals at Greenville, Royes City, Commanche, and Chillicothe, Texas, and one of old-time power at Cordell, Okla. Brother W. L. Graves, was with us at Royes and did some great preaching and splendid personal work. We have sat under the ministry of this man at Iuka for three years and we have never grown tired of his preaching. We think he is one of the best pastors and preachers in the North Mississippi Conference. By the way, Brother and Sister Graves celebrated the anniversary of their Silver Wedding on Nov. 8. The Methodist church was beautifully decorated for the occasion and a large crowd assembled there at 8 p. m., to witness the ceremonies. This pastor and his wife are held in very high esteem by the good people of Iuka. They received many handsome presents. About the best of all was the gift of eighty silver dollars. After the beautiful exercises of the evening Brother Graves and his wife went home happy, as also did his friends.

We leave this week for Sentinel, Okla., for a union meeting. I hope to get back in time for the Conference at Tupelo. Doctor, the Advocate gets stronger and better all the while. You are the right man in the right place. Stick to your job.

Yours fraternally,
W. M. McINTOSH

Iuka, Miss., Nov. 10, 1913.

WANTED—A housekeeper at Minden; a middle-aged lady to have charge of house and children and help with the housework; no outdoor work. Address P. O. Box 54, Minden, La.

FROM THE COLUMBUS DISTRICT.

Rev. J. E. Thomas is completing his quadrennium with us as presiding elder, and will soon turn his face toward other fields. He is a worker who needeth not to be ashamed. He has seen several new church buildings go up, and there is a good parsonage for every charge in the district. There has been a good increase in the membership, Sunday schools and missionary societies have prospered, salaries have been increased, and there has been a hearty growth in all departments of church work. Brother Thomas has been faithful and diligent and will go to Conference with the consciousness of duty well done. God's blessings are promised to the faithful and I am sure he is already an heir to the promises.

At West Point there is fine interest. The pastor has received 73 into the church during the year, and the Sunday school has reached the high-water mark during the present quarter. The pastor was out of his pulpit for two months during the summer, and he had seven different preachers to hold services for him. To say the least of it, this place had the merit of variety, which was not in any sense objectionable. The church here has never known a better state of feeling, a more brotherly interest, a deeper and keener desire to promote the Kingdom of God, than exists to-day. We expect to build a new church in the near future.

We are all expecting a Conference of immense interest. Bishop Atkins is not unknown to us, though he has never had charge of our Conference. We know of his achievements in other fields and welcome him to our territory. By the way, the Bishop's coming ought to revive interest in "The Kingdom and the Cradle." That is a good book for pastors as well as for Sunday school teachers.

All North Mississippi is glad that the Editor of the Advocate is going to stay by the old ship. We wish for the Advocate length of days and increased usefulness and everything else that is good.

E. S. LEWIS.

West Point, Miss., Nov. 12, 1913

A FORTHCOMING PAMPHLET.

Dear Brother Meek: Through the kindness of the Advocate, and in response to inquiries coming from the people, I wish to announce that my pamphlet on Baptism as related to redemption or the symbols of redemption through "water and blood," will most likely come from the press on about the 25th inst. We claim not only to have gone to the head of the subject, but to have discussed it throughout in its Scriptural relations. As is well known, the old methods of treating the subject have been disappointing in their results, and oftentimes very misleading.

The immersionists have been restrictive in their demands far beyond what is written, and, on the other hand, it may be that Pedo-baptists have been conciliatory beyond what may be proved by those on either side of the question. Be this as it may, we as ministers of a great Church are morally bound to keep abreast of the times in presenting not one alone, but all of the great doctrines as presented and adhered to by Methodists in the Word of God. To this end it has been our aim to discuss baptism in its full relation to the redemption scheme—not that we have exhausted all of the argument by any means, but we hope to have given, at least, the more important outlines of this great subject.

We can not intrude on the good graces of the Advocate to present a synopsis of our treatment of the theme, but will suggest that our plan of discussion from the very outset has been to present the subject on the basis of its own corresponding relations. In this way the types, the convenants, the law, and the prophets are dealt with in their relation to the new dispensation.

Here is what Rev. O. B. Culpepper says: "I am returning by to-day's express, manuscript for your new book. I have examined it carefully, and wish to say that I consider the logic sound, the argument good, and the conclusions unanswerable. It is the best thing on baptism that I have ever seen, and I predict for it a wide circulation. It gives you the enviable position no other man has yet attained, namely, that you go right back to the Garden of Eden. It shows deep research and much study. Let me know when it comes from the publishers."

The pamphlet will contain about 30,000 words, and can be sold, a single copy, for 25 cents; in book form, 50 cents.

E. D. PHILLIPS.

Magee, Miss.

ANOTHER ORPHANAGE CAR.

Dear Brother Meek: I have just been officially notified that the I. C. Railroad Company will run a car for the free transportation of goods donated to the Methodist and Baptist Orphanages at Jackson, between Horn Lake and Grenada on Nov. 21. Let all interested take due notice. I hope this car will be filled. We appreciate this kindness on the part of the I. C. Railroad.

Yours fraternally,

Como, Miss. J. B. RANDOLPH.

OUR CENTENNIAL AND JONES' HISTORY OF METHODISM IN MISSISSIPPI.

In the Advocate of October 30, there appeared two references to the valuable work referred to above. Our colporter, Rev. G. W. Bachman, calls attention to the price of these volumes and states that he will have them on hand at the sessions of the Mississippi Conferences; and Dr. Sawyer requests that a number of sets be sent to him at Crowley. Brother W. B. Hogg, under "A Suggestion," writes wisely to his associates among the younger members when he says that for a fuller appreciation of our Centennial sessions we should be thoroughly acquainted with these volumes. Interesting and instructive programs have been arranged by our Conference Boards and the Historical Societies for these occasions and the source from which all their inspiration and information will come will be this "History of Methodism in the Mississippi Conference."

Knowing the writer's disposition to scribble and his great interest in every thing of historical value, more than one have suggested that I should write upon the subject, forgetting that my work as pastor required attention, and that a series of articles would take both my time and the columns of the paper, to say nothing of the patience of the readers, and then fail to give all that is to be gotten from such a history, wherein are set forth the beginnings of various Conference enterprises, from the establishing of the first college in the Southwest for the education of young women, to the sending of boxes for distribution among the preachers—incipient Woman's Home Mission Societies.

In view of the fact that our Conference sessions are so close upon us, I would venture to suggest that those who do not feel that they could read these volumes before these bodies meet should come prepared to take them back to their libraries as valuable souvenirs of information.

Fraternally,

Port Gibson, Miss. T. B. HOLLOMAN.

APPRECIATES THE ADVOCATE.

Dr. R. A. Meek tendered his resignation at the late meeting of the Publishing Committee of the New Orleans Christian Advocate, but expressed a willingness to remain with the paper if the Committee thought it best that he should do so. He, we are glad to say, remains with the paper as Editor. And a good one he is. He stands square and unafraid on all the great issues that are before the Church, and he has done great service to all the interests of the cause of Christ. No exchange that comes to our table is more appreciated than is the New Orleans Christian Advocate.—Wesleyan Christian Advocate.

A CALLED SESSION.

The Louisiana Anti-Saloon League has been called to meet in Alexandria, La., on November 25-26. The first session of said call meeting will be held at 7:30 p. m., on the 25th. Legislative matters of importance will be presented for adoption. Dr. P. A. Baker, National Superintendent, will be present and address the convention on the 25th. Ex-Governor M. R. Patterson of Tennessee has also been invited to be present and address the Convention.

We urge every pastor to come and bring some men and women with him. We must have some definite plans for the Legislature. We are determined that the Anti-Saloon League shall be an aggressive force in the affairs of Louisiana.

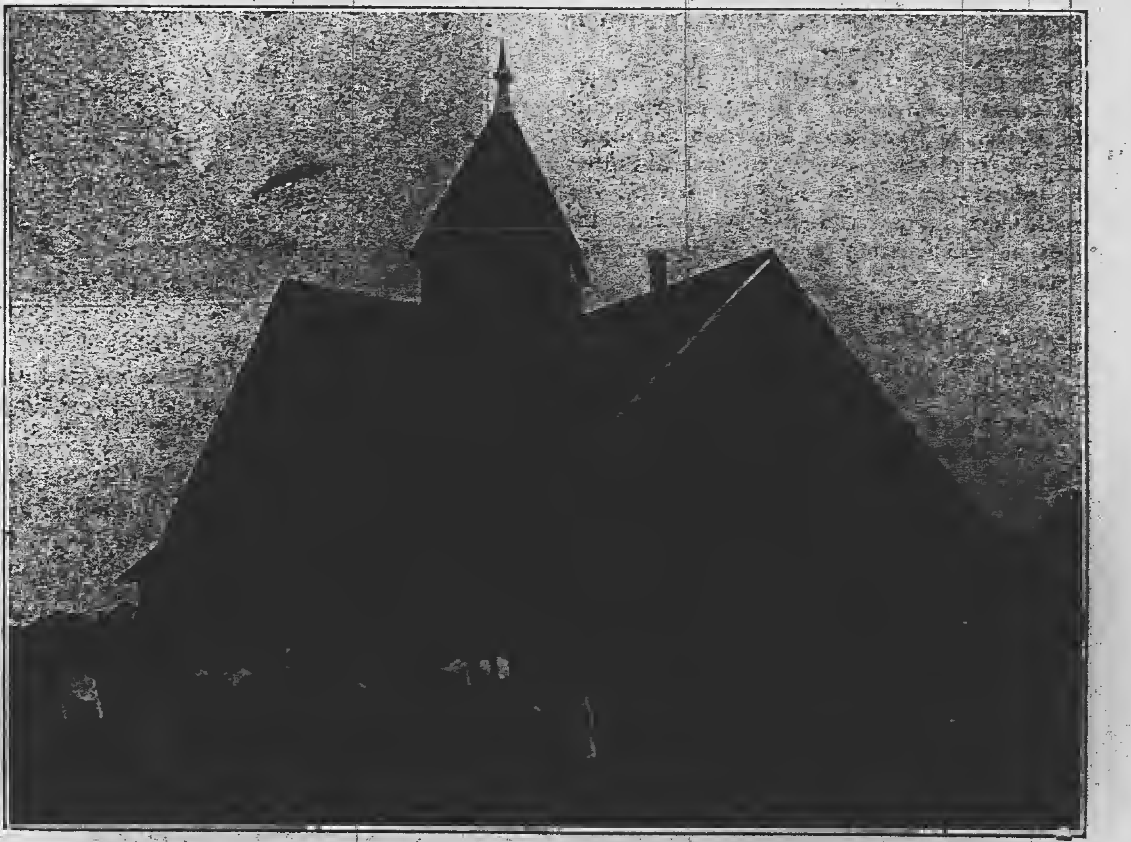
A. W. TURNER,
Sup't. La. Anti-Saloon League.

A NOTE OF THANKS.

To Our Brethren and Friends:

Please accept our heartfelt thanks for the many messages of love and sympathy in this, the darkest hour of our lives. We should love to answer each message personally, but the lack of time forbids. Our sorrow is great, but by His grace we shall endure.

CHAS. P. AND LULU B. MOSS.



THE NEW METHODIST EPISCOPAL CHURCH, SOUTH, AT SALTILLO, MISS.

Of the building of this substantial and commodious church, Rev. J. A. Poe, of Guntown, Miss., the pastor, writes as follows: "The movement to construct this house of worship began under the pastorate of Rev. L. W. Cain in 1911, with Rev. B. P. Jaco as presiding elder. The foundation was laid when I took charge of the work. When we had just finished the walls in May, 1912, a storm struck the town and blew the structure down. We again set to work, and by June, 1913, we held services in it. It is now finished except the painting and the seating. When completed it will cost about $4000—some say $5000—but I scarcely think so, though it may be worth that much. It has come cheaper because we did some of the work with our own hands; I myself did some of this—not much. The people of Saltillo have done well to erect so neat and durable a temple in which to worship God. The group in front of the church is composed of the Building Committee, the Stewards, and the Ladies' Aid Society, all of whom did faithful work in carrying forward this commendable enterprise."

THE WOMAN QUESTION AGAIN.

By Rev. Robert Randle.

I have just read the article of Brother H. B. Watkins on the woman question and I believe with him that there are few, if any, questions now before the Church or State more important than this. The moral, mental, social, civil, and spiritual conditions of the future greatly depend upon the course pursued with reference to this very important question.

I was noticing some time since the condensed report of the Woman's Council and was delighted with it, as expressing the work of our dear women in the foreign and home fields. Their success in Japan, China, Korea, Brazil, Mexico, and the home field is marvelous, and this great work was accomplished notwithstanding the brethren did them such injustice and united the two Boards and joined their work, without giving them laity rights through official recognition. What would they have done with laity rights? Echo answers, what?

No one appreciates more highly the work accomplished by our women, in the Church and out of it, than I. And few have been more pleasantly related to that work and the workers than I have. My grandmother was a deeply pious woman and an active member of the Methodist Episcopal Church, South, for many years. My mother was of the same class, only more efficient, acting as steward and assistant Sunday school superintendent for many years, and was a great help to the young people, both boys and girls. My wife followed the same course and was as efficient, as circumstances and opportunities opened up more and more and gave her work to do. My daughters have followed in the steps of their ancestry. I could not object to laity rights on the ground of inefficiency or weakness. I also consider the fact that nearly all great men credit their success pre-eminently to the labors, affections and influence of their mothers, wives and sisters. How could I object to laity rights for our women on the ground of inefficiency or weakness? and how could any one else? And very few, if any, do. But all of this greatness and efficiency has been attained because of the lack of laity rights and privileges, so called, and not in spite of it, as some tell us.

But it is persistently asked, Is it just? Well, from a human standpoint without reference to the true source of right, no. But from the standpoint of the true source of right and authority and the results of past ages, yes. Twice, yes. God would not do his women injustice and the Church is not responsible for the course pursued in this case.

I think that very few take the correct stand on this question. I notice that very few in discussing this subject, even those who object to proposed legislation, seem to recognize the fact that the stand of nations and the Church is of divine authority. I do not say that these parties do not accept it as a fact, but they seem to avoid discussing that feature of the subject, or at least, it has not caught my eye. And on this the whole thing really hinges. If God has given the right to women, we have no right to withhold it. It is stated that there were prophetesses, queens and deaconesses recognized in the Scriptures. Never by appointment, and as far as the queens were concerned it was always by usurpation. As for the prophetesses, they were accepted when men could not be found. This is evident in the case of Deborah, from the attitude of Barak, and so in the case of Hulda. As for Miriam, her relationship to Moses and Aaron gave her the opportunity and it is very probable that she assumed it as is suggested by her provoking Aaron to rise with her, against Moses, for which she was afflicted with leprosy. These things were stated by the historian without approval or disapproval. Are they prohibited elsewhere? I have been an observer nearly ever since the Southern Methodist Church has been organized and can say that many women have acted as stewards, Sunday school superintendents, and other functionaries of the Church, where men could not be found to fill these places, and yet there was no law conferring these rights. It was a necessity, and as a necessity, was passed over, endured—the point pressed by Brother Watkins.

The deaconesses of the New Testament were doubtless of the same class. These were all allowed but not appointed. But with men the case was different. God chose and had them anointed or set apart. Moses set apart Aaron who was anointed, and so all of the priests. The prophets are called and sent. The kings were anointed. The judges were set apart and in some cases anointed. In the New Testament Christ called and set apart by special emphasis men always, and women never, either while he was on earth or by the Spirit and Church after his ascension. Dorcas, Lydia, the daughters of Philip, and Aquilla did not claim any special appointment by the Church or Holy Ghost, nor did Paul for any of his deaconesses. Nor did the Church appoint any for several centuries after the spread of the gospel. To say that there must have been some sort of ordination, is simply begging the question.

But there are prohibitions and these have kept the Church as a body, with few exceptions, from making any formal and legal appointment of women to official relations, until within the last few years. The first restriction is, "Wives submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife even as Christ is the head of the Church," &c. (Eph. V., 22-24.) Again, "And the wife see that she reverence her husband. (Eph. V., 33.) Nearly the same is said in Col. III, 18. Still again, "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands that the word of God be not blasphemed." (Titus. II, 4-5.) "Likewise ye wives, be in subjection to your own husbands, that if any obey not the word, they also without the word may be won by the conversation of the wives." (1 Pet. III, 1.)

There are not only restrictions but prohibitions. The restrictions preclude the idea of rule and authority on the part of women, and yet God goes a step farther: "For God is not the author of confusion but of peace, as in all churches of the saints. Let your women keep silence in the churches; for it is not permitted unto them to speak but they are commanded to be under obedience as also saith the law; and if they will learn any thing let them ask their husbands at home, for it is a shame for women to speak in the church," &c. (1 Cor. XIV, 33-37.) "Let the women learn in silence with all subjection, but I suffer not women to teach nor to usurp authority over the man, but to be in silence." (1 Tim. III, 11, 12.)

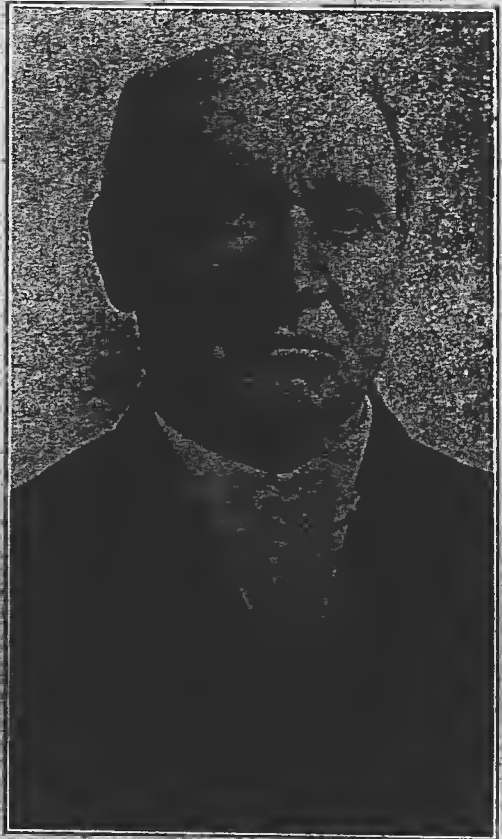
Efforts have been made to set these passages of Scripture aside, but this is done with almost every important passage of the Divine Word. These prohibitions were made not because women were inferior to men. This I do not believe. Man is not superior to woman in the aggregate. There are points of constitutional make up that qualify him better for commanding, but the two are equals. God made us to match each other, and as classes we are equals and companions. But the prohibition was on higher grounds and for the highest purpose, and this purpose cannot be ignored and trampled under foot without the greatest damage to the race. And that purpose is the preservation of the purity of the fountain of spiritual and moral life.

Woman has been praised as being naturally better in character and inclination than man. This is a mistake. She is under existing conditions in Christian lands, but God has made the conditions for her protection from public exposure and for her preservation in mental, social, and moral purity, as well as that of her attractiveness. An observance of this plan will preserve this ascendency. But if these conditions be removed, she will take the same course that man has. Subjected to the same conditions, she will bring forth the same results. Eve and Sarah are good samples, and so do the experiments of the present generation prove—and it will ever be so. We are made of the same material and under the same conditions the same results would follow.

God understood this. One had to meet the business relations in life, and man was best constituted for this. Hence God chose woman as the conservator of purity and modesty for the elevation and salvation of the race, the happiness and sunshine of the home, and the growth and prosperity of the Church.

Woman's dignity, majesty and power is in her modesty and reserve. A loud-mouthed woman is an abomination to any right-thinking man—it has been so, and ever will be. Take from women these graces and virtues and unwholesome influences follow. Instead of the withholding of these so-called rights and privileges being a detraction from woman's honor and usefulness, it adds thereto, and is the highest expression of appreciation of her honor and worth on the part of God and his Church. I would like to say more, but space will not allow.

Mangham, La.



REV. J. W. BELL,

Presiding Elder of the Aberdeen District, within the bounds of which the North Mississippi Conference will meet on November 26.

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The Home Circle

AN ACROSTIC.

By Mabel Livingston Frank.

T is for Turkeys, so great and renowned;
H for the Hearth, that we gather arond.
A for the Apples, so rosy and sweet;
N for the Nuts that are always a treat;
K for the Kindling we burn in the grate;
S for the Stories our elders relate.
G for the Games, when the feasting is o'er;
I for the Icicles outside the door;
V for the Vigilant Fathers of old,
I for Ideals, they taught us to hold.
N for the Needy we meet here and there;
G for the Gifts and the "Goodies" we share.

—St. Nichols.

THE THANKSGIVING CHICKEN.

Celia M. Stone.

Tom Donnell came and stood by his mother, a young, fair-haired woman, with a beautiful lovelight in her eyes.

"Mother, can we afford the littlest chicken that Mr. Snow will have. for our Thanksgiving?"

"Why, yes, I do think we can. You know the coal is all paid for now."

"And may I invite Bob Sherman to dinner? His mother will be gone all day up to the judge's to work. They have company to breakfast even. Bob can't take a step now without his crutches."

"Yes, do invite him, Tom. We'll share all we have with him. Then he will know that we really wanted him. Can't anything be done for his lameness?"

"He's going to the hospital the week after Thanksgiving, but I thought he would enjoy seeing you get the dinner, and I will bring him over before I go around with the papers."

"Yes, I would like to have him come early. What else can we have for dinner? I'll stuff the chicken so full Bob won't imagine it's Mr. Snow's very smallest. Then I'll make a plum pudding the way mother used to. We will get a few raisins, and I must have as many as three eggs. You know eggs and chickens seem to go together! Then I'll make the best biscuits that I can, and I think he will feel that he is welcome, don't you?"

"Yes, indeed, and I'll invite him now so that he will know about his Thanksgiving;" and he went away, leaving the brave little woman whose only desire was to do her best by her two children.

The day before Thanksgiving they were packing baskets at the church which Tom attended. A beautiful young woman came and placed a number of boxes on the table, saying: "I thought it would be nice to put one of these in the baskets where there are a number of children."

"That will be fine," said a young woman, who sat with pen in hand writing names. "Miss Scudder, how many baskets do you want for your class?"

"Three, at any rate. There are the Martins and the Smiths, and I want one for Master Thomas Donnell."

"You mean Mrs. Donnell?"

"No, I want it to go in his name. I happen to know that he and his mother are planning a very simple Thanksgiving, but have invited a poor lame fellow to share it with them. Tom is a real breadwinner, and I would like to encourage him."

"I don't wonder you have the largest class in the Sunday school. You take a personal interest in them. I wish mine would tell me of their home life," said one young woman teacher.

"They will when you have had them as long as I have had mine. I will take the basket to Master Thomas myself, as I am going out riding this afternoon."

Quite late that same afternoon Tom came in and went directly to his mother. "O mother, Mr. Snow forgot about us, and has sold his littlest chicken. It weighed just two pounds, and his next weighs three and a half. Can we afford that? Mr. Snow feels real bad that he forgot. I must go right back and tell him."

"Tom, there's a big basket in the kitchen directed to you. Let's go and see what is in it."

"Don't you know?"

"Of course not."

"Why didn't you open it?"

"It was sent to you."

"Who brought it?"

"I don't know. There wasn't any one here but Mollie."

"What's the card?" asked Tom, as soon as he saw the basket. "'For Master Thomas Donnell.' That's me, sure. What's in the top? Mother, I do believe it is a real turkey! And what are these? Sweet potatoes, cranberries, rolls, pies, nuts, and raisins, and—mother, what is this?"

"Celery. I haven't tasted any for years, but you will like it, I know."

"There, this is the last thing. Isn't it a pretty little box of candy? Who could have brought this? Mollie, how did they look?"

"Oh, it was a beautiful young lady. There was a man with her, but I did not notice him, she was so pretty."

"How did she look?"

"Well, her hair was like the clouds last night when the sun set, and her eyes were like the ocean when it's dark blue, and her smile was just like mamma's. She was prettier than the angels."

"What do you know about the angels, Mollie?"

"I've seen lots and lots of pictures of them; and she was prettier'n any of 'em."

"I wish you could see Miss Scudder, Mollie. She wouldn't have to change much to make a beautiful angel, and she makes a fellow feel that she really does care for him. I must go over and tell Mr. Snow all about it. He'll be so glad. I know just what he will say: 'The Lord never forgets a boy who tries to be honest and help himself,' and Miss Scudder says so, too."—Zion's Herald.

MISS SMALLWOOD AT NEW ALBANY.

Miss Kate Smallwood, our returned Missionary from China, recently spoke to a tremendous crowd of eager, enthusiastic listeners in the Methodist church in New Albany, Miss. All the other pastors in town called off their services and with their congregations came en masse to hear their towns-woman, playmate, schoolmate, long acquaintance, and dearly loved friend, who had grown up with them, who had heard the call of the Savior to go to China, and who has spent five of the swiftly passing years of her young, noble life in earnest and grateful toil for Jesus in that far heathen empire. No one that ever grew up in or about New Albany could return and draw such crowds to hear him. Not only were they deeply concerned for China, and to know all the new developments taking place there under Christian and republican forms of government, but they felt a deep and moving interest in the person and life of the speaker. Miss Kate is of the best blood and of one of the best families in this county. She is noble by nature, richly endowed in mind and soul and person, and educated in all the best branches of learning. She is an eloquent, graceful, and convincing speaker, whose body and soul and face seem to be keeping time to the master passion of a great life. Her life is an open book of gold, beautiful, rich, and transforming to all who know her and an inspiration to the best and holiest in womanhood and life. LEE M. LIPSCOMB.

New Albany, Miss.

R. A. JONES—AN APPRECIATION.

Robert A. Jones, who died very suddenly at Coldwater, Miss., on October 15, 1913, was born at Cockrum, Miss., January 9, 1849. He was the son of W. F. and Julia Jones. All of his boyhood was spent at Cockrum. He was happily married to Miss Agnes Allen of that place November 1, 1877. The last thirty-eight years he lived at Coldwater, where he was an honored citizen and successful merchant.

The name of R. A. Jones, among his associates, was a synonym for honesty. He was an honest man in the full sense of the word. He rendered unto Caesar the things that were Caesar's and unto God the things that were God's. There was nothing hidden in his life. He was willing for the world to know how he thought, felt, and acted.

He was a generous and sympathetic man, by nature inclined to charity, and many needy persons and causes received from him a helping hand. His disposition was sunny and he had a real sense of humor. He showed himself to be friendly toward his fellows and few men had more friends. He provided well for his household. He was a splendid host, and delighted to entertain his friends.

His father was a prominent Methodist, and the son was converted in very early manhood and joined the M. E. Church, South, and ever after he gave to the Church a full measure of devotion. He was liberal in the support of her institutions, and was most regular in his attendance at Sunday school, church, and prayer meeting. He was the pastor's sympathetic and helpful friend. But while many virtues distinguished his life, he was in no degree self-righteous—he was a simple, devout, humble Christian.

His wife, who for thirty-six years was a worthy companion, friend, and helpmate, is in great sorrow. His brother, a worthy man, Mr. P. B. Jones, of Olive Branch, Miss., and a goodly number of nephews and nieces (both his own and his wife's), whom Brother Jones loved as if they had been his children, are greatly grieved.

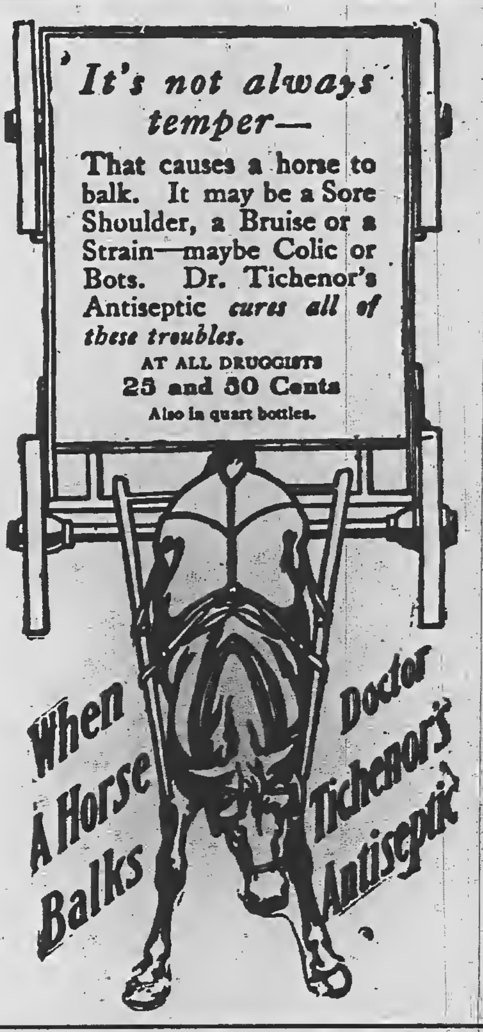
We buried him at Coldwater, on October 16. Many friends attended. We all felt that we had sustained a great loss. The pastor was assisted in the service by Rev. J. L. Gerdine of Korea. He has gone and friends speak of him as dead, but—

"There are no dead, the stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine for evermore.

* * * * * * *

And ever near us though unseen,
The dear immortal spirits tread,
For all the boundless universe
Is love—There are no dead."

W. H. MOUNGER.



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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

THE VIEW OF A PRINCE IN ISRAEL.

There are quite a few who seem to think that one of the essential qualifications of a preacher, and even more so of an editor, is to be able to move smoothly along the lines of least resistance and to avoid antagonizing anybody or anything. That this is the way to be popular, there is no doubt, but is such an ideal a worthy one? We frankly confess that it has never appealed to us. We do not believe in a minister being harsh and a stirrer up of needless trouble, but when sacred interests and duty demand that he should draw his lance in defense of truth and right, we like to see him have the courage and manliness to do so. An individual who is a perpetual compromiser and who stands for nothing is a poor specimen of the genus homo, and he is doubly so if he pretends to be an ambassador for the firm and fearless Christ. That this view is not without high endorsement is shown by the following extracts from a brilliant editorial which appeared in the New Orleans Christian Advocate of June 16, 1866, under the caption, "The Uses of Controversy," and which was written by Bishop John C. Keener, than whom no knightlier soul ever took up the gauge of battle against sin and error:

The conception of the minister of Christ as an easy-going, gentle soul, letting the world alone, and only correcting evil, as oil quiets the uneasy wave, by his presence, is very foreign from the Apostle's man of iron and bronze, with visor down, sword in hand, shield afront, girded and plated from crown to heel, ready to encounter and eager to find the spiritual foe. That the presence of the Gospel was a guarantee of quiet, and its diffusion would imply a period of peace all round, is the first notion the Savior corrected in the minds of his followers. "I am not come to bring peace," was the startling announcement of the Prince of Peace. That Charity which has a quarrel with no one, not even the Devil, finds no place in the system of Christ. "I came to bring a sword;" and woe to the Church when this sword shall be beat into a plowshare, or this spear into a pruning-hook. The Kingdom of Christ is the aggressive force. Satan simply "keeps" his palace. "The world lieth in the wicked one"—in the repose of an entire possession. He that does nought to disturb his peace gathers not, is no harvest-man, is an enemy and no true friend of Christ.

The first period of Methodism was a time of controversy. That vast "congregation of the dead," which stiffly crowded the solemn places of worship from choir to nave, overflowing the very altars of the Protestant Church of England with lifeless forms of baptized fashion and sin, awoke under the denouncing tones and warning trumpet of the two Wesleys and Whitefield; many of them only to relapse into formal death, but some to rise into the experimental life of true godliness. The denouncer was denounced. Bishops and Presbyters stood off, and called their people to stand off from these new censers and this strange fire. But the Wesleys, calm amid commotion, still prophesied without the camp, and the glory of God was on them.

John Wesley was a man of war, in the highest and best sense. He battled against the Devil, the world, and the flesh, so long as he lived. He fought a tremendously good fight. Comparing greater things with lesser, he was not unlike Banaparte in his strength, standing up against the combined powers—only at the last this "Little Corporal" of Methodism died in his bed, his latest foe under his feet:

> "His sword was in his hand,
> Still warm with recent fight,
> Ready that moment, at command,
> Through rock and steel to smite."

"God and the Truth" was upon his shield, and no friendship or blood swerved him from his devotion to these great principles. He was ready to hear and to impartially weigh all that could be stated or urged; for idolatry was as far from his mind as from his heart. But then, he was a man of persistent purpose, of a fearless spirit, and of inexorable logic. His sermons fill out the Greek conception—the type of composed, majestic, and unrelenting force; though he resisted in their compositon, as he assures us, all mere artistic method. Yet, by so much as he has succeeded in his notion of telling truth for truth's sake, he has realized the very best classic ideal of eloquence. No one need wonder at his success, under God, as a preacher, who will read his sermon on "Free Grace," and that other one on "The Righteousness by Faith." An antagonistical secretion of Tracts, which were thrown off with irregular constancy—"Plain Accounts," "Appeals," "Letters," etc.—indicated the vigilance and readiness with which he took advantage of the various occasions presented while in the midst of a great life-battle. * * *

As these heroes passed away, other men took their places, and their armor; men not unworthy of either. Mr. Watson maintained the front of Methodism with unsurpassed ability. His Institutes are the well-arranged armory of Methodistic Theology. The mere reading of this masterpiece of reason is no ordinary training for the mind. Meanwhile, in this country the contest against error and sin was sustained by such men as Francis Asbury, Freeborn Garreston, and Jessie Lee. * * *

Let the "young men" of the ministry "be strong." Read up, give thyself to doctrine, O Timothy! Feel the enemy—know what his real force is. Attack evil; recollect that hard words and right arguments break bones. Take care you don't imitate those "dumb dogs" which bay at the moon, but do not bark at the thief—preaching against evils in general, high overhead, in a showy, misty way, but skilfully avoiding the shock of actual conflict. Search the great armory of God's Word for new weapons, which have as yet never been taken down, having been provided for the hearts of the King's enemies still to be revealed. The weapons of our warfare are not carnal, but they are mighty. See Martin Luther and John Wesley, and believe it: one bold champion can conquer whole provinces from the Empire of Sin. And—

"He that hath no sword (and no purse) let him sell his garment and buy one."

A HIGH HONOR WORTHILY BESTOWED.

At the meeting of the United Daughters of the Confederacy, held in this city last week, Mrs. Daily McLaurin Stevens of Brandon, Miss., was chosen President. Mrs. Stevens is a daughter of the late United States Senator A. J. McLaurin and the widow of the late Judge W. F. Stevens of Carrollton, Miss., who was one of the most promising young men that the Magnolia State has produced since the Civil War, and whose early death was widely deplored. She is a woman of unusual intellectual gifts, of varied culture, and of noble character. Descended from ancestors who were aligned with the Southern Confederacy and who spent their substance and strength to maintain it, she is thoroughly loyal to the memories of the "lost cause" and true to the best traditions of the Old South; yet she is comparatively young and realizes fully that the War is over and that there is no longer any wisdom in keeping alive the fires of sectional animosity. It is our conviction that in placing Mrs. Stevens at their head the United Daughters of the Confederacy could not possibly have made a wiser choice; and we predict that her administration will in every respect make for the prosperity and progress of this commendable organization. The State of Davis, and Lamar, and Walthall, and George will feel honored by the distinction thus conferred upon one of her gifted daughters, whom she adjudges, however, to be fully deserving of this or any other recognition of her worth that could be given. It may not be amiss to state that Mrs. Stevens is an earnest Christian and a stanch member of the Methodist Episcopal Church, South.

A BROTHERLY SPIRIT MANIFESTED.

For some time the Noel Memorial congregation of Shreveport, La., has been in a state of disagreement concerning the beautiful new house of worship which Mr. Noel erected in memory of a deceased son and offered to its members upon such conditions as they could not accept it under the provisions of the Discipline. The matter was brought to the attention of our Bishops in their recent meeting at St. Louis, and they held that the law of the Church could not be varied so as to permit the taking over of this property. Within the past few days a tender of this fine structure, valued at between $60,000 and $80,000, was made to the Northern Methodists, who have no congregation in that vicinity, but whose entrance into that field would have very much complicated the situation. Learning that such negotiations were in contemplation, Bishop W. P. Thirkield immediately wired his unalterable opposition to considering the proposition made by Mr. Noel. This was a most kind and brotherly act, and will not soon be forgotten by the Southern Methodists of this section. One such exhibition of the spirit of true fraternity will do more toward bringing the two great Episcopal Methodisms into closer relations than a hundred vociferous speeches on gala day occasions.

AN INQUIRY ANSWERED.

A lady correspondent asks: "Do you think it is right for members of the Methodist Church to play cards for prizes? What is the difference between that and men playing for money?"

We answer without hesitancy that we do not think a member of the Church ought to play cards at all. In a mere social game of cards there may come no immediate harm to the person playing, but because this form of amusement may prove hurtful to others, and often does, the disciples of Christ should leave it off. Paul says (Romans xiv, 21). "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." We think that the case is considerably aggravated when prizes are brought into the game. Some judges have held that playing for prizes is gambling. But, after all, it seems to us that the question, "What is the harm in it?" is a poor rule by which to determine conduct for a church member or a Christian. Far the better standard by which to measure is, "What is the good in it?" Life is too serious a thing for people to waste their time upon practices which bring no profit. We can make even our diversions minister to our good if we will.

AN IMPORTANT MEETING.

Elsewhere in this issue of the Advocate appears a call for a meeting of the prohibitionists of Louisiana in Alexandria on November 25. We sincerely hope that the temperance workers of the State will carefully note the date of this proposed conference and that it will be largely attended. It is high time that the opponents of the open saloon in this commonwealth were getting their heads together and planning for an effective campaign to wipe out this terrible curse. Of all the hindrances to the moral and material progress of our people the licensed sale of intoxicants is perhaps the greatest. That we should be achieving so little to suppress the dramshop while the other Southern States are accomplishing so much, is a positive reproach to us. We need to be up and doing. Let us hope that the year 1914 will be made memorable in Louisiana by the triumphs won in the battle for the temperance cause.

DO NOT MISS THE CONFERENCE NUMBER.

We hope that every subscriber to the Advocate will examine the label on his paper this week and see if he is in arrears; and if he is, that he will make immediate remittance. This is a matter of importance at this time, since we are revising our mailing lists as rapidly as facilities will allow in order that we may not carry over any dead names on our files into next year. Unless subscribers pay up, their names may be eliminated from our mailing list, and they will miss the interesting news of the approaching Conference sessions. It is impossible for us to distinguish between those who are going to pay up and those who are not, so it would be well if you would not defer this, but attend to it at once. Moreover, the General Conference will meet next May, and every wide-awake Methodist will especially want to keep up with what is going on throughout the Connection for the next few months. It is our purpose to make the New Orleans Advocate alert and give our readers the latest information about everything. So, if you wish to know what is happening, you had better arrange forthwith to have it continue its weekly visits to your home. Why should we not have 10,000 subscribers by the 1st of next May?

PERSONAL AND OTHER NOTES.

Rev. H. R. Singleton and family left New Orleans last Tuesday for St. Louis, Mo., where they will make their future home.

The Woman's Missionary Society of the Carrollton Avenue Church of this city is observing the Week of Prayer this week. The President of this active Auxiliary is Mrs. Jacob Cohen.

We are indebted to the following brethren, to whom acknowledgment has not been made elsewhere, for subscriptions sent in within the past few days: Rev. W. H. Lewis, Brookhaven, Miss., 2; Rev. Charles E. Downer, Foxworth, Miss., 10.

Rev. J. L. Cuninggim, Director of the Department of Ministerial Supply and Training of the M. E. Church, South, will represent the General Board of Education, as well as his own work, at the approaching session of the North Mississippi Conference.

Rev. B. F. Lewis, our popular pastor at Crystal Springs, Miss., favored us with a club of five subscribers on Nov. 6. Our church in that progressive community is enjoying a good measure of prosperity under Brother Lewis' wise and tactful leadership.

Dr. F. P. Culver, Alabama's brilliant son, who transferred West less than four years ago, has been chosen to lead the delegation of the Central Texas Conference to the next General Conference. Dr. J. A. Rice was also named as one of the delegates from that body.

At the recent session of the Memphis Conference, Rev. T. W. Lewis and Rev. R. A. Clark were returned to their same churches in Memphis and Jackson, Tenn., respectively. Both of these sons of North Mississippi are making a fine record in the Volunteer State.

The revival meeting at Epworth Church of New Orleans, in which the pastor, Rev. W. L. Doss, is being assisted by Rev. D. A. Morris, continues with unabated interest. Several conversions have already been reported and the interest is deepening at every service.

Rev. E. B. Troy, who was admitted into the Louisiana Conference last year, was a welcome visitor at the Advocate office last Monday. He was passing through the city on his way from Acadia Parish to North Carolina, where he expects to serve the Church in the future.

Rev. J. F. Campbell, of Rocky Springs, Miss., says: "Things are moving along nicely in this charge. This Campbell has a hump on him, and also one on the other fellow." Good! We hope that these humpers will be able to show at Natchez that they have not bestirred themselves in vain.

Rev. A. S. Brisco, who serves the Smithville charge, North Mississippi Conference, sends us a fine club of subscribers, and adds, "We are closing a good year with this people." We are pleased to hear of our brother's success, and are grateful to him for taking care of the interests of the Advocate in his field.

Dr. I. W. Cooper spent last Sunday in New Orleans and occupied the pulpit of the First M. E. Church, South, both in the morning and in the evening. It was our pleasure to hear him at 11 o'clock a.m., and his discourse was a brilliant and eloquent one. There was one accession to the Church at the forenoon service.

The North Alabama Conference, in session at Anniston last week, unanimously endorsed the position of the Bishops and the minority of the Trustees concerning the Kirkland-Carnegie transaction. The "unanswerable arguments" of the majority of the Board of Trust do not seem to have counted for much out that way.

Brother H. P. Wall sends us an interesting account of the work of our Church at Lake Charles, La., which reached us too late for this issue of the Advocate, but which will appear next week. We rejoice to note how the Master's cause has prospered this year in that goodly city, where Rev. K. W. Dodson is the beloved pastor.

Be certain to look after the subscriptions to the Advocate in your charge before Conference and to secure every renewal possible. And see also if you cannot bring along a new subscriber or two to Conference. We must make the year 1914 the best that our historic Conference organ has ever known. Will you not help us to do so?

Rev. Ira B. Robertson, an esteemed superannuate of the Mississippi Conference, has recently been visiting relatives in New Orleans. He attended the service conducted by Dr. I. W. Cooper at First Church on Sunday morning, and made the opening prayer. He favored the Advocate office with an appreciated call last Monday.

From Gulfport, Miss., under date of Nov. 17, Rev. W. T. Griffin writes: "The Andrews-Smith revival here is meeting with much success; 29 came out on the Lord's side last night. The large auditorium, Sunday school rooms, and galleries are taxed to accommodate the crowds in attendance. Brother Andrews is preaching with great power."

Mrs. L. N. Doty, widow of the late Rev. W. E. Doty, who formerly was a member of the Louisiana Conference, died at the home of her sister, Mrs. J. H. Nelson, in Murfreesboro, Tenn., on Nov. 11. A more extended account of the illness and decease of this elect lady from the pen of Rev. Paul B. Kern, our pastor in Murfreesboro, will be published in the next issue of the Advocate.

Last week's issue of the Nashville Christian Advocate was a "Book Number," and it was in every respect up to the high water mark of religious journalism. Drs. Ivey and Chadwick are giving the Church a most excellent paper. Southern Methodists have reason to be proud of their General Organ. Its mechanical make-up, in our opinion, is superior to any church journal that comes to our table.

Rev. R. V. Fulton, of Tickfaw, La., reports a good year on that charge. He now has eight appointments, four of which have been established since the last Annual Conference. We like to hear of a man who has enough of the pioneer spirit to push out into new fields. We are grateful to Brother Fulton for some subscriptions to the Advocate, and also for a generous commendation of it.

Elsewhere in this issue of the Advocate we print an interesting letter from our long-time friend, Rev. W. M. McIntosh, of Iuka, Miss., whom the Lord has been wonderfully using in revival work this year. A man of larger heart than Brother McIntosh we have never known, and we doubt if any other living minister has contributed more to the upbuilding of North Mississippi Methodism than he has.

Through the courtesy of Chaplain John A. Randolph, one of the editors, we have received a Historical Review of the Presidio of San Francisco, Cal., together with an Account of the Service Rendered by the Troops Quartered There. It is issued in the form of a large folder, which is beautifully illustrated and is quite attractive in every way. The historical sketches given are quite informing and interesting.

The Building Committee of the Carrollton Avenue Church of New Orleans, which is composed of the pastor and all the stewards and trustees, met on Monday evening, Oct. 16, and let the contract for the construction of the new house of worship for which that congregation has for some time been planning. Work upon the new structure will begin within ten days, and it is expected that it will be finished by Easter.

We wish again to remind the brethren that it is very uncertain about our being able to get even brief pieces of copy received as late as Tuesday morning in the issue of the Advocate that is in the process of making. We are then hurrying to get on the press with the second half of our paper and cannot delay matters to accommodate eleventh-hour contributors. Why not wake up and be on time with your copy?

We have on our table a pamphlet entitled "The Mississippi State Penitentiary—Supplemental Information to the Biennial Report of the Board of Trustees, et cetera," by Rev. Jno. D. Ellis, Chaplain. This document gives a most interesting account of the management and the affairs in general of the convict farms of the State of Mississippi. It is well written, is brimful of information, and is well worth a careful reading.

In a letter which brought us several new subscriptions from his charge, Rev. E. L. Alford, of Anguilla, Miss., refers to his work as follows: "We have never served a kinder people. We are encouraged by their loyalty as the year draws to a close. Notwithstanding the disastrous floods, drouth, and the boll weevils, we are hopeful of making a better report at Conference than was expected. Pray for me and my deserving flock."

In renewing her subscription, Mrs. D. S. Purvine, of Okmulgee, Okla., says: "Our home would not be complete without the dear old Advocate. It has been a member of our family for many years. It brings us the news from our old pastors and the work in North Mississippi, and is like a letter from home. Then, too, it helps us and gives us a spiritual uplift. We have been in Oklahoma eighteen months, but will ever love our home Conference and church paper."

Rev. J. B. Randolph sends us the following good news from Como, Miss.: "I am happy to report that we have secured the last dollar needed to cover the indebtedness on our new church here, which was about $4000. This makes more than $14,000 that we have raised within the past two years. Besides this, we have also made considerable repairs on the parsonage—re-covering it and touching it up in other ways." Hats off to Brother Randolph and his worthy flock!

It is with sincere regret that we note the death of Miss Mary Helm, the gifted Editor of "Our Home" and one of the best-known missionary workers in the M. E. Church, South, which occurred at the residence of her brother, Mr. John Helm, in Louisville, Ky., on Nov. 12. The translation of this choice and consecrated servant of the Master is a distinct loss to Southern Methodism. We have in hand an appreciative tribute to Miss Helm by Mrs. R. W. MacDonell, which will be published at an early date.

Rev. C. C. Selecman was not made associate pastor of Trinity Church, Los Angeles, as we stated in the Advocate some two weeks ago, but he is the full pastor of that congregation. Rev. R. P. Howell, the former pastor, has been made the financial agent of this great institutional plant, which, when finished, will be the most complete in Southern Methodism. On the last Sunday that he spent in Webb City, Mo., Brother Selecman and his people there provided for the $6000 debt on our church in that city, leaving it free from any incumbrance.

In a telegraphic night letter, Rev. L. W. Cain of Leland, Miss., says: "We are closing out the year magnificently. The audiences yesterday were fine and six adult members were received. This makes 48 accessions at Leland during the year and at Hollandale we have had 12. There is general rejoicing over the rapid growth of our church here—now a commanding religious body. You will felicitate with us in our triumph over the difficulties that were in the way." Hurrah for Leland and Hollandale and Brother Cain! They have indeed wrought well.

Rev. C. C. Weir, than whom the Louisiana Conference has no choicer spirit, delighted the heart of the Publisher by sending in a club of 12 subscriptions from Morgan City and Berwick a few days since. The Editor is grateful to Brother Weir for a cordial invitation to spend a Sunday with him in the near future; and this we hope to do when the Conferences are over, if our friend is left by the appointing power in his present field. We trust that we shall be able to make this visit when the weather is somewhat wintry and the oyster season is at its best.

Rev. C. A. Northington, one of the hustling young pastors of the North Mississippi Conference, sends us the following good report from his charge—the Corinth Circuit: "I have received 80 into the Church this year. We have built one new church, have repaired one, have painted another, and have secured nearly money enough to purchase an organ for still another. This will put all our houses of worship in good condition. Our finances are in advance of last year." We extend Brother Northington our hearty thanks for a nice club of subscriptions which accompanied his letter.

Rev. T. W. Adams, the able presiding elder of the Port Gibson District, is making a brave and persistent effort to make a good record for the Church this year in the territory under his supervision, but he is having to battle against tremendous odds. Besides the overflow which swept over some of the charges of his diocese last spring, there have been four bank failures within its bounds during the year. We are fortunate in having so resourceful a leader as Brother Adams in Southwest Mississippi at this critical time. This section of the Magnolia State has perhaps suffered more from the depredations of the boll weevil than any other.

A most delightful farewell reception was given to Brother and Sister H. R. Singleton by the wives of the New Orleans Methodist ministers at the home of Rev. and Mrs. J. G. Snelling last Friday. All the pastors of the city and their wives, together with Presiding Elder J. M. Henry and Sister Henry and "Sunshine" Hawks, were present. After dainty refreshments had been served, many appropriate toasts were given in honor of the departing guests, and what was in every respect a most delightful occasion was marred by but a single thought, namely, that Brother and Sister Singleton would soon depart from New Orleans to reside elsewhere.

Dr. T. B. Holloman, of Port Gibson, Miss., writes: "Jones' History of Methodism in the Mississippi Conference ought to be in every Methodist's library in Louisiana and Mississippi. It furnishes a well written, interesting account of the operations of our Church in this section from 1799 to 1846." To this statement it affords us pleasure to give a hearty amen. We need to know of the heroism of our predecessors in the itinerancy in this part of the Connection, and what it cost them to plant the first seeds of Methodism in this territory in which it has now grown to be so great. Would that a double portion of the spirit of these noble men might rest upon us as we face the work and problems of the future!

The work at St. Mark's Hall in New Orleans is in better condition at this time than it has been for a number of years. At present the workers are proceeding along the lines of the most approved methods of church work. The evangelistic features are being more stressed than heretofore, and the Italians and others in that section of the city are being taught that the supreme work of the Church is soul-saving. Already the new-old plan has proven far superior to the former way of cautiously introducing Bible reading, preaching services, and Sunday school work and waiting for slow developments. Pews have been ordered and in the future St. Mark's Hall will have services the same as any other church. In the meanwhile, the institutional work will not be slighted.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. BEULAH HOOD, wife of Mr. W. T. Hood, and daughter of W. S. Henry, was born July 25, 1866, and died Oct. 5, 1912. A devoted husband and nine children are bereft of a true and faithful wife and mother. Sister Hood joined the Methodist Episcopal Church, South, at the age of 17 and was a consistent member until the heavenly messenger came with the summons, announcing her transfer to the Church triumphant. She suffered long the excruciating pain of an awful cancer, which caused her death, but she bore her pain with that sweet and gentle patience which characterizes none but those that know Him who suffered on the cross, and are made strong by His all-sufficient grace. She knew that she must go, but she was ready. Hence, she had no fear. She could say: "Thy will be done!" Her only regret was that of leaving her companion and children. But, thank God, her pains are over now; and with that happy, singing host, she waits to welcome her loved ones on the other shore.

Simsboro, La. J. L. LAY.

A man of strong faith, simple piety, and great gentleness of spirit was removed from earth when Mr. WILLIAM FRANKLIN CARMICHAEL, of Lauderdale, Miss., died on October 6, 1913. During a long life he went in and out before his fellows without reproach. His substance throughout was compounded of the very finest elements of manliness. The brilliancy of his mind, particularly in the years when his health permitted habits of study and concentration, impressed his brethren; and that even in a time when they followed a leadership whose talents were both impressive and brilliant. Brother Carmichael was born April 27, 1847, in Mississippi, and was throughout a long life a man of fervent and exemplary piety. At 20 years of age he felt moved by the Spirit of God to make a profession of his faith and joined the Methodist Episcopal Church, South, at which time he states he felt a call to the ministry, but, having enjoyed only small advantages in the short-term country schools of Kemper County, he thought himself inadequate to the task, and devoted his services to the official duties of the church, serving as class leader, Sunday school superintendent, and steward. In the going of Brother Carmichael, the Lauderdale Church and community lost a diligent, faithful, painstaking servant of the Most High—one who never shirked a duty, nor avoided a responsibility.

His pastor, A. B. BARRY.

Mr. MAX B. FRELSEN passed quietly away on Friday night, October 24, 1913, at the home of his mother, Mrs. J. L. Hopkins, at Marion, La., after a brave struggle of five years with that dread disease, tuberculosis. Mr. Frelsen was born at Marion, La., October 18, 1883. His boyhood and early youth were spent amid the simple, Christian influences of his native village, and quite naturally he united with the Church at an early age, having joined the Methodist Church at Marion when he was but 12 years old. The few years of his young manhood were spent in business in near-by towns of Louisiana and Arkansas. His first break-down occurred in December, 1908. A two-year stay in New Mexico brought some relief, but it seemed best to return home for a time. Later he returned to the West, spending a year in El Paso, Texas. After returning from Texas he seemed so much improved that his friends became quite hopeful of his ultimate recovery. However, soon after cold weather came on he was compelled to take to his bed, which, from that time on, he was seldom able to leave. Mr. Frelsen's five years of illness were five years of hopeful, heroic struggling, without complaint or repining. He frequently put to shame his friends who visited him by being more solicitous of their welfare than they could possibly be for his. Over and over again his friends were heard to remark, "How can he be so cheerful?" The same unfailing cheerfulness and thoughtfulness for others stayed with him to the end, as was shown by the "Good-bys" he sent to his friends within an hour of his death. While he was not much given to talking about religious things, his more intimate friends long knew that he possessed that "peace that the world knows not of." To him death came as a welcome friend rather than as a dreaded enemy, for he had reached that point where he could say with the Apostle of old, "For me to live is Christ, to die is gain." Mr. Frelsen leaves a mother, four brothers, and a sister, and to these we extend sincere and heartfelt sympathy. Especially do our hearts go out to the patient, faithful mother for whom he possessed ~~an~~ almost worshipful affection, and who cared for him all through his illness with a devotion rarely equaled, and never surpassed.

A FRIEND.

MRS. ANNIE PEYTON WHITE.

West Point never knew a more popular young woman than the subject of this sketch. When I first knew her seven years ago she had just reached young womanhood. I saw her as she moved among her host of friends, the joy of all and the friend of all. The poet's allusion never had truer application, that "when she had passed, it seemed like the ceasing of exquisite music." I saw her stand before the sacred altar and plight her troth to the man of her choice. How happy she was! The years sped by. Six brief summers came and went. Life to her was music, life was service, life was love. Her soul was swept by the breezes from off the high altitudes of heaven. Music and sunshine were native to her soul. There were no shadows where she went. Religion with her was a gladsome thing. She believed that a smile was better than a tear, and that 'tis better to sing than sigh. But while yet so young death claimed her. God touched her and she slept. Great numbers of people crowded the church at her funeral to pay tribute to her worth and popularity. She left behind a husband and one little son, besides a host of relatives and friends. Gone, thou art, but not forgotten!

E. S. LEWIS.

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The New Orleans Christian Advocate Piano Club is both a theory and a fact. The theory is that a piano manufacturer can afford to sell one hundred pianos at a lower factory price than he would be willing to make on an order for only one instrument. The fact is that the Club has saved each of its members nearly one dollar out of three, and everybody is therefore delighted.

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Tidings From the Field

Belmont Charge, Miss. Conf.

We are closing a good year's work. The Lord has blessed both the pastor and people in many ways.

The people are working with greater energy, and while we may fail to report in full, the prospects are good for us to pass the "old mark."

Our people gave us a generous pounding on the 7th inst. I will not endeavor to mention the numerous things presented; suffice it to say that we have the pantry replenished for many days.—W. W. Hartsfield.

Purvis, Miss.

The Purvis charge has enjoyed a season of prosperity during the year 1913. The presiding elder and congregation have been faithful in cooperating with the pastor. We have had a good revival, and many have been added to the church, the financial condition of the church is as good as the best, and the pastor is not in an attitude to consider favorably a proposition to exchange places with any brother pastor in the district. Tell Brother Harmon that we shall have occasion to have on the paid-up-in-full expression when the Bishop wants to know what we have done for the Conference claimants.

H. L. Norton.

Cleveland, Miss.

Dear Brother Meek: Since Brother McKeown is so busy, and since you have had no report from Cleveland, Miss., in a good while, I thought perhaps you might give me a little space in your paper. We have had a very good year, 23 members having been received into the Church. We have more than 100 enrolled in Sunday school and 40 women belong to the Missionary Society. Our meeting began the second Sunday in October and lasted ten days. Our beloved pastor preached a few earnest sermons; then Brother Curtis came to us and stayed eight days. He is a man of God, and preaches with power. Many hearts were stirred by his faithful presentation of the Gospel. Mr. Price, of Chattanooga was the leader in song. He has a wonderful voice and his solos were very much appreciated. The church was revived and several joined on profession of faith. We hope that all collections will be paid in full. We regret that Brother McKeown may have to move this year on account of ill health. His wife has had poor health also.—Mrs. S. C. Taylor.

Foxworth, Miss.

After postponing the date of our revival here for two months on account of waiting for the completion of our new church building and because of other unavoidable delays, we began on November 1. We had the able assistance of Rev. Isaac L. Peebles and the presence of God's Spirit in an earnest campaign to re-establish and advance God's kingdom in this community. Three services were held daily and four were held on Sunday. On Sunday one sermon was preached to the colored people west of town. Each service grew in interest, and results were observed from the beginning. The earnest and convincing sermons were a continual soul and intellectual feast to all whose privilege it was to attend. The results were thirty accessions by vows and two by certificate, and a general awakening of the membership. There were also six infants baptized. By request of several, Brother Peebles was prevailed on to remain over the night of the 10th and discuss water baptism, which he did in a genteel and scholarly manner. Unless something unusual hinders, I expect to report all of the Conference collections paid. Pray for me, brethren, that I may keep humble and faithful.—Chas. E. Downer, Pastor.

Florence Charge, La. Conf.

This place is no longer Florence, but Sicily Island P. O. and Station. Heretofore it was Florence Station, and Sicily Island P. O. On June 1 the name was changed by the railroad officials. We have six places at which we preach each month, viz.: Sicily Island, Pine Hill, Tensas Chapel (where the late Dr. C. W. Carter preached his first sermon about 1860), Clayton, Ferriday, and Vidalia. I think I am correct when I say my work suffered more this year from the overflow than any charge in the State; and then followed the late rains, and lastly the boll weevil has almost cleaned this country up; and then on top of that, the First Natchez Bank failure on the 29th of October about put the finishing touches to the whole of 1913. We have held four meetings. The preaching was done by Revs. W. L. Hunter, H. B. Watkins, J. J. Kelley, and T. J. Norsworthy. These brethren all did good preaching. Brother Norsworthy's sermon to women only is certainly a fine production and worthy of being heard by all our good women. I wish all our church women could hear him. He ought to publish it and sell it. We have bought three organs and 125 hymn books; repaired the church at Ferriday; have money on hand to repair the old Pine Hill church; have put about $100 worth of improvements on the parsonage, and have spent in all on churches and parsonage about $420. We have received into the church 32 persons; have baptized 11 adults and 9 infants; have secured 40 subscribers to the New Orleans Christian Advocate, and have raised to date $35 for the Orphanage. The way is dark for any more to be done.—W. T. Woodword.

A STATEMENT.

To the Preachers of the North Mississippi Conference.

Dear Brethren: One of my good laymen, Brother Wm. McDade, at his own suggestion, expense, and responsibility, has had printed for free distribution a part of a series of sermons that were preached at the Crenshaw Methodist Church during this year. At least the subject, "The Pending Religious Revolution," together with one of the characters used, seems to have appealed to my good brother. He proposes to scatter this message throughout our charge, and also among the preachers of the Conference. I make this announcement so that a humble pastor may not be accused of presumption. The burden falls on my friend, who many, of course, will agree is not hard to please. The copies of the discussion referred to will be mailed to the persons for whom they are intended.

Crenshaw, Miss.

H. G. ROBERTS

REDUCED RATES.

The railroads in Mississippi, excepting the A. G. S. and the N. O. & G. N. have granted reduced rates to those attending the meeting of the North Mississippi Conference at Tupelo, Nov. 26 to Dec. 1. Certificate must be secured when ticket is purchased in going to Conference, same to be signed at Tupelo by Rev. V. C. Curtis, in order to secure reduction in returning.

J. R. COUNTISS,
Secretary.

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The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

Did you ever get that Wesley Adult, or Senior, or Intermediate Bible Class organized? If you did, good for you; if not, WHY DID YOU NOT? Never let an opportunity pass to use people in the Lord's work.

The Sunday school at Barlow is making progress. They have a Teacher-training Class; the separate-room spirit has gotten on them, and they will soon have rooms for the different classes. They have some good workers at Barlow.

Hurry and get ready your Thanksgiving program, decorate the Sunday school room with the things that God has blessed your community with, viz: corn and cornstalks, fruits, cotton and cotton stalks, vegetables, peavines, pumkins, oakra stalks, etc. This would be impressive to the pupils.

The Rankin Street Church of Jackson has made the Sunday school work hum in their part of the city. They have made a gain this year of over 275 per cent. Who can beat this? Brother Meigs never stops and never tires. They will soon provide separate rooms at this church for the classes and organize a Teacher-training Class. They already have teachers' meetings.

How many of your Sunday school pupils are you training for the work of the Church? Better organize a Teacher-training Class, and use the Legion of Honor Course for young people from sixteen to twenty-five years of age, and let them use this course instead of the Sunday school quarterly and recite at the same time the Sunday school classes are reciting. If you do not know how to do this, write for a leaflet which will tell you. Why can't every Sunday school have such a class?

In the revival meeting held at Barlow, Miss., 33 young people were converted and joined the Church. Then Pastor Schultz was confronted with the question, what shall I do with them? So he organized a prayer meeting for this class of young folks, and about 25 of them will lead in prayer. They hold their meetings once a week. This is what I call using your people. Many young Christians fall because they have nothing to do after they get into the Church.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

On the recent promotion occasion at the First Church of Shreveport, Mrs. Cameron gave each graduate from the Elementary Department to the Intermediate classes a Bible. At least by this time children should be trained to personal Bible reading, and should by all means have their own Bibles. The home readings in the uniform lessons give a fine field for daily lessons which the teachers should encourage their pupils to read. We are persuaded that these Bibles made very choice gifts.

Rev. H. N. Brown is using Dr. Hamill's one-minute missionary drills at the conclusion of each session of the Lake Arthur Sunday school, and finds that they are fine for teaching missions to the members of the school. We are persuaded that at present there is nothing of more importance to our boys and girls than a knowledge of the heroes of the Cross in our mission fields, and Dr. Hamill's drills are so concisely arranged as to be practical and workable in imparting this needed information.

The Adult Bible class taught by Brother J. B. Kent in Lake Charles has recently built a commodious class room and is now comfortably housed in its own quarters, and the increased life and efficiency of the work has already proved the outlay to be a good investment. Among other parts of the program for the near future the teacher has scheduled an address on Christian Socialism by Dr. Stephens, and another address by a Jewish Rabbi. Such varying of the class program will no doubt go far toward making the work helpful to the adult members, as their needs now go beyond the bounds of technical Bible knowledge.

Brother D. E. Braded is proving himself to be a master of his craft in teaching the Adult Bible Class at Lake Arthur, his special virtue being his skill in enlisting his class in helpful discussions. Christians who have all their lives been students of the Bible desire and receive benefit from having a part in the recitation of the Sunday school lesson, and it is neither fair to them nor conducive to the best interests of the class to deprive them of this right. Whatever may be the method best adapted to teaching other grades of Sunday school pupils, the ideal for an adult class is to have each join in discussing problems of life found in all parts of the Bible, the Christian's final authority on all questions present and eternal.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

There is a difference between class elections and class organizations. The organization is only the beginning.

Every Adult Class should insist on each committee making a report at least once every quarter. The chairman will be ashamed to have written on his report, "Nothing done, as yet." Committees are for use and not for decoration.

All too many members of Adult Classes fail to wear the class button. Here are several reasons why this should be done: Wearing the class button is an announcer of one's position, is a means of introduction to other members, and has a masked influence in guiding character and conversation.

On the door of a certain Wesley Adult Bible Class room you find painted in noticeable but attractive letters, "Come Right In," in the middle of the door and "Wesley Adult Bible Class" on the top. This designation will prove helpful in this day of numerous and unnamed and unnumbered doors which trap the unwary.

A great Adult Bible Class speaker lately opened his address before a large body of interested workers with this plain English sentence which is commended to every Christian worker: "Have you ever thought what can be done while you are talking about it?" How many, many plans are made, committees named, and machinery set in motion on paper and talked about—and that is all. Talking about all class details is all right, but crystallizing class talk into usefulness and efficiency is quite another matter.

The theme of every Adult Bible Class Conference for the year is "The Responsibility of the Organized Adult Bible Class to the Boys and Girls of the Teen Age in Their Local Sunday School and Community." A Father's and Son's Social will be a good beginning for winter social activities for the men's classes, and a Mothers' and Daughters' Reception will be a good opening for the women's classes and will furnish an opportunity to plan valuable help for the girls, and they want and need it.

A great many classes have been using flowers to fine advantage, but a busy superintendent who has won a large place for his school in the town requests each pupil to bring him at least one flower three or four times during the year, and the results proved to be astonishing. He was a city superintendent and, besides sending lovely blossoms to all the sick and shut-ins he knew, he looked over the morning paper and sent a dozen bouquets to those who seemed to need them most, those who were in the saddest circumstances. He is now able to relate wonderful stories of love and gratitude that have resulted from this "one flower" Sunday.

PRAY NOW.

Dear Dr. Meek: My fourth quarterly conference was held some days since with a degree of satisfaction, notwithstanding the fact that we had a church problem of a very grievous nature to deal with. Brother Carter, our presiding elder, proved himself equal to the task and handled the matter to the satisfaction of all concerned. Brother Carter, as you know, always stands by his preachers in their problems. Our finances were in fairly good shape, but not in full by any means. I am giving my time to collecting the Conference claims and as we are coming rapidly to the close of the Conference year, I trust that the readers of this paper will pray that God may give us the victory through our Lord Jesus Christ.

D. L. GRIFFIN, P.C.

Ringgold, La.

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HIGH COST OF LIVING.

In recent years there has been a great deal of talk about the high cost of living. The big men of the country are practically agreed in attributing the yearly increase in prices to extravagant methods of distributing goods rather than to any increase in the cost of manufacturing them. As a nation we have contracted the habit of buying without thinking. It is human nature for a merchant, dealer or agent to get as high a price for his goods as he can and thereby make as much profit as possible on each sale.

The best way to cut down your cost of living is to study values and prices carefully and be sure you are not paying more than the same article could be bought for elsewhere. For example, the New Orleans Christian Advocate Piano Club will save you about one dollar out of three on high-grade pianos and self-player pianos. By uniting our orders in a Club of one hundred buyers we get the lowest, rock-bottom factory price, and by having the instruments shipped direct from the factory to our homes we save the customary double freight. We thus get pianos and self-player pianos of the finest quality and of life-time durability at prices such as you would ordinarily pay for low-grade instruments. Write for your copy of the Club's catalogue and full particulars. Address the managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga. —Advertisement.

THOSE BAD SPELLS.

Lebanon Jct., Ky.—Mrs. Minnie Lamb, of this place, says: "I believe I would have been dead by now, had it not been for Cardui. I haven't had one of those bad spells since I commenced to use this medicine." Cardui is a specific medicine for the ills from which women suffer. Made from harmless, vegetable ingredients, Cardui is a safe, reliable remedy, and has been successfully used by weak and ailing women for more than fifty years. Thousands of women have been helped back to health and happiness by its use. Why not profit by their experience? A trial will convince you that Cardui is just what you need.

MARRIED.

At the residence of the bride's parents, at Washington, La., on Oct. 15, 1913, by Rev. G. A. Morgan, Mr. HARRY L. FLEMING and Miss FANNIE FERN LARRABE.

At the residence of Mr. Jacob Vatter, near Opelousas, La., on Nov. 10, 1913, by Rev. G. A. Morgan, Mr. CORNELIUS V. TATMAN and Miss LENA GREENLEE.

At the residence of the bride's parents, Mr. and Mrs. W. P. Mauldin, near Waynesboro, Miss., on Oct. 19, 1913, by Rev. Hilary Westbrook, Mr. A. S. ROBINSON and Miss NELLIE MAULDIN, both of Waynesboro, Miss.

CHILDREN OF DEFECTIVE MINDS.

The education and training of feeble minded children, in body and mind, received their greatest impetus in America from the life and labor of Dr. John Q. A. Stewart of Kentucky. Dr. Stewart was the pioneer in this field of education. He devoted the best part of his life to the work and established the Stewart Home and School, a private institution for the education and training of children of arrested mental development. At Dr. Stewart's death in 1898 his son, Dr. John P. Stewart, who had been associated with him for years, assumed the responsibilities of the work. Under his administration the school has grown in influence, equipment and faculty until it is now the leading institution of its kind in America.

Supported by a faculty of specially trained teachers and assistants, Dr. Stewart is giving the unfortunate children of the South facilities for mental and physical development which should be known and understood by the parents and guardians of every backward child.

A copy of the annual catalogue may be had by addressing the Superintendent, Dr. John P. Stewart, Box 19, Farmdale, Ky.—Adv.

"A man had occasion to ship a mule by rail. He sent the animal to the station in the care of a darkey. When the freight was put on the car the darkey looked through the bars and saw that the mule was eating the tag upon which his destination was marked. He at once ran home crying: 'Massa, Massa, dat mule, he done gone and et up de place where he's gwine to.' "

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

If you like to write stories, poems, books, etc., send your name and address for information how to make money from your talents.

W. F. DAVIS & CO.,
712 Myrtle Ave.,
Bridgeport, Conn.

Edenborn Line

(LA. RY. & NAV. CO.)

NEW SLEEPER SERVICE
NEW ORLEANS & ALEXANDRIA

ELECTRIC LIGHTED LAY-OVER
SLEEPER AT ALEXANDRIA

Northbound Train No. 2
Lv. New Orleans (Term. Sta.) - - - 7:00 p m
Ar. Alexandria - - - - - - - - - 3:30 a m
Remain in Sleeper until - - - 7:00 a m

Southbound Train No. 1
Lv. Alexandria - - - - - - - - - 11:56 p m
Ar. New Orleans - - - - - - - - 8:40 a m
Sleeper ready for occupancy - - 9:00 p m

Secure tickets and reservations
AT CITY TICKET OFFICE,
709 Gravier St. St. Charles Hotel

Church Organs

SECOND-HAND ORGANS at big reductions, just the instruments for Churches and Sunday Schools.

As long as they last, we will sell them for $35, $40 and $50.

PHILIP WERLEIN,
Limited
NEW ORLEANS, LA.

NORTH MISSISSIPPI CONFERENCE

Admission on Trial.

The class for Admission on Trial into the North Mississippi Conference will please meet the Examining Committee in the pastor's study at Tupelo, Miss., Monday night, Nov. 24, at 7 o'clock, prepared for a written examination. Each applicant will present also at that time the written sermon required by the Discipline.

THOS. H. LIPSCOMB,
for the Committee.

Class of the First Year.

The Class of the First Year will please meet the Committee in the Methodist Church at Tupelo on Monday, Nov. 24, at 7 p.m.

J. A. HALL,

Class of the Second Year.

The Class of the Second Year will please meet the Committee in the Methodist Church at Tupelo, Miss., on Monday, Nov. 24, at 7:30 p. m. All who took the work at Divinity School, please bring their certificates before the Committee.

O. W. Bradley, J. T. Lewis, J. H. Felts, Committee.

Class of the Third Year.

All members of the Class of the Third Year, North Miss. Conf., are called to meet the Committee on Tuesday morning, Nov. 25, at 9 o'clock, in the Methodist Church at Tupelo.

J. B. RANDOLPH,
Como, Miss. For the Committee

Class of the Fourth Year.

The Committee and Class of the Fourth Year will meet in the Methodist Church at Tupelo on Tuesday morning, Nov. 25, at 9 o'clock. All members of the Class, including those taking the Correspondence Course, are expected to be present.

T. H. Dorsey, Chairman.

Historical Society.

The annual meeting of the North Mississippi Conference Historical Society will be held in the Methodist Church, Tupelo, Miss., Tuesday, Nov. 25, 7:30 p. m. The special order will be the Centennial Anniversary of organized Methodism in Mississippi. The principal address will be delivered by Rev. A. F. Watkins, D. D., President of Millsaps College. This will be followed by sketches and reminiscenses of Methodism in North Mississippi by Rev. J. C. Park, Dr. T. C. Wier, and others.

Let us be thoughtful and prayerful that this may be an occasion of great benefit to the Conference and to the entire Church within our bounds.

G. W. BACHMAN,
E. S. LEWIS,
J. C. PARK,
Committee.

FROM THE TUPELO (MISS.) STEWARDS.

To the Methodists of North Mississippi.

Dear Friends: Our hotel and boarding-house facilities are inadequate at all times, and will be wholly so during Conference, owing to the fact that the fall term of Circuit Court will be in session at that time. Added to this is the fact that almost one hundred friends have asked to be entertained, and other applications are received in every mail.

We began to solicit homes with the expectation of turning no one away; but the applications for entertainment make it quite impossible for us to take care of the members of the Conference as we should, and at the same time take care of those who wish to come as friends.

The Board sincerely regrets this inability to care for all, but we are forced to say "no" to other friends who would come, and have instructed that a copy of this statement be sent all those to whom promises of homes have not already been made.

Very sincerely,
R. L. POUND,
Chairman Board of Stewards,
Tupelo, Miss. Methodist Church.

NORTH MISSISSIPPI LAYMEN'S RALLY.

During the session of our Conference there will be a Laymen's Rally under direction of Judge E. V. Hughston, on Friday afternoon. I have written to each District Leader to have ready a full report. Let me urge that this be done, and all help to make it a great occasion.

J. R. BINGHAM.

MISSISSIPPI CONFERENCE.

Admission on Trial.

The Class for Admission on Trial into the Mississippi Conference will meet the Examining Committee in the Jefferson Street M. E. Church, South, in Natchez, Miss., on Dec. 2, at 9 a. m., prepared for written examinations. W. H. Saunders, H. P. Lewis, Jr., W. W. Graves. Committee.

Class of the First Year.

The members of the Class of the First Year having work before the Committee will please meet at Jefferson Street Methodist Church, Natchez, Miss., at 9 o'clock a. m., and those having finished their work at the Divinity or Correspondence School will please meet the Committee at 3 o'clock p. m., Dec. 2, 1913.

L. L. ROBERTS,
For the Committee

Class of the Second Year.

The Class of the Second Year will please meet the Committee in the Sunday school room of Jefferson Street Church, Natchez, Tuesday, Dec. 2, at 9 o'clock a. m. The members of the Class who have been taking the course through the Correspondence School are requested to please notify the Chairman at once to that effect.

M. M. Black, J. Y. Bowman, L. E. Alford, Committee.

To the Members of the Mississippi Conference.

Dear Brethren: The blanks for statistical reports to the Annual Conference will be mailed in due time. If the brethren will adopt the suggestions made by the Committee, it will greatly facilitate the work of the Auditing Committee, Statistical Secretaries, and the Treasurers of the various boards.

W. T. GRIFFIN,
For the Auditing Committee.

The Christian religion is pitched on an ascending scale. It begins with an emancipation, and it ends with an ascension. The path of the just shines more and more to the perfect day: the day that is refulgent with the seen presence of the Sun of Righteousness.

A fine promoter of humility is a thorough knowledge of one's self. A better, however, is a sight of God. "I have heard of thee by the hearing of the ear; but now mine eyes seeth thee. Wherefore I abhor myself and repent in dust and ashes."

MILLSAP'S MEMORIAL, JACKSON, MISS.

Dear Dr. Meek: I am serving a mission. And as the preachers are burdened with the collections that are applied to this cause, I feel that they are entitled to a full account of what it is being done. And knowing that the Advocate is burdened with matter for publication, I will try and be brief. We are supposed to have about 59 members on the register. But we only have about 35 that we can account for. And in this number we have only two male members, except two or three of the college students. The mission alone has raised to date $437, against $381 last year. This can hardly be said to be due to the pastor, as I feel that any other mau could have done more than I have this year, but it is due to the fact that some of the people know that if they are to accomplish anything, they must make progress.

The above mentioned $437 does not include the $261 that Maj. Millsaps raised and contributed. I feel safe in saying that this little band of people will run their collections up close to the $600 mark by time to go to the Annual Conference. And I am sure that their achievements this year will be hard to eqnal in the Conference. Think of thirty-five women and children and only two men paying the amount they are going to pay. The College students render excellent help along devotional lines—in fact, I hardly know how we could get along without them. But we do not expect much financial help from them, as most of them are borrowing money to get through school on.

Of the above amonnt the Senior League, with about a dozen members, raised $37.75 and the Junior League $22.75. The Women's Missionary Society raised $93.50. I take my hat off to the Leagues and the Missionary Society and make them a nice bow.

It must be borne in mind that these people are not well off by any means; of course, they are making a good living, but the men are laboring for a salary. Some of them have been my warm friends and I should like to mention their names, but I question the propriety in doing so.

We did not have what might be termed an upheaval in our revival this year, but we had some good and sound preaching which was done by Brother John D. Ellis. And when it comes to clear, thoughtful, and logical preaching, I think he stands in the forefront. He has won the warm friendship of this preacher by his brotherly spirit.

The preacher that serves this mission next year and lives in this community will find some of the best neighbors anywhere in the Mississippi Conference, and need not be uneasy about getting his share of such things as the neighbors have. Asking for the prayers of the readers of the Advocate, wishing our paper greatest success, and congratulating the Publishing Committee on their good luck in persuading the Editor to continue his work, I am, fraternally,

W. B. WALDROP, P. C.

ADVOCATE PIANO CLUB STANDS FOR QUALITY.

The greatest danger in buying a piano or self-player piano is the difficuity of securing one of real and lasting quality. There are so many cheap imitations and so few genuine, high-grade instruments on the market that the chances of full and permanent satisfaction are slim unless you are an expert judge and are extremely careful in your selection.

If you feel that you are not a good judge of both quality and durability, or if you have not time to make a thorough and exhaustive investigation of these matters, why not throw the responsibility on the New Orleans Christian Advocate Piano Club. It has already made the investigation for you and will assume full responsibility of giving you **absolute and perfect satisfaction.** What your insurance policy is to your home, the Club is to your piano or self-player piano.

But the Clnb doesnt' stop there; it also insures the **lowest factory price** and provides convenient terms of payment. Yon are cordially invited to join us. Write for catalogue, select the style you think would please you and we will ship it on approval. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

DON'T WORRY—EAT.

Memphis, Tenn.—Mrs. Emma D. Looney, of this place, says: "I suffered misery for nearly eight years, but since taking Cardui, I am much stronger, and I haven't missed a single meal. I hardly know how to express my gratitude." Don't worry about your symptoms—Cardui doesn't treat them. What you need is strength. Cardui helps you to get it. Take Cardui, because other tonics and medicines do not contain its peculiar and successful ingredients, imported especially for its manufacture. Half a century of success, has stamped Cardui with the seal of public approval. During this time, Cardui has benefited a million women. Why not you? Try it to-day.

Rheumatism

and the various forms of Uric Acid poisoning, such as muscular and sciatic rheumatism, gout, stiff and swollen joints, shifting pains and stitches in different parts of the body, have been successfully treated for the last 20 years by **Dr. Whitehall's**

RHEUMATIC REMEDY

To demonstrate how quickly it relieves the acute pains, reduces the fever and eliminates diseases from the system, we will send a **Full Box Free** to any one who will give it a trial. Address

The DR. WHITEHALL MEGRIMINE CO.,
24 N. LaFayette Street, South Bend, Ind.

PANTS Direct from mill to wearer at manufacturers' wholesale prices. By prepaid Parcel Post. Satisfaction guaranteed or money refunded. The only mill in the world selling direct to wearer at wholesale prices. Reference: First National Bank. Write for free sample and prices. A postal will do.

SOUTHERN WOOLEN MILLS CO., Dept. R., Corinth, Miss.

SHOES AT WHOLESALE

NEW ORLEANS CHRISTIAN ADVOCATE Readers are SAVING from ONE to TWO DOLLARS a PAIR by Ordering Their Shoes DIRECT FROM FACTORY BY PARCEL POST.

Would the cutting of your FAMILY SHOE BILL one-third or more mean a very big yearly saving to you? Figure it out. The present high cost of shoes is due to two things, the Middlemen's profits which the consumer must pay and the enormous decrease in raw materials. The new Parcel Post System gave us an idea. By selling our shoes direct to the wearer, cutting out the middlemen entirely, we could save the consnmer fully a third on every pair of shoes and still make our usual wholesale profit. The plan is a great success. New Orleans Christian Advocate readers are realizing the opportunity of saving and great numbers are writing for our catalog which is sent free to anyone on request. It tells how cheaply high quality shoes can really be bought under this fair method of selling. Every shoe sold is guaranteed perfect in fit, material and workmanship—your money will be refunded if unsatisfactory. Write for your catalog to-day. A trial order will please and result in our getting your entire shoe trade. PARCEL POST SHOE CO., 258 Meeting Street, Charleston, South Carolina. (Advertisement.

Woman's Missionary Work

Edited by ....Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La
Mississippi ....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A Letter from Mrs. Lipscomb.

My Dear Sisters: After a long delay, caused by sickness, I am most happy to be in my office in Nashville and to undertake my duties as Secretary of the Home Base. I am deeply grateful to our Heavenly Father for his goodness in bringing me through this period of weakness, and to the ladies of the Publishing House, who have so kindly carried on my work during the summer. I hope now to be able to relieve their over-burdened hands and hearts by assuming my full share of the work and carrying out the schedule of duties made for me by the Council. I shall do my utmost to serve the women of Southern Methodism, as we all work together for the advancement of the kingdom. All reports from Conference Secretaries will come to me, and also all orders for report blanks, record books, leaflet literature, and the publications of the Woman's Council, such as "In Bethany House," "Kim Su Bang," "The Beautiful Gem," etc. From my office will be issued the quarterly leaflets, Bulletins, and Week of Prayer literature, also Council Minutes. You can greatly assist me in my work by keeping me notified of all changes in the names of those to whom literature must be sent. You will apply direct to me for missionaries and other helpers for meetings and itineraries. I trust that you will call upon me for every thing you need which can be furnished from my office, and that you will let me help you in every way that I can, and also that you will pray God's blessing upon me in my work.

BESSIE W. LIPSCOMB.

Evangelistic Worker Needed on Shanghai District.

Another evangelistic worker is needed on the Shanghai District. The northern part of the district is wholly untouched. Pastors and native Christians are calling pitifully for Bible women and day schools. Bible women could be secured to begin the work, but there is a lack of funds for schools; and if there were funds, there is at present no evangelistic worker to superintend the work.

Miss Irene King writes from China; "Won't the dear women add $40 to a Bible woman's scholarship and give $100 toward the support of a day school? I am sadly in need of help in this direction."

The Pledge Again.

Last week we published the amount of the pledge made by each one of our Conference Societies to the Council; also the amounts paid on these pledges through the third quarter. We had not then heard from the North Miss. Conference Treasurer for the Foreign Department, but since then have received her report. That Conference has paid $1220.75 on their $3000 pledge. Just about the same proportion as the other Conference Societies. Sisters, have you been thinking and praying over this state of affairs? It is appalling! Last year some of our work had to be curtailed. Are we going to take another backward step this year? Let us remember that the "Master's business requireth haste."

Sailors' Rest, Gulfport, Miss.

The Sailors' Rest has been established in Gulfport for five years; and the following are some of the things which have been accomplished during the past three years. It has had from sailors and officers 31,300 visits to its reading rooms; attendance on gospel services, over 8000; attendance at socials, and concerts, over 8500. It has made 1900 visits to ships, held 450 services, helped 225 needy sailors, furnished free beds for 1100, found employment for 785, distributed over 3000 Gospels and books in different languages, and gave out 30,000 tracts, 15,200 magazines, and 22 weekly newspapers in foreign languages.

The Field of Work.

Three hundred ships from all parts of the world come annually to this port, bringing over 5000 sailors. The Rest is a home for them while here. The port was opened in 1902. It is fifty miles nearer the Panama Canal than any other United States port, the opening of which will add many ships and immigrants. The city has excellent schools, a new government building, a modern street railway system, fine waterworks and sewerage systems, many new brick buildings, and two new churches.

We are indebted to Rev. W. T. Griffin, Superintendent of the Gulf Coast Mission, for the above facts. If you are interested in this home write him, and he will send you leaflets and other information concerning its splendid work, and it will cause you to rejoice, with many others, that the way was found for it to continue its ministerings to these people who need them so sadly.

Honor for Our New Orleans Girl.

In a recent letter from Mrs. Godat we have the following: "Cora has been given for her work this year the teaching of the Bible Class every Thursday night, in the City Hospital. Her scholars are the nurses who are, although quite tired by night, very much interested in their class."

We are not surprised at that, for Miss Godat is her father's own daughter—a remarkable Bible student. This work given her is a very responsible one, and considered the greatest honor a senior can have bestowed upon her. We are indeed proud of our girl from the Crescent City!

Our Publicity Work.

The question of Publicity means more, perhaps, to any business than any other phase of the business. Else why do men advertise their business so extensively? Why are they willing to pay large sums annually for a small space in popular magazines, daily and country papers?

It is because they realize that advertising pays. Now, what is good for the business of the secular world is equally good for the business of the missionary work; and if you ask me what is best for the Publicity Department, I shall say, "Let your Conference officers keep your Conference superintendents supplied with such information as they wish put before the auxiliaries. Let your articles be short and to the point. The Bulletin should contain something from every Conference officer, as well as every district secretary.

The Publicity Superintendent does not receive the Council Bulletin until the last of the month and to get this ready to be mailed with her Conference Bulletin and to the auxiliary presidents by the first of the month is quite a feat.

The next question is, how to get the work before the people. Now, if advertising pays in the business world, also in the missionary work, let the missionary workers pay for the advertising. Let your auxiliary engage space (and pay for it) in your town paper, to be used weekly, monthly, semi-monthly or quarterly, and fill that space. Make a business proposition of it. Engage this space, be responsible for the filling of it, know that you have to pay for it whether you use it or not, and I guarantee there will be an effort made to fill it.

Now, another word about the leaflets and Bulletins: Use them in your meetings; remember they cost a great deal in time, thought and money, and you have no right to report to your auxiliary that there is nothing of interest in them. Your Conference Bulletin alone costs in dollars and cents on an average of $5.75 per month, and at least four days of the time of one woman, to say nothing of hard study. Now, if you are not going to use these Bulletins in your meetings, we had best discontinue them and save the money.

MRS. WALTER CAMPBELL.

Mrs. Campbell presented this at two of the recent district meetings and at the Winona meeting "a memorial was sent to the annual conference requesting that the Bulletin and leaflets be abolished, and that the column in the New Orleans Christian Advocate be used instead."

WEAK LUNGS
Seventy-five years' experience with Ayer's Cherry Pectoral gives us great confidence in it. Ask your doctor what he thinks of it for colds, coughs, bronchitis, weak lungs. He knows. J. C. Ayer Co., Lowell, Mass.

We offer all house owners a plan whereby cost of wirin for electricity may be paid in monthly installments with the lighting bill. Ask our Commercial Agent.
NEW ORLEANS RAILWAY & LIGHT CO.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

New Times, New Things
The old fertilizer formulas are giving way to the new. At every farmers' meeting one subject should be the fertilizer formula that will furnish a balanced ration to the crop and keep up the fertility of the soil. To do this the fertilizer should contain at least as much
POTASH
as Phosphoric Acid. Our note book has condensed facts essential in farmers' meetings and plenty of space to record the new things that you hear. Let us send one to you before your Institute meets.
A supply of these is furnished by request to every institute held in several states. We will be glad to send a supply delivered free of charge to every Institute, Grange or Farmers' Club Officer on request. It contains no advertising matter.
German Kali Works, Inc., 42 Broadway, New York
McCormick Block, Chicago, Ill. Bank & Trust Bldg., Savannah, Ga. Whitney Central Bank Bldg., New Orleans, La.
Empire Bldg., Atlanta, Ga. 25 California St., San Francisco

WINTERSMITH'S CHILL TONIC
OLDEST AND BEST
Makes You Immune From Malaria in all its forms. Contains no arsenic or opiates; pleasant to take and harmless, for children as well as adults. Sold and guaranteed by your druggist. Arthur Peter & Co., Louisville, Ky., General Agents.

Methodist Benevolent Association
The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates from $250 to $2,000. Benefits payable at death, old age, or disability. $140,000 paid to widows, orphans, and disabled. $22,000 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, Nashville, Tenn.

CHILLS AND FEVER OR ANY FEVER
QUICKLY YIELD IF TREATED WITH
30 YEARS OF SUCCESS IN CURING FOLKS
JOHNSON'S TONIC

Granulated Eyelids Cured
The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It Relieves Pain and Heals at the same time. 25c, 50c, $1.00

DROPSY TREATED, usually gives quick relief, soon removes swelling & short breath, often gives entire relief in 15 to 25 days. Trial treatment sent Free
Dr. THOMAS E. GREEN, Successor to
Dr. H. H. Greens Sons, Box X, Atlanta, Ga.

Rich Red Blood

Is yours if you take HOOD'S SARSAPARILLA, which makes the blood normal in red and white corpuscles; relieves pimples, boils, scrofula, salt rheum or eczema, catarrh, rheumatism, dyspepsia, nervousness, that tired feeling.

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Write for full particulars concerning the best, most successful and cheapest method of acquiring

A Pharmaceutical Education by Home Study.

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Dept. 3, Little Rock, Ark.

COLDS & LaGRIPPE

5 or 6 doses 666 will break any case of Chills & Fever, Colds & LaGrippe; it acts on the liver better than Calomel and does not gripe or sicken. Price 25c.

STOP CHEATING YOUR FAMILY.

You doubtless fully realize your duty to your family in making your home life attractive, entertaining, cultured and refined; and you have promised yourself that some day you will fill that vacant spot in the parlor with a splendid piano or self-player piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months, and possibly the years have silently crept by and still there is no good music in your home. In the meantime, home is not what it might be, for a home without a high-grade piano or self-player piano is seriously and hopelessly handicapped.

Why not stop cheating yourself and your family right now? You have only one life to live here; why let procrastination steal your family's big opportunity for social, mental and spiritual advancement? Remember that good music is not simply a social accomplishment, but is also mental exercise and spiritual development. Why not let the New Orleans Christian Advocate Piano Club solve the financial problem for you now, as it has done and is doing for hundreds of others? It was organized to overcome the very difficulties which confront you. Everything has been prepared, no feature overlooked. Write for your copy of the Club's catalogue and full particulars to-day. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

FREE—GREAT GARDEN BOOK. Send me your name and address and I will send you this great book entirely free of charge.

C. H. KENNERLY,
Seedsman, Palatka, Fla.

ECZEMA BOOK FREE.

The National Skin Hospital, located at 121 Main Street, St. Joseph, Mo., who treat skin diseases only, have published a book of more than sixty pages which they are mailing free to anyone writing for it. It has many colored plates showing the different forms of skin diseases and tells how they can be treated at home. Anyone interested should write for it at once.

RESOLUTIONS OF COMMENDATION.

As the Conference year draws to a close, and as we contemplate the fact that under our rules of church government our beloved pastor and friend, Brother Lee M. Lipscomb, will be taken from us to another field of labor for the Lord, we feel impelled to give utterance to our affection for him, and to express the emotions that well up at the thought of parting.

Therefore, be it resolved, That we, as officials and as members of the congregation of the Methodist Church at New Albany, Miss., do most sincerely regret that the time of the departure of Brother Lipscomb has come; that we shall miss his kindly presence, his faithful and earnest ministry, his thoughtful and Spirit-filled sermons, and his positive and aggressive standing for uprightness and against all evil or tendency to evil, and that we shall feel the loss of his friendly intercourse, his manly bearing, and his Christian fellowship.

Resolved further, That we express to him our most hearty hope that his "path may fall in pleasant places" and that he may be spared for many years of usefulness to our Church.

Resolved further, That we heartily commend our brother to any church to which he may go, as a man worthy of all love and esteem—manly, lovable, devout, and consecrated to the service of his Master.

Resolved, That a copy of these resolutions be given to Brother Lipscomb, and that a copy be sent to the Christian Advocate.

L. K. CARLTON
And Other Stewards.

Passed by the unanimous vote of the congregation, November 9, 1913.

EVANGELISTIC REPORT.

I have visited 33 places; helped 19 brethren in revivals; preached 424 times as follows: To the whites 404 times, to the blacks 20 times; received $795.54; spent for fare while traveling $109.82; paid $198 house rent; sold and gave away 3719 booklets and pamphlets and realized total cash for same in meetings and on doctrinal visits $377.63; gave away $71.95, besides numbers of booklets and pamphlets of which I made no record; witnessed over 225 accessions to the Church on profession of faith and over 50 infants baptized; and I have talked to over 150 individuals personally in one day about their spiritual condition—that is, I made a record of that number before I ceased to record them.

ISAAC L. PEEBLES.
Meridian, Miss.

RESOLUTIONS OF SYMPATHY.

We, the members of the Methodist Sunday School of Wesson, Miss., adopted the following resolutions of sympathy and regret because of the death of little Dolly Mellard on Oct. 30, 1913:

1. That our Sunday school has sustained a great loss in this, one of its brightest and most earnest members, and keenly feels the place made vacant by her death.

2. That the school extends deepest sympathy to the bereaved mother, sister, and other relatives of our departed member.

3. That a copy of these resolutions be placed on the Sunday school register, and one each sent to the bereaved family, the Wesson Enterprise, and the New Orleans Christian Advocate.

Signed: Mrs. C. L. Thompson, Miss Virginia Little, Miss Mary Lee, Committee.

SOME GOOD MEETINGS.

Dear Dr. Meek: Permit me to announce through the Christian Advocate the eminent success of several meetings recently held on the Ellisville Charge.

On Sunday, Sept. 14, we began services at Ovett. On Monday we were favored with a sermon by Rev. M. L. White of Richton, and that night Rev. W. T. Griffin of Gulfport was with us and remained until the close of the meeting on Thursday night. The excessive rains interfered greatly, but the preaching was of an excellent character, and the people were pleased and benefited. The time allotted for the meeting was all too short, but good was accomplished.

On October 7, Tuesday, we began at Moselle, and again Brother Griffin was with us. This meeting continued until Sunday night following with good results, notwithstanding we were somewhat interrupted by rains. Six persons were received into the Church, and all were very much helped. Brother Griffin greatly endeared himself to this congregation also.

Rev. D. E. Kelly, Mississippi Conference Evangelist, did the work at Ellisville, his first service being held Oct. 12, and continuing until the evening of the 26th. The congregations were large at all the services, and they were deeply interested all the while. It was a great meeting, such perhaps as Ellisville has never seen, and the results were large. People were deeply convicted, while conversions were numerous. Twenty-six were received into our Church, two into the Presbyterian Church, and two into the Baptist Church. Of those received into our Church, twenty-four were on profession of faith, and half of these were men. All but four were grown persons, or nearly so. There was a fine spirit of Christian unity shown in the meeting, which greatly contributed to the splendid results following. Rev. Mr. Witherspoon, pastor of the Presbyterian Church, wrought earnestly and faithfully in the meeting, endearing himself to us all. Rev. Mr. Low, pastor of the Baptist Church, was absent for the most part attending to other engagements, but when in the town he was present at the services, and a hearty worker in the cause.

It is needless to say that Brother Carley was instant in every good work, as he always is.

Brother Kelly is a man of deep piety, abundant in labors, and one who is wise to win souls. He knows what to do in a meeting, and is a skilled evangelist.

E. H. MOUNGER.
Ellisville, Miss.

BROTHER THOMAS COMMENDED.

(The following was adopted as the sense of its members by the fourth quarterly conference of the Cochrane Charge, North Mississippi Conference.)

During the past four years our presiding elder, Brother J. E. Thomas, has labored faithfully among us. The construction of three new churches and the repairing of an old one on this charge are evidences of his zeal and untiring energy. To-day, on the occasion of his last visit to us, he raised $332.98 and paid our parsonage out of debt. He has persuaded us to higher and more useful endeavor.

It is therefore with much regret that we see him go to another field of labor, and we hereby tender him the esteem and best wishes of this people. May God prosper you, Brother Thomas, in all things!

T. H. G. COOK, Secty.
Nov. 10, 1913.

I live on the sunny side of the street; shady folks live on the other. I have always preferred the sunshine, and have tried to put other people there, if only for an hour or two at a time.—M. P. Wilder.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give: only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit forming; is pleasant to use and perfectly harmless to man, woman or child.

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RESOLUTIONS OF APPRECIATION:

To the Superintendent and Sunday School:

Your Committee appointed to submit resolutions regarding the sudden taking away of our brother and co-worker, W. W. Perkins, offers the following:

Whereas, God in his infinite wisdom and providence has seen fit to remove from the walks of men our most excellent brother who for so long has been identified with our people in all of the different phases of life, and more especially with our church and Sunday school life, and whereas his relationship to us and his peculiar interest in the Sunday school work throughout his entire life were such that we are recording this tribute of respect and appreciation for him, therefore, be it resolved:

1. That his thorough understanding of and his abundance of information in regard to the Scripture lesson each Sabbath, and his power of transmitting the same to others will be greatly missed.

2. That the removal of this good man from our city, our church, and especially from our Sabbath school, in each place of which he has been a leader for more than 50 years, leaves a vacancy that cannot be filled. As a citizen, Col. W. W. Perkins was ever on the right side; as a soldier he was ever ready for the front, always doing valiant, active and prompt service; as a church man he was at the forefront; as steward and trustee he always shouldered his part, and more, of the load, and as superintendent of this Sunday school for 14 years he has had no peer before or since his incumbency. Truly, it was a pleasure to be coveted to have had business and social intercourse with him.

3. Be it further resolved that we tender to the family our heartfelt sympathy in this hour of bereavement, and suggest for their consolation that the God of their father only can heal the wound.

4. That these resolutions be placed on record in the secretary's book and that a copy of the same be sent to the family and to the New Orleans Christian Advocate for publication.

T. T. O'BRYANT, Chairman.
Batesville, Miss.

IN MEMORIAM.

MARY MORRISON BUSH of Learned, Miss., entered into life eternal Sept. 3, 1913, in the 67th year of her age.

"There is no death—
What seems so is transition.

* * * * * *

The stars go down, to rise again
Upon some fairer shore."

So quietly did the end come at the close of a beautiful day, and so peaceful was her passing that even the devoted watchers by her bedside scarce knew when the final summons came.

Mary Hatten Morrison was born October 22, 1847, and in December of 1869 was united in marriage to J. Frank Bush of near Learned, Miss. Five girls and three boys were born to them and of these Mrs. I. M. Selser of Hattiesburg, Miss.; Mrs. J. E. White and Mrs. E. F. Farr of Edwards, Miss., and John and Frank Bush of Learned, Miss., survive her. "Mollie" Bush, as she was known among her friends and family, was a splendid type of the South's most noble womanhood. Possessed of a warm, generous nature and a heart ever ready to respond, none ever came to her and appealed in vain.

Those in the lowly walks of life to whom she was a ministering angel now deeply mourn the loss of their good and faithful benefactress. She had been for many years a consistent member of the Methodist Church of Edwards and no one was more loyal or devoted in church work than was she. Though she has been withdrawn from our gaze, yet will she ever live within the hearts of those who knew and loved her as a noble woman, tender, brave and true-hearted. She was a mother whom her children loved with a devotion and honor that bespoke the depth of an affection, grafted upon their hearts by her wise and unselfish guidance. She was a just and righteous woman, one who "looketh well to the ways of her household and whose children rise up and call her blessed." F. N. S.

FAITHFUL WORKERS COMMENDED.

(Unanimously adopted by the fourth quarterly Conference of the Second Methodist Church of Columbus, Miss.)

Whereas the time limit will remove from this District at our coming Annual Conference our beloved presiding elder, Rev. J. E. Thomas, and his queenly wife, and

Whereas they have both been so much help to us in our efforts to bring our church to the forefront; be it resolved by this Quarterly Conference:

1. That our church will lose two of its best friends and most ardent helpers. We pray God's blessings upon them wherever the Lord in his wisdom may assign them to work. The unselfish interest they have shown in our work both by their prayers and substantial gifts have endeared them unto us in the tenderest ways, and we most heartily commend them to the people whom they may be appointed to serve as Christians of the highest order and most useful type.

2. That these resolutions be spread with the minutes on the quarterly Conference Record and that a copy be sent the Editor of the New Orleans Christian Advocate for publication. Signed by

REV. J. H. BASS and others.

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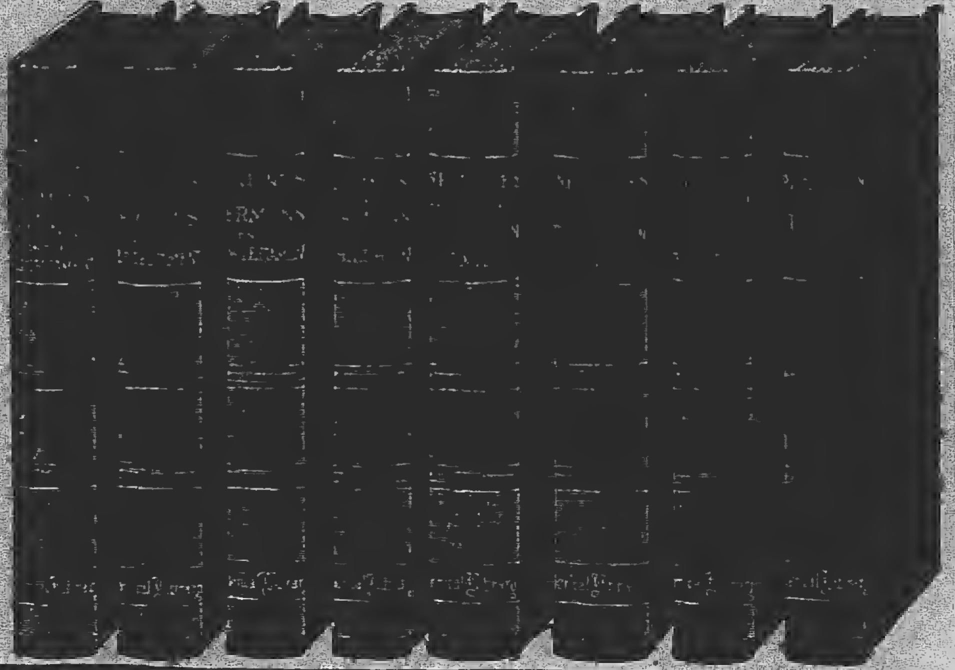

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 60—No. 48. "Prove All Things; Hold Fast That Which is Good." Whole No. 3014.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 27, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

WHERE SATAN'S STRONGHOLDS ARE.

The New York Christian Advocate recently carried on its cover page a picture of Christ gazing upon a modern city with an expression of tender pity and distress upon his face, which the artist doubtless intended to make as much like he fancied his appearance to have been when he wept over Jerusalem, as possible. That our risen Lord sees what is going on in our great municipalities is undeniably true, and that it touches his divine soul with profound grief, we do not for one moment doubt. The strongholds of Satan are in our twentieth-century Babylons, and when the reign of righteousness has been established in them the light of the Millennium will in all probability be streaming from the sky. The Church needs in these congested centers of population ministers who possess not only intellectual capacity, but also a deep Christian experience, a large measure of faith, and a plenteous enduement of the Holy Spirit; men of oak and rock—not reeds that can be shaken by the wind. When the shepherd ceases to be true and goes astray, what hope is there for the flock?

A TIME TO PRAY.

Our three patronizing Annual Conferences are near at hand, and at them many difficult and delicate matters will have to be handled. The sacred interests of nearly five hundred preachers and their families will be involved, as also, to a large extent, will be the welfare of all our pastoral charges. Far reaching consequences—**eternal consequences**— will be hinged upon the outcome of these gatherings. A misfit appointment is liable to hurt both the pastor and the church—to result in the loss of precious opportunities to save immortal souls and thus hinder the Lord's work.

Well may we ask, Who is sufficient to discharge responsibilities that are so great? We answer, No human being in his own wisdom and strength. We believe that our Bishops and presiding elders will be animated by high purposes and that they will do the best they can; but oh, how they need Divine guidance! Every Methodist in Mississippi and Louisiana who knows the way to the throne of grace should for the next two or three weeks earnestly pray that these administrators may have the direction of the Holy Spirit in their work.

We are aware that there are some who scoff at the idea that God has anything to do with the assignment of preachers at an Annual Conference, but if we believed that he does not, we should be ready to hand in our credentials and quit. Did not St. John, in his vision on Patmos, see Christ standing among the seven golden candlesticks, which symbolized the Churches? Did not the early disciples at all times seek the leadings of the Holy Ghost? And was He not given to be the guide of Christ's followers until the end of the world? We do not mean to say that every appointment IS made as the Heavenly Father would have it (other things often doubtless interfere and thwart the Divine purpose), but only that it might be so made, and **ought to be.** If the Bishop, the presiding elders, the preachers, and the people would alike in faith seek the guiding hand of the great Head of the Church, we do not doubt that it would be invariably forthcoming. Has not the Wise Man, under the influence of inspiration, said, "Trust in the Lord with all thine heart, and lean not on thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths?" Who has any authority to shut out Methodist ministers and a Methodist Conference from reliance upon this blessed promise? Manifestly, it is ours if we will but appropriate it.

ONE BENEFIT THAT HAS FOLLOWED.

The Vanderbilt controversy, deplorable as it is, is not without its compensations. One outstanding good, already apparent, is that it has united Southern Methodism in loyalty to herself and her mission as nothing else has done in many a day. It has been a revelation to the Church of the hearts of her ministers and laymen such as nothing less than an issue like this could have brought certainly to light. It is gratifying to find evidence overwhelming that the heart of the Church is true; though there have been many surprises.

We have observed that the line of cleavage between those loyal to the Church and those favorable to the Vanderbilt Board has been practically identical with that already dimly apparent between those loyal to the old faith and evangelical Christianity, and those in whom the note of conviction and Christian certitude did not sound out so clearly. As a rule we believe it may be said that the less conservative in theology among us are in sympathy with the Vanderbilt trustees, while the orthodox believers stand squarely with the Church and join heartily in the ethical contentions of the minority members of the Board and of the Bishops. We are glad to note from the voting being done in the Conferences everywhere that the loyal and faithful sons outnumber the others at least one hundred to one. We have known that all along, but our critically inclined brethren have been so prominent and have been speaking out so proudly of late years that it might have been suspected that the whole world had gone after them.

So we are inclined to think that the Vanderbilt controversy has awakened the Church most opportunely to the peril of allowing blind guides, or men of uncertain vision, to hold responsible place in the Connection. We predict, then, that a further good resulting will be that the old faith will have a stronger hold upon the Church, and that "erroneous and strange doctrines contrary to God's Word" will be more universally banished from among us.

If any controversy can arouse the conscience and the faith of the Church thus, it will be gain, whatever the loss may be.

IN A SENSE HIS OWN KEEPER.

Man is not only his brother's keeper, but in a most important sense he is his own keeper as well. Under God's plan of government for free moral agents, every individual is the architect of his own fortune. To be sure, he can do nothing for himself apart from God and there are multitudinous influences that touch and affect him, but after all he is the creature of his own sovereign will. Otherwise there would be no sound basis for individual human responsibility. The forces that would develop and make him are not inherent in him, but they are within his reach and if he does not align himself with them, it is his own fault—it is because he fails to use rightly his powers of volition.

Every person comes into the world innocent and with a birthright in Christ that is grand in its possibilities. Will he keep and make the most of this rich endowment, or will he squander it? Will he let his infolded potentialities flower out in beauty and perfection in the coming years, or will he dwarf and destroy them? Will he place himself in adjustment with the transforming agencies of redemption and let them uplift and ennoble him and fit him for lofty service in time and for final citizenship in the sky; or will he link himself with the forces of evil and let them degrade him and drag him down until his life and character are vile and he moves on toward the awful abode of the eternally lost? Hartley Coleridge pursued the latter course, and, realizing what a wreck he had made of himself, he is said to have inscribed upon the blank leaf of his Bible the following significant lines:

> "When I received this volume small,
> My years were barely seventeen;
> When it was hoped I should be all,
> Which once, alas! I might have been.
>
> "And now my years are thirty-five,
> And every mother hopes her lamb,
> And every happy child alive,
> Will never be what now I am."

MORE NOW THAN EVER BEFORE.

We dare say that there are more saints in the world at present than in any preceding period of its history. Persons who have the mind that was in Christ and whose lights shine with a steady radiance may be found in nearly every congregation. But because of our closeness to them our eyes are holden and we do not see the true beauty of their characters. Familiarity tends to lead to depreciation, while distance tends to vest with a halo. The saints of the twentieth century are not more holy than those of the first century; but they are more numerous, because Christ's kingdom is now far more widely extended. Sin yet reigns in the hearts of the majority of the race and the forces of evil are tremendously active, but our Lord is marching forward with the tread of a conqueror. This is the best day that our planet has known, but there are better ones yet to be.

METHODISM IN NATCHEZ.

A Historical Sketch.

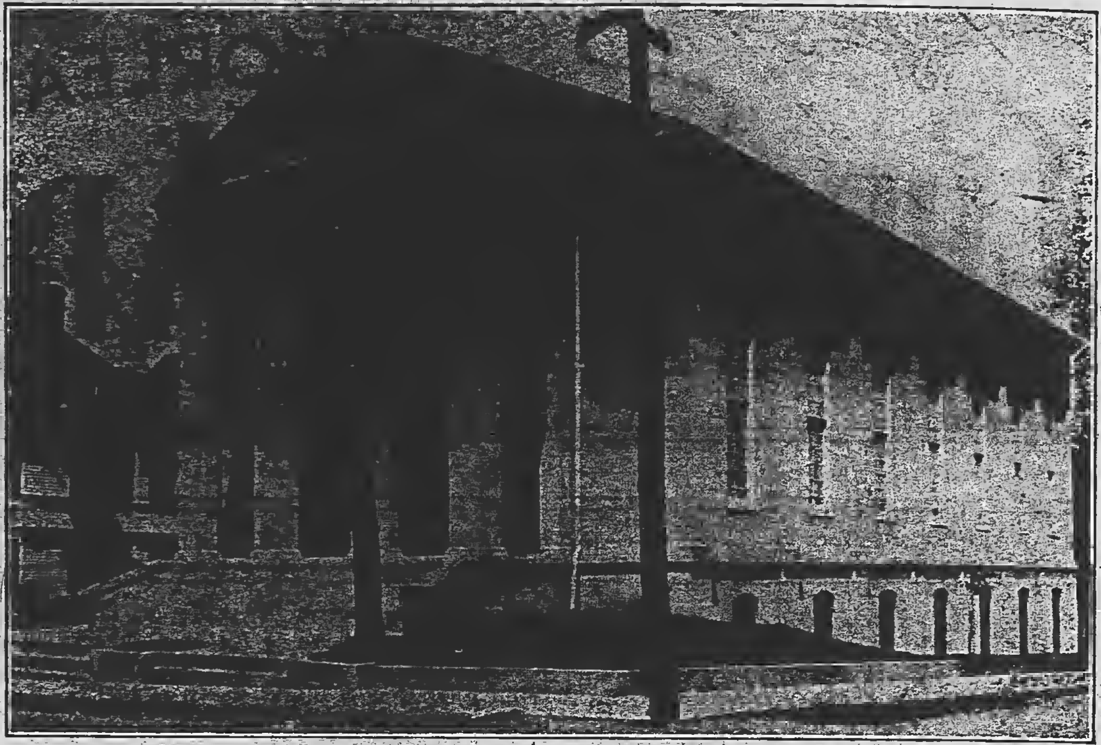
Dr. W. C. Black of the Mississippi Conference some years ago, while pastor of the Jefferson Street Church, wrote a little volume, called "A Centennial Retrospect," which contains an interesting history of the first hundred years of Methodism in Natchez. From that little volume most of the facts of this article are taken.

Dr. Black says: "The introduction of Methodism into Natchez was almost coetaneous with the establishment of the authority of the United States Government in this region. The Spanish troops were withdrawn in 1798 and in August of that year Winthrop Sargent, the first Territorial Governor, arrived and began his administration. Immediately Bishop Asbury (Father of American Methodism) resolved to occupy this newly opened field. He selected as the first representative of his Church in this region Tobias Gibson, a South Carolinian, then twenty-eight years of age and in the eighth year of his ministry. Gibson was above mediocrity in intellectual power and had a fair education for a man of that day. His salary was to be $64 per year. At that time the white settlements in Mississippi were confined to a very narrow strip of country extending along the Mississippi River from Fort Adams to Walnut Hills, now Vicksburg. All the rest of Mississippi, all of Alabama with the exception of a very limited area around Mobile, and a considerable portion of Georgia, was a vast wilderness inhabited only by savages.

"As the journey from Charleston, S. C., to Natchez through this region would have been an exceedingly perilous one, Mr. Gibson came by a very circuitous route. He traveled on horseback to the Cumberland River near Nashville, a distance of 600 miles, and then sold his horse, bought a canoe, and paddled down the Cumberland River into the Ohio, down the Ohio into the Mississippi, and down the Mississippi to Natchez. He began his labors at once, preaching in almost every settlement in the territory. By the close of his first year, in the entire territory, he had gathered into the fold 60 members. In order to meet his appointments, he had to swim creeks, to make way through pathless woods, to travel all sorts of weather, and some times to camp out at night."

REV. H. B. WATKINS,
Host of the Mississippi Conference.

This is the man to whom Mississippi Methodists look back as their "Great Apostle," and few human names are spoken among them with more reverence. He organized churches at Natchez, Washington, Kingston, and it is not known how many others in Adams, Jefferson, Claiborne and Warren counties. His ministry lasted only until 1804 when his frail body succumbed to disease. A suitable monument now marks his resting place about five miles south of Vicksburg on the Warrenton Road.



THE JEFFERSON STREET M. E. CHURCH, SOUTH, OF NATCHEZ,
In Which the Mississippi Conference Will Meet on December 3.

For the rest of this article we shall confine ourselves, for the most part, to our work here in Natchez. The Methodist preachers from this early time began to be busy in evangelistic work in the entire Southwest. It was not until 1825 that Natchez became "a station," up to that time being on a large circuit and only visited at stated times by the pastor.

Let us divide this history into four chapters, calling the first, "Our Houseless Years."

From 1799 to 1807 the Methodists in Natchez had no building, but held their services wherever possible. Just where is a matter of conjecture, but probably in private homes or in any public building open to them. Among the pastors in that period were Moses Floyd, Hezekiah Harriman, and Learner Blackman. The last named was the first presiding elder of the New Mississippi District. Judging from the descriptions given by the preachers in those early days there was much to obstruct the work of their ministry. Dr. Black says: "At this early period and for decades afterwards, 'Natchez Under the Hill' had a national reputation as a den of infamy. Every form of vice and crime abounded, with scarcely an attempt at concealment. It is exceedingly difficult for us of the present day to realize the moral degradation of those early times." We can easily imagine that the preachers of that day, who felt it their duty to attack sin, were not without abundant material for preaching.

Of Learner Blackman, the first presiding elder, Dr. Black says: "In order to reach Natchez he had to travel about fourteen days through a region inhabited by savages. Eleven nights out of fourteen he slept on the ground with his saddle bags for his pillow and the sky for his covering. The membership of the whole circuit in 1805 was 132."

The year 1807 is to be remembered as that in which was built "The First Methodist Building."

"The lot was purchased from William Barland for the sum of $250. It extended from east to west through the square bounded by Main, Union, Franklin and Locust Streets. As the church was able to erect only a small building, it was decided to locate it on the end fronting Locust Street, reserving the other end for a more spacious building at some future time. It was built of brick and was called Cokesbury Chapel. It was in use until 1819." Rev. Learner Blackman, the presiding elder, was assisted in the enterprise by William Foster and Newitt Vick, who was afterwards the founder of Vicksburg.

No set of men were ever more sacrificing than these preachers. "In 1802 William McKendree received $20 as his salary. In 1808 he received $43. Part of these sums were paid in home-knit socks and other articles of clothing. Their heroism is unsurpassed in the annals of the world." The names of some of the pastors of this period have become famous and are given here: Miles Harper, Isaac Quinn, William Winans, John Lane, John Johnson.

It was during this period in 1813 that the first Mississippi Annual Conference was held at Spring Ridge Camp Ground in Jefferson County near Fayette, the centennial of which will be celebrated here beginning on December 3. In 1816 the third Mississippi Conference was held in the home of William Foster on Pine Ridge, the first Conference in Mississippi visited by one of the Bishops, Bishop Roberts presiding.

There were then nine preachers in the Conference—very different from the host of nearly 200 pastors that will gather here at the close of the year. In 1819 the little brick church on Locust Street, owing to some excavations near by, fell down and for four years the congregation worshiped in an old rickety building across the street "just in the rear of where William Abbot's store now stands." It was during this period that John C. Burruss was pastor here, a very magnificent preacher, father-in-law to the late Judge Edward McGehee, of Woodville.

"About this time Elizabeth Female Academy" was established at Washington, and Dr. Burruss was the first President. This was the first Methodist female academy in the Southwest. At this time the membership of Washington and Natchez together was 164. Washington was a place of great importance, being the Territorial Capital, and Jefferson College having been established there in 1802. These two villages were sharing the same pastor.

On Union Street.

During the pastorate of Dr. Burruss a handsome church was built on Union Street on the original lot between Main and Franklin. That year (1823) the Annual Conference met for the first time in Natchez, Bishop George presiding.

Among the conspicuous pastors of that period were B. M. Drake, Bornobas Pipkin, H. M. Curtis, Thomas Ford, S. W. Speer, Benjamin Jones, Levi Pierce, and W. H. Watkins.

In 1826 Natchez had a preacher to itself for the first time, Peyton S. Graves being the first "station preacher." In 1834 Natchez was visited by the first American Methodist Bishop, William McKendree, who spent three weeks here. He preached twice and administered the Sacrament. He visited many poor members and counseled the preachers to preach often on flatboats and in private houses.

In 1850 the first Methodist parsonage was erected. This was an elegant 2-story brick building on Broadway Street, the lot being donated by Peter Little. The building still stands. In 1850 the membership was 252 and there were 229 in the Sunday school. In 1856 the lot on which the present building stands was purchased from the estate of Valentine Roger for $1100. But the church was not build till later.

The Present Church.

The present building was enterprised very largely by Dr. W. H. Watkins who was pastor in Natchez for fourteen years between 1850 and 1873. Dr. Black says of him: "Suffice it to say that in courtliness of manners, in vigor of intellect, in purity of character, and in pulpit ability he had no superior among us. He was a man who would have graced any position, even the episcopacy." To show the healthy condition of the church in these days just before the Civil War, it might be well to state that the pastor's salary was $1721. Dr. Watkins was the grandfather of the present pastor, Rev. H. B. Watkins, and the father of Rev. A. F. Watkins, D. D., who is president of Millsaps College at Jackson.

In 1869 the present building was begun and was so far finished in 1872 that the basement was occupied. Dr. Watkins was pastor during most of these years. The plan was adopted of having no work done until there was money in the treasury to pay for it. These were in the hard days just after the Civil War and every brick represented that much of sacrifice. In 1877 the main audience room was occupied. The outer walls of the building were left rough, to be finished later in stucco. In 1865 the house on Union Street had been sold to the African Methodists for $9000. The parsonage was also sold. In 1879 the church came into possession of a home, through Miss Amelia Tooley, on South Union Street, which was occupied by the pastors until the present handsome home was purchased on North Rankin Street.

It would take too much space to even name the blessed men—itinerants—who have come and gone since then. Their pure characters and their true gospel preaching have all been worthy of the great denomination they have represented. W. E. M. Linfield, W. C. Black, W. L. C. Hunnicutt, R. S. Woodward, W. B. Lewis, E. H. Mounger, H. R. Singleton, W. E. Ballard, Thos. B. Holloman, J. E. Carpenter, C. W. Crisler, R. Selby, and W. H. Huntley are men whose tender and faithful ministries are held in affectionate memory by many among us.

The writer of this article only wishes there was space to mention the long line of laymen and women who from the beginning until to-day have been the faithful supporters of this church. Their lives have been a blessing not only to their church but to all Natchez—the city they have loved and for whose moral good they have always stood.

On June 17, 1883, Methodism in Natchez swarmed and a neat house was dedicated on Cemetery Street at a cost of $1540. This church has had a splendid history. In 1904, under the pastorate of Rev. A. D. Miller, the old building was sold and the present beautiful little church was erected on Pearl Street. The two churches have together a membership of nearly 600 people. Rev. Roy Kleiser is pastor of the Pearl Street Church and also of the historic churches at Kingston and Washington.

During the past 100 years Natchez has entertained the Mississippi Conference thirteen times. These years were 1823, 1827, 1833, 1837, 1839, 1846, 1849, 1860, 1867, 1876, 1883, 1892, and 1902. Eleven years are long enough for any body on earth to stay away from Natchez, and so they are coming back for the fourteenth time in 1913—a different band indeed from the Conferences of those earlier days, but very much the same in heroic devotion and in holiness of life.

What place in Mississippi could have been so fittingly selected in which to celebrate their 100th birthday of organized Methodism in the State? Natchez has been more truly than any other city the Mother of Mississippi Methodism, and here where in 1799 the feet of the heroic Gibson first pressed Mississippi soil will the hosts of Methodism be welcomed.

Four Conferences will look to this as their celebration, for from the old Mississippi Conference have sprung the Mississippi, the North Mississippi, the Alabama, and the Louisiana. The present Mississippi Conference alone has 182 preachers and 55,022 members in the place of the 63 claimed by Gibson at the close of his first year. The Mississippi Conference owns $1,412,202 in churches, parsonages, and schools. It has 453 Sunday schools with 29,628 pupils. In 1911 the Conference raised for benevolent purposes $374,352.98.

And so it will be very much a "Home Coming" to the hosts of Methodism this year. Every Christian denomination will rejoice with the Methodists in the prosperity of this hundred years and more.

Anticipating the Conference coming during this year the Jefferson Street congregation, at a cost of $1800, have given to the outside of their church the coat of stucco finishing contemplated in the original plan. The present pastor, the grandson of Dr. W. H. Watkins, under whose ministry the church was begun, has felt grateful that under his own pastorate these last finishing touches have been given to an edifice with already a splendid history.

REV. T. W. ADAMS,
Presiding Elder of the Port Gibson District, within the bounds of which the Mississippi Conference will hold its Centennial Session next week.

The inner is greater than the outward. The inner character makes the outward life, and so it has been that the inner life of this historic congregation has made its history greater than the mere walls that mark its place of worship. The members that meet and worship there are worthy sons and daughters of the men and women that made their yesterday great. What greater praise could be asked?

With such a to-day the future is assured.—From the Natchez Democrat.

TOBIAS GIBSON—AN HISTORIC REMINISCENCE.

(For this interesting article, we are indebted to Rev. W. H. Saunders, of Vicksburg. It was copied for him by Mr. R. B. Booth from his book of collections—"Penciling's by the Way"— having originally appeared in the New Orleans Christian Advocate of Feb. 28, 1907. Mr. Booth is a relative of Rev. Tobias Gibson.)

About four miles South of the City of Vicksburg on the east side of the great road leading from the city to the little village of Warrenton, upon a beautiful knoll in the midst of a clump of majestic oaks, there sleeps the father of Methodism in Mississippi.

The Rev. Tobias Gibson was born in South Carolina, and at his earnest request was sent by Bishop Asbury as a missionary to the Mississippi Territory. He traversed the country until he reached the Cumberland River, where he disposed of his horse and purchased a canoe, which he supplied with the necessary provisions. In his frail bark he started on his long journey, descending the Cumberland to the Ohio, thence down that into the Mississippi, and thence on to his final destination, reaching Natchez in the spring of 1799, where he organized the first Methodist church in the Mississippi Territory.

It was he who in the role of Tobias Valentine was the leading character in the interesting romance of "Mrs. Joy," which appeared a few years ago, written by Mrs. Annie Booth McKinney, in collaboration with Mrs. Grace MacGowan Cook, the former of whom was his kinswoman.

Some few years ago in company with a friend, I drove down to the historic spot where this good man sleeps. From the face of the marble shaft that guards his dust, I copied the following inscription, which tells the brief story of his life:

"Sacred to the memory of Rev. Tobias Gibson, who settled in Mississippi in 1799, was emphatically the father of Methodism in this country, being the first minister who organized a church in this territory.

Born in South Carolina
A. D., 1776;
Died in the County of Warren
in 1804.
Erected by his nieces, his nephew,
and their descendants,
May 13th, 1857."

Tobias Gibson, as above stated, organized the first Methodist church at the little town of Washington, near Natchez, in the spring of 1799, admitting to its membership eight souls, from which seed planted by him more than a hundred years ago, has grown to full maturity that magnificent Church in Mississippi which now numbers among its parishioners many thousands. But of this vast congregation, how many know where lies buried the minister who in the name of Christ first unfurled the banner of Methodism in the Mississippi wilderness?

Tobias Gibson contracted a matrimonial engagement with one of his flock not long before he was completely prostrated by the insidious disease that terminated his earthly existence. He had received her, with most of her father's family, into the Church soon after he came to the country, and had watched with increasing interest her growth in piety and zeal in the service of God, but the friends of both parties, seeing he was hopelessly afflicted with consnmption, advised them not to consnmmate the engagement, to which they reluctantly, but judiciously consented.

Their last conversation on the subject was said to have been full of the tenderest emotions, but full of Christian dignity and enlivened with mutual pledges to meet each other in heaven. This proved to be their final parting on earth. He preached his last sermon on New Year's day in 1804, which was made a blessing to many, and retired to the house of a relative to die. The young lady, visiting a friend in another part of the territory, was taken sick and died about the same time. "And so," says the historian, "their reunion in the heavenly world was much sooner than they anticipated at their painful parting."

The Rev. Randall Gibson, a first cousin of Tobias, and great-grandfather of the writer, was one of the eight persons hereinbefore referred to as constituting the first Methodist Church organized in Mississippi, and became a licensed preacher under his ministry.

A magnificent memorial to Tobias Gibson ought to be erected somewhere in Mississippi, to point posterity to the heroic achievements of this pioneer servant of God.

The storms of more than a century have swept over the spot where this great and good man rests from his labors, and there should be chiseled into the marble that guards his dust, "A Christian bero sleeps here," or something akin to it. R. V. BOOTH.

WOULD CHANGE HIS BURIAL PLACE.

The pastor and members of the Washington Street Methodist Episcopal Church, South, of Vicksburg, are discussing the matter of taking up the body of Tobias Gibson and moving it to a little park that will be made in the yard of the new church which they will soon erect, and of changing the name of the church to "Gibson Memorial Church." It seems that this would be a proper thing to do as this is the anniversary of Methodism in Mississippi, and Mr. Gibson was the founder of the Methodist Church in this territory. The graveyard in which he is buried is now only used by the negroes, and soon the place will be forgotten. The tomb itself is in a good state of preservation, but the roots of a tree are growing under one side of the base of the tomb and are forcing it to lean toward the south about ten degrees. I am sure that permission can be had to move the remains and that it can be done at a very little cost. This would put the body where it would be cared for, and it would be a gratification to the membership of this church to have this sacred charge committed to their care and to have the name of this noble pioneer associated with their place of worship.

This church has made much improvement within the last four years, and it may safely be predicted that in the near future it will become much stronger and will be a delightful charge.

W. H. SAUNDERS.

Vicksburg, Miss.

OFFICIAL EVANGELISM IN THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Rev. J. A. Bowen.

(This article was written by request and appeared in the Nashville Christian Advocate of April 4, 1913. We have been asked to reproduce it, which we do with pleasure, since it deals with a matter that will likely be before our Annual Conferences.)

The discoveries made by the writer in the careful study of his own Conference and several Conferences during the past three years inspire this article. The preachers and laymen desire to know more about the regular official evangelism in our Church. There is a growing demand on the part of our thoughtful people to have well-trained, successful revival pastors duly appointed to the evangelistic work. Well-qualified, strong men can be available if properly encouraged. The time has come when something must be done or evangelism and revivalism will be discounted. Already the regular Conference evangelist experiences the embarrassment of having to evangelize evangelism, and therefore his work is made difficult in some places. But such hindrances serve as an unanswerable argument in favor of the law adopted by our last General Conference and the plan so well wrought out by the Evangelistic Committee appointed by the General Board of Missions and our Dr. John M. Moore.

By reference to the Journal of the last General Conference (p. 335), I find that Report No. 14 of the Committee on Missions was adopted as follows: "We, your Committee on Missions, have considered a resolution signed by several members of this body and also a memorial on the Board of Evangelism. We recommend concurrence in the following: 'That a new paragraph on evangelism be inserted in the Discipline which shall read as follows: "The Board of Missions shall appoint a Committee on Evangelism, which, under the direction of the Home Department, shall promote revival work throughout the Church. In accordance with the policies of the Board, this Committee shall be authorized to employ evangelists, provide for their support, and conduct evangelistic meetings and campaigns. The Evangelistic Committee shall work in harmony with the Annual Conference Boards of Missions appointed the Committee on Evangelism, ities of the Church."'" (See Discipline, paragraph 371.) At the next meeting after the last General Conference the General Board of Missions appointed the Committee on Evangelism, consisting of Bishop E. D. Mouzon, San Antonio, Tex.; Rev. H. K. Boyer, Statesville, N. C.; Rev. U. V. W. Darlington, Huntington, W. Va.; Mr. John R. Pepper, Memphis, Tenn., and Mr. J. B. Greene, Opelika, Ala. They held their first meeting in Birmingham, Ala., July 26, 1911. Dr. John M. Moore, General Secretary of Home Missions, rendered very valuable assistance to the Committee. The plans adopted by the Evangelistic Committee were adopted by the General Board of Missions at their meeting in May, 1912. At the same time the following questions were addressed to the Bishops and the following answers were given: Question 1, "Will a Bishop appoint a member of an Annual Conference to the office of general evangelist?" Answer, "If a member of an Annual Conference has been accepted by the Committee on Evangelism, acting under Discipline, paragraph 371, the Bishops will appoint him to the office of general evangelist whenever, in their judgment, such appointment seems wise." Question 2, "Does the term 'Conference evangelist' indicate that the evangelist must confine his labors to his own Conference, or is he at liberty to accept engagements according to his own wish?" Answer, "The Conference evangelist is responsible to his Conference Committee on Evangelism. He may not accept engagements beyond the bounds of his own Conference except with their consent." Question 3, "Will the Bishops continue to appoint members of Annual Conferences to nominal positions in order that they may do independent evangelistic work?" Answer, "We would not recommend nominal appointments in order to do independent evangelistic work."

It is well said by Dr. John M. Moore that "these answers clear the way for an official evangelism in Southern Methodism. Hereafter there will be general evangelists, Conference evangelists, missionary evangelists, and pastoral evangelists, and all will be more or less directed by the Committee on Evangelism." The North Alabama Conference is working the plan of official evangelism with good success. We have two regularly appointed Conference evangelists, who have the cheerful consent of their Conference Committee on Evangelism to accept engagements beyond the bounds of the Conference. Their salaries are not guaranteed, but a maximum amount is fixed, and they report all their work and their receipts to the proper Committee and to the Conference. We have one missionary evangelist, whose salary is guaranteed by the Conference Board of Missions. He labors at such places in the bounds of the Conference as desired by presiding elders, pastors, and the Secretary of our Conference Board of Missions. We have an Evangelistic Bureau, represented by a Secretary. This Bureau secures the services of pastors and laymen who are willing to give some of their time to revival work in needy places. It must be remembered that the two Conference evangelists do much work in the bounds of our Conference. We would be glad to hear from other Conferences that are working the plan adopted by the constitutional authorities of our Church. Official evangelism in our Church has a bright future.

Birmingham, Ala.

OFFICIAL EVANGELISM.

(The following appeared as an editorial in the Nashville Christian Advocate of April 11, 1913.)

In our issue of last week was an article by Dr. J. A. Bowen, of Birmingham, Ala., on the subject of "Official Evangelism in the Methodist Episcopal Church, South." The writer of that article, as is known to many of our readers, was until recent years a pastor, and in that work eminently successful. For the past three years he has been a Conference evangelist of the North Alabama Conference. We call attention to his article because we are sure that the subject of which he writes is one of general interest to Methodist people. He states clearly the policy of our Church as regards evangelism, and gives information that all our people need to have.

As stated by Dr. Bowen, the General Conference of 1910 adopted the following: "The Board of Missions shall appoint a Committee on Evangelism, which, under the direction of the Home Department, shall promote revival work throughout the Church. In accordance with the policies of the Board, this Committee shall be authorized to employ evangelists, to provide for their support, and conduct evangelistic meetings and campaigns. The Evangelistic Committee shall work in harmony with the Annual Conference Boards of Missions, pastors, and other duly constituted authorities of the Church." The Committee as appointed by the Board of Missions is composed of the following: Bishop E. D. Mouzon, Rev. H. K. Boyer, Rev. U. V. W. Darlington, Mr. J. R. Pepper, and Mr. J. B. Greene. This Committee, with Dr. John M. Moore, Secretary of the Home Department, has general oversight and direction of the evangelistic work of the Church.

The General Conference in its action concerning evangelism made plain the policy of the Church as regards this important work. It made possible, also, a system of official evangelism that will provide for general evangelists, Conference evangelists, missionary evangelists, and pastoral evangelists—for the sending out of men with the authority of the Church and whose work is under the direction of the General or Conference Committee. The evangelist needs not to surrender his Conference membership, but can do his work, as does the pastor, subject to the appointing power and under the direction of either the General or Conference Committee.

EXECUTIVE COMMITTEE MEETING OF THE METHODIST HOSPITAL, MEMPHIS.

The Executive Committee of the Methodist Hospital Commissioners met in the First Methodist Church, Memphis, Tenn., at 6 p. m., Thursday, Oct. 30, all but two members being present.

The Field Secretary, H. M. Ellis, reported that in the two and a half years of his work $90,000 had been raised, $22,000 of it being cash. The Sunday schools have a plan by which they will be enabled to make their share of the payment to build the Children's Department with ease, and the apportionment plan, which has been accepted by all the districts, is sure to result in the speedy pledging of the necessary amount for the Hospital.

The meeting was full of interest, and the members were most hopeful and confident. The report to the Annual Conferences was outlined and left to the Secretary to prepare.

Rev. H. M. Ellis was again elected Field Secretary, and all of the work is in his hands. He reports no difficulty in securing pledges where the pastor is interested and co-operates. The cause makes its own appeal. All our people believe we should have the hospital, but unfortunately many members, and some churches, want other people to contribute the money. Some want to put aside the cause of the sick because their church owes a little debt or wants a pipe organ. But the Christian members of the Church can be relied on to take care of the suffering. The prospect for the Methodist Hospital is bright, and it is hoped the actual work of construction can be begun at an early date.

Just after the meeting Mr. J. H. Sherard gave another $1000, which is his third. Brother Sherard has the cause on his heart, and he will continue to give his thousands for many years. Many more should be doing the same thing.

Rev. H. M. Ellis, Field Secretary, 2086 Union Ave., Memphis, Tenn., will gladly receive and receipt for any amounts contributed, or answer any questions concerning the work.

A WORKER IN THE CAUSE.

FOR FREEDOM—THANKS.

By Rev. W. A. Hays.

For freedom's land we thank thee Lord,
Since thou didst it bestow;
For guided by thy truthful word
Men came at length to know
That tyrant's hand and despot's heel
No rights at all possess;
Thou didst man's brotherhood reveal,
And thee we praise and bless.

We thank thee for heroic men
With noble purpose high,
Who freedom's truth felt deep within
And dared for truth to die;
Upon their sacred lives and blood
Our nation rests to-day;
May the ideals for which they stood
Over us still hold sway.

Help us to higher freedom climb,
Let shackles broken be;
From ignorance and vice and crime
Set ev'ry brother free.
Let Jesus Christ be magnified
In human weal's advance;
We freedom know because He died,
We humbly give thee thanks.

Bay Springs, Miss.

Church News

The Florida Christian Advocate will after December have its home in a handsome new building at Lakeland, in which it is stated one of the best equipped printing outfits in that State will be installed. The cost of this investment will be approximately $50,000.

* * *

The combined statistics of the Christian Churches in India are set down as follows: Avowed nominal members, 1,617, 000; actual communicants, 568,000; missionary workers from abroad, 5,200; native mission workers associated with them, 38,438; pupils under Christian instruction, 195,000.

* * *

According to the London correspondent of The Presbyterian, the aggregated deficit of the four leading Missionary Societies of England the past year was $390,000. This does not necessarily mean a falling off in their incomes, as nearly every missionary organization in this day is being called upon to extend its operations.

* * *

The Central Texas Conference at its recent session reported 1132 infants and 3336 adults baptized. Though only a part of the former territory of the Northwest Texas Conference, which was divided about three years ago, this is the largest Annual Conference in the Lone Star State. Its clerical and lay membership at its recent session was about 300.

* * *

As a result of the Every-Member Canvass, the First Presbyterian Church in Lancaster, Pa., in two years increased its contributions for foreign and home missions from $495 to $3,946; contributions for other benevolences from $155 to $4,320, and for congregational expenses from $5,217 to $14,760. The membership increased from 585 to 710. This shows what can be done when every member of a church helps to carry on the work.

* * *

The year 1915 will mark the five-hundredth anniversary of the martyrdom of John Huss, of Bohemia, which it is said the Protestants of that country will commemorate by the erection of a great central memorial building for their use. Two years later—1917—will mark the four-hundreth anniversary of Martin Luther's famous act of nailing his theses to the door of the castle church in Wittenburg, which was the visible beginning of the Reformation. The Germans will celebrate this memorable event by undertaking to raise a fund of $2,000,000 for the aged ministers of the Lutheran Church.

* * *

At the recent Mississippi State Baptist Convention Secretary A. V. Rowe's report is said to have shown a falling off of $5000 in the amount raised for missions—the first decrease in 20 years. The educational statistics were considered highly gratifying. The enrollment at Mississippi College, at Clinton, was stated to be 421—the second largest in the history of that institution. The Self-Help Dormitory has been completed and has living in it 110 students, whose expenses are estimated to be for each one not more than $50 per year. The Woman's College at Hattiesburg reported an enrollment of 185, and that a new Administration Building to cost $50,000 is under process of construction. This fine showing of the Baptists of Mississippi in their educational work should be a challenge to the Methodists of that State to be up and doing.

It has come to be a custom in late years for St. Patrick's Catholic Church in Washington City to hold annually a Thanksgiving mass, which has usually been attended by the President of the United States, Members of the Cabinet, Justices of the Supreme Court, the Diplomatic Corps, and other official dignitaries. It is claimed by many of the leading Protestant ministers of Washington that the Roman Catholics are seeking to make it appear that this is recognized as the Nation's official Thanksgiving service, and a few days ago in that city representatives of several of the leading denominations adopted resolutions in opposition to this practice in which occurred the following language: "We protest against this attempt to convert our National Thanksgiving Day into a Roman Catholic festival in a service which is entirely out of harmony with the history and genius of our country and the spirit and purpose of the day" We think that this action was wholesome and timely.

* * *

The value of the Baptist Memorial Hospital at Memphis, Tenn., in its present incomplete state is estimated (including the lot) to be about $290,000, and on this property there is bonded indebtedness of $100,000. The number of patients treated from July 23, 1912, to August 1, 1913, a few days over a year, were 2223, distributed geographically as follows: 855 from Mississippi; 982 from Tennessee; 221 from Arkansas, and 170 from other States. Of these 703 were Baptists, 204 were Presbyterians, 453 were Methodists, 77 were Christians (Campbellites); 166 were Episcopalians; 56 were Roman Cotholics; 156 were Jews; 156 belonged to other denominations, and 260 had no Church preference. The institution paid expenses, adding considerably to the equipment and furnishings, and did, besides, charity work amounting to $12,487.22, treating 442 patients absolutely free. This is considered an extraordinary showing for the first year that this hospital was in operation.

THE BEST WAY

To Win a Hearing for the Gospel.

How JESUS did it:

> "Jesus went about * * teaching * *, and preaching * *, and healing all manner of sickness and all manner of diseases among the people."—Matt. iv, 23.

How Jesus commanded his DISCIPLES to do it:

> "He sent them to preach the kingdom of God, and to heal the sick."—Luke ix, 2, x, 9.

Can we hope to improve on the METHOD OF JESUS?

The Church is to minister to **human beings**, not spirits.

To prove sincere concern for the danger **unseen** there must be prompt relief of the **evident** distress.

The METHODIST HOSPITAL is necessary for the Methodist Church, unless it means to turn away from the Savior's method, disobey His explicit command and reject the BEST WAY of doing the work. H. M. ELLIS.

A GREAT MEETING AT ITTA BENA, MISS.

Dear Editor: We have just closed a most wonderful revival at Itta Bena, Miss., which has left that place a new Itta Bena. Through two years of earnest, faithful, consecrated, and concentrated work and preaching, the pastor, Rev. S. L. Pope, had awakened a hungering and longing for a true revival. I have never seen a people better prepared for a revival campaign. Many times his heart failed him and despair, like a billow, would sweep over his soul, but with his eye fixed upon God and faith unwavering, he pushed ahead and God has given him the "desire of his heart." The church is aroused and is ready and eager for greater activity, and has declared itself determined to remain on the "firing line" and be ready when the next meeting comes to have a still greater revival.

Brother Pope is a very strong preacher and has endeared himself to every man in town. His work in Itta Bena has been deep and solid, and will not vanish with the first gust of trial. Every department of church life has been quickened, and we shall hear of yet greater things from Itta Bena. God has wonderfully prospered that section of the country. They have there many large-hearted, whole-souled men and women who are not afraid to enterprise big things temporarily, and now that they have "seen the Christ," they will enterprise large things for his Kingdom.

Blessings upon the old North Mississippi Conference! I wish I could be with the brethren at Tupelo and renew my fellowship with many of the boys. Yours truly, G. A. KLEIN.

Nashville, Tenn.

MEMPHIS CONFERENCE NOTES.

The Memphis Conference paid due tribute to the present high price of pork by heading its delegation to General Conference with its only Pigue.

Grace Episcopal Church, Memphis, Tenn., seems inclined to join the peace movement, but is disarming by degrees. The retiring rector, Rev. Mr. Cannon is succeeded by Rev. Mr. Gunn.

There were many changes of preachers in the Memphis Conference, about 108 out of the 175 appointments. Bishop McCoy was delightful, alert, careful, courteous, sane, well-balanced and spiritual. He is in the right place.

First Church, Memphis, is delighted to have T. H. Lewis returned as its pastor. If any one doesn't like Lewis he is ashamed to let it be known. Here is a great church led by a great pastor. H. M. ELLIS.

MRS. L. N. DOTY.

A sweet and gentle life, crowned with noble and generous deeds and Christian virtues, came to a close on Tuesday morning, the 11th inst., when the saintly spirit of Mrs. L. N. Doty left its earthly tenement and found lodgement in the home elysian beyond the skies. Her death came after a protracted illness at the home of her sister, Mrs. J. H. Nelson, on east Main St., Murfreesboro, Tenn., aged about 70 years.

Mrs. Doty was born and spent practically her whole life in this city. She was a daughter of Joseph W. Nelson, in his day one of the leading druggists of this city, and the widow of Dr. W. E. Doty, a Methodist minister who died a number of years ago. Mrs. Doty was a most exemplary Christian woman and was greatly beloved.

Funeral services were conducted from the Nelson home Wednesday afternoon at 2:30 o'clock by Rev. T. C. Ragsdale and interment was in Evergreen Cemetery.

REV. PAUL B. KERN.

Murfreesboro, Tenn.

BOARDING-HOUSE FOR SALE.
Furnished 12-room house, electricity, gas and water, at Seashore Camp Ground. A bargain at $350. Address 325 14th St., Alexandria, La.

WANTED—A housekeeper at Minden; a middle-aged lady to have charge of house and children and help with the housework; no outdoor work. Address P. O. Box 54, Minden, La.

JONES' HISTORY OF METHODISM would make a handsome Christmas present for your family and a splendid addition to your library.
No preacher or layman attending the Conferences at Tupelo, Natchez, or Crowley, should fail to buy Jones' History of Methodism.

Particular Stores & Shoppers
Have Telephone Service.
If you are in business Telephone service will mean a new and wider door, more and better customers. If you have a home, your household, social and other duties will be lightened. Shoppers get quicker and better attention if they use the Telephone.
Telephone rates are now so reasonable that everyone can afford to have the service.
By the way, Have you a Telephone?
Cumberland Telephone and Telegraph Co
(Incorporated).

SHALL WE DO EVIL THAT GOOD MAY COME?

The question above was suggested to me while reading an article in the New Orleans Christian Advocate of Nov. 13, signed "Junius." The nom de plume assumed indicates the utmost secrecy, as no one to this day knows who was the author of the famous Letters of Junius. Junius proposes that our young preachers correct an evil, namely, that of presiding elders seeking for votes among the lambs of the fold, the younger preachers, to insure the "Beloveds" a place in the next General Conference. I have been a Methodist preacher a good long while, but I have never seen one of the young ecclesiastical fledgelings that had not already cut his eye teeth.

But, in attempting to arrest evil, Junius unfortunately creates evil. First, he flings the gravest kind of charges at the ministry of the Methodist Episcopal Church, South, through innuendo. Second, he creates suspicion in the minds of the Advocate's readers against the entire body of ministers. No one knows who the guilty parties are, and hence all are under suspicion, at least all the presiding elders. It is presumed of course that only members of one of three Conferences are involved, the Mississippi, the North Mississippi, and the Louisiana, as the article appears in their Conference organ. Third, his method of correcting one evil creates another which is greater. He creates by his innuendoes "the harsh spirit of harsh judging." The charges are general, and therefore cannot be fixed definitely upon any one. Therefore harsh judgments may run riot, and involve utterly innocent parties.

"Seeth thou thy servant Job? Doth he serve God for naught? Touch all that he hath and he will curse thee to thy face." The charge against Job was that he was serving for what he got. The way to avoid harsh judgment is this: "Here is the evil which has been done, and here is the man who did it, and here is the proof that this is the guilty man." There could be no harsh judgment in a process like that.

But now I shall ask the reader to get the Advocate of November 13, and see if I am correct in declaring that Junius flings against the ministry the following charges:

First. Ecclesiastical Graft. Junius charged, through innuendo, that certain presiding elders are tacitly offering better places to certain preachers to secure their votes for themselves as delegates to the next General Conference. He charges that the appointment of certain presiding elders was urged by certain men, unnamed parties, so that these presiding elders could secure for those who secured their appointment votes for the next General Conference. I call that ecclesiastical graft, using the office and power of the presiding eldership to buy votes.

Second. Deception. Now what can this mean but a charge of deceiving? He makes an unknown presiding elder say, "The year has been a hard one, and now my brethren are going to cap the climax by urging me for the General Conference, and I suppose of course I shall have to go." Thus he would lead the young men to believe that the older men insisted upon sending him to represent the Conference.

Third. Certain unnamed presiding elders are charged with fomenting strife and trouble in other presiding elders' districts. I quote from Junius: "Brother Lilliput, did you know that Past Master Delegatitis did not want you in his Private Estate office? But don't let my name be in it."

I think I have not misread the charges Junius makes. Such things bring discredit to the ministry, and ought not to be. The Christian, brotherly way to correct evil of such a nature is not by throwing suspicion over the rank and file of a company of as noble men as live in the world to-day, but, if such things exist, the proof of the charges should be secured, and the evil thus corrected, and let the accused have the accuser face to face, and have a right to answer the charges made against him.

What shall we say of a sentence like this? "Its odor is foul in the extreme. Confidence, the only bond of fellowship, bleeding and torn, is ruthlessly devoured to satisfy the horrible man of this monster of the bottomless pit, while the Holy Ghost of God is bidden to depart in order that colossal conceit may rule the Church."

Can you conceive of harsher language? How would such a sentence fit the lips of John, the beloved apostle, in a charge against the other ministers of his day? Such things grieve the Spirit.

NOLAN B. HARMON.

Yazoo City, Miss., Nov. 15, 1913.

THE METHODIST REVIEW.

Dear Brother Editor: The enclosed editorial notice of The Methodist Review appeared a few days ago in the Nashville Banner, one of the most influential dailies published in Tennessee. I pass it on to your readers. It should be gratifying to all Methodists to see such appreciative words regarding one of our publications. Dr. Alexander is doing a great service to the Church in his editorial work. Our preachers are denying themselves much, if they fail to read his Review.

HENRY BEACH CARRE.

Vanderbilt University, Nov. 9, 1913.

THE BANNER'S COMMENT.

The Methodist Review claims that its current issue is "the most brilliant number yet issued." This means a great deal, since the Review has been known as a publication of great excellence.

Nashville hardly appreciates the fact that this city is the home of a literary periodical that takes rank with the best of its kind the world over. There is no Nashville product that reflects on the city higher credit.

Harold Bigbee, a London authority and editor of one of the great daily papers of that city, is quoted as having recently said in a letter to the publishers: "The whole character and tone of your Review is superior to anything of the kind on this side of the Atlantic."

It is a mistake to think of the Methodist Review as exclusively a sectarian publication. Much of its matter is of a character not especially related to the Church or religion, and all of it is of that high order that appeals to the intellectual reader. In the current number, for example, there are such articles as "Ibsen and the Spirit of Revolt," by Henry W. Clark, and "Tolstoi," by George B. Foster. Mr. Clark is an English writer of note and the author of books of world-wide circulation. His interpretation of Ibsen is quite original and has a strong literary appeal. Of the latter article it is said: "No one so well as Dr. Foster has understood and traced the struggles through which the titanic soul of Tolstoi passed in learning the meaning of life, discovering God, and becoming a peasant, 'that he might not be anything else but a man.'"

Another article of general interest in this number is "Racial Self-Respect and Racial Antagonism," by C. V. Roman, which shows that the white people and the negroes know the vices, but are ignorant of the virtues of each other, and that misunderstanding is the cause of most inter-racial trouble. The writer is one of the ablest negroes in the country.

The Methodist Review is published under the auspices of the Southern Methodist Church in its Publishing House in this city, and has a very extensive circulation. It contributes measurably to the reputation Nashville bears abroad as a center of culture and learning, and it should be better known and more appreciated locally.

RELIGIOUS WORK IN GRENADA COLLEGE.

Dear Dr. Meek: Knowing your great interest in our College, I feel sure that you and your readers will be glad to know something of our religious activities. Our regular Y. W. C. A. meeting on last Sunday afternoon was unique in that it was conducted entirely by the preachers' daughters of the College, of whom there are twenty-two in attendance. The subject for the afternoon was Korea. The meeting was led by Vivien Dorsey and was opened with a song and a prayer. Inez Goad sketched on the blackboard a map of Korea, pointing out its physical relation to other countries. Nora Evans gave a brief history of Korea, a song was sung, and Ruth Mitchell made an interesting talk on "Woman's Condition in Korea, if Not a Christian"; Kate Lou Countiss read a letter from a missionary describing a Korean wedding; Mattie Louise Spragins entertained us with a report of the "Results of Missionary Effort"; Ethel Simpson discussed the "Characteristics of Korean Christians," and a song and a prayer concluded the meeting.

Following this meeting, three large mission study classes were organized by Kate Lou Countiss, Chairman of the Missionary Committee. These classes will study "Mexico of To-day," "Some Immigrant Forces," and "Livingstone, the Pathfinder."

In addition to the Y. W. C. A. work, the girls have daily morning prayer meetings with an attendance of about forty, and an interesting weekly prayer meeting on Wednesday evenings. Nearly every girl in school is a Christian and the religious spirit is fine. Large contributions are made to missions, and $25 were given to the new parsonage in Grenada.

Wishing you much success in your great work and asking your hearty co-operation in promoting all the interests of our College, I am respectfully,

MARY LOUISE BAILER.

Grenada College. Class of 1914.

AN ADDITIONAL WORD.

Brother Gearheard's evasive reply and his statement, "I am proud of the women of our land, and I am glad that very few of them are making a fuss about the badness of men," reminds us of the little boy who raised a fuss in the back yard with his little brother, which to his surprise and displeasure the said brother resented; whereupon he called loudly to his mother, "Oh, ma; come out here and make Bill let me hit him!" Perhaps Brother Gearheard's "lady friends" and relatives are for peace at any cost, but it seems to some of us on the outside, that there is considerable fussing done by both sexes in this day and time; and since this is a free country, even a woman has a right to an opinion, though it may not be wise to express it if it conflicts with man's.

MRS. A. C. McKINNEY.

Ruston, La.

I will govern my life and my thoughts, as if the world were to see the one and read the other; for what does it signify, to make anything a secret to my neighbor, when to God (who is the searcher of our hearts) all our privacies are open.—Seneca.

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The Home Circle

THANKSGIVING.

We thank thee, Lord, for nature's store,
Unfailing as in all the years
Since man, with mingled hopes and fears,
His needs to heaven first upbore.

We thank thee, Lord, for human love.
How pure the joy it sheds abroad!
By this we prove our kin to God
And rise our baser selves above.

We thank thee, Lord, for what thou art—
Unchanging though all else be changed;
In pity not to be estranged
That frailty bar us from thy heart.

Father, we cast ourselves on thee!
Forgive the weakness of our praise;
Oh, help us in the coming days
More worthy of thy love to be!

—Howell Merriman Haydn,
in the Methodist Recorder.

THE CHANGE IN BILLY.

Etta ran into the sitting room, crying. "What is the matter?" asked her mother.

"That horrid Billy Allen pulled all the flowers off of my geraniums. He's always doing something like that. I wish I could do something real mean to him."

"O no, dear. You mustn't feel that way."

"Well, mother, do you think he ought to pull my flowers off?"

"No, of course not. I am sorry that he is such a naughty boy."

"O he's just as bad as he can be. It's just a shame. I have worked so hard with my flower bed."

"Yes, dear, I know you have. Don't think any more about it. More flowers will come out."

"But he is always doing it."

"Perhaps he will not do it again."

But a few days later, just as Etta reached home from school, Billy was running out of the garden gate, his hands full of verbena blooms. "And there were only a few verbenas in flower," thought Etta indignantly. She was planning to take those to her grandmother to show her some of the results of her gardening.

"What shall I do?" she asked her mother. "Just let him go on taking all my flowers as soon as they bloom?"

"I'll have a talk with him," returned her mother. "I am sorry for the boy. He has no mother, and I'm afraid that the old woman who keeps house for them does not know how to train him."

"Well, it's a shame," said Etta. And she resolved that if she ever got an opportunity of hurting Billy in some way she would do it. "I just hate him!"

The next Saturday afternoon Mrs. Bruce was going to the city. Etta begged to go, too.

"I can't take you to-day. I'll ask Jane to make you some of those ginger cookies you like so much."

There was consolation in that. "And can I ask Dora to come over?"

"Yes," said her mother. "You can have a nice afternoon together."

Jane was good-natured, and said she would make a lot of cookies. When they were in the oven baking, Etta ran across the street to get Dora. Dora had gone on an errand, but her mother said she would send her to Etta's as soon as she got back.

"I'll get things ready while I'm waiting for her," thought Etta. The cookies were done and, my! how good they did smell! Jane had made a lot of them.

Etta went out into the garden to wait for Dora. She saw Billy walking slowly past. "I s'pose he's waiting for a chance to pull some of my flowers," she thought. The garden hose was lying in a path where Jane had left it all ready to sprinkle the grass a little later. "I'll just turn on the water and give Billy a good dousing before he can get away," was the little girl's next thought.

She stooped to pick up the hose. But just then she noticed how poorly Billy was dressed and how thin he was. She threw down the hose. Of course she didn't want to make him get cold and sick. Then she remembered a story her mother had read to her the other day about doing good to your enemies. Billy was her enemy.

She ran to the gate. "See here, Billy," she said, "do you like ginger cookies?"

Billy stared at her. "I'll give you some if you will come in," went on Etta, "Jane made a lot."

"You're just foolin'," returned Billy.

"No, I'm not. Just wait a minute if you don't want to come in."

Etta ran into the house and soon came back with a plate of crisp brown cookies. "Take them," said Etta.

Billy hesitated, and stuffed them into his pockets. Then he turned around and went down the street eating some.

Presently Etta saw him coming back. He came up to the gate and said: "Say, I'm not goin' to pull flowers any more. These cookies are just fine."

He ran off before Etta could say anything. He never pulled her flowers again.—Emily S. Windsor, in Pittsburgh Christian Advocate.

MISS MARY HELM.

Miss Mary Helm died at noon November 12, 1913, at the residence of her brother, Mr. John Helm, at Louisville, Ky. This announcement will carry keen sorrow to hosts who have known her as friend, missionary worker, and editor of "Our Homes," the organ of the Woman's Board of Home Missions.

Miss Helm had been ill but two weeks with bronchial pneumonia when the end came. On Tuesday at noon she realized that her strength had so far gone that she would be unable to recover. When the doctor admitted that it was even so she asked that three special friends should be notified.

In response to that message Mrs. R. W. MacDonell, Secretary Home Department, Board of Missions, M. E. Church, South, had the privilege of being with her. With her wonted clearness of mind she sent loving messages of encouragement and counsel to absent friends, and talked freely with those who were privileged to be at her bedside. To Mrs. MacDonell she said, "I am glad you are here; I have a message for the Church and it would better go through you than any other." With tenderness and joy she said, "Tell the Church I have peace, great peace; the presence of the Lord is with me; Jesus is my all in all. Tell the Church how I love it; tell the Church how I worked for it; tell the Church that my work did not burden me, but was a joy; tell the Church of the joy of fellowship I found in the work; tell them I am going to be with Jesus." She was asked if she had a message for the deaconesses. Clearly her voice rang out, "Yes, tell them to be true to their consecration; never to swerve to the right or left; tell them that methods of administration may change, but for them to be true to their consecration to the Lord Jesus Christ. Let consecration be their watchword."

When she knew that the end was near she looked from face to face and said, "Sing." Some one sang a verse of "Jesus, Lover of My Soul," and as she listened her face brightened. Then she said, "Sing 'Joy to the World, the Lord is Come.'" Later she asked that some one sing Fannie Crosby's song, "Saved by Grace." In a few minutes, without a struggle, the soul was translated—she was not changed but glorified.

She was buried at Helm Place by the side of her sister on Friday morning. The Executive Committee of the Council called a meeting and ordered a pall of flowers to be sent for her grave. Five members of the Council were present at the burial.

Miss Mary Helm, daughter of Governor John Helm of Kentucky, was born at Elizabethtown, Ky., sixty-seven years ago. She became a Christian in early girlhood and her consecration to Christ and the Church was complete. Born of gentle parentage, of keen intellectual inheritance she filled a place in the history of the Church which is given to but few. She was a charter member and officer of the Woman's Board of Foreign Missions. It was to her executive ability that much of the original plan of the Foreign Missionary Society is due. As a young woman she longed to go to Japan as a missionary; her health forbade, so she served Japan at home.

At the death of her sister, Miss Lucinda B. Helm in 1898, she became editor of "Our Homes," the organ of the Woman's Board of Home Missions. For years she was indefatigable as a student of social conditions, as an investigator and writer, and the paper under her direction became a power. It grew from a subscription list of 3500 to 23,176. From the time she took it in charge until her resignation in 1910 it was self-supporting, and in six years paid over to the general treasury a net saving of eleven thousand dollars. Her editorials, her scientific investigations, her broad spirit of philanthropy and Christianity gave the paper a name and advertised the Church among men and women of philanthropic activities. The American Institute of Social Service, under the direction of Dr. Josiah Strong, always kept copies of "Our Homes" on file for reference.

In addition to her editorial work, Miss Helm's rare mental ability was dedicated to the constructive work of the Woman's Board of Home Missions. It was largely through her vision that the present type of organized City Mission work came into existence. She realized that constructive missionary work depended upon trained workers for success, so that her facile pen brought to the Church the facts which created a demand for the work and office of deaconess. Her large sympathy for the dependent and delinquent girl gave her strength of utterance which has helped to change public sentiment toward the outcast woman. The book, "From Darkness to Light," child of her own brain, shows her mind toward the Negro.

In a rare degree she knew how to love. Men and women learned to love better and more wisely because she loved them. She has made life richer and deeper for the Church she served so well. Heaven has gained by her going "and her works do follow." MRS. R. W. MacDONELL.

Nashville, Tenn.

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North Mississippi Conference — Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial.

DOING WELL—BUT BETTER DAYS AHEAD.

That the Methodism of Louisiana and Mississippi has had a prosperous year is, we think, certainly true. We have not tabulated and summed up the figures contained in the reports from the field which, from time to time, have appeared in the Advocate; but the revival spirit has manifestly been abroad in our territory to a gratifying extent, and many of our churches have had a gracious season of spiritual refreshing. If our pastors will make out their statistics correctly and not use the pruning knife too freely upon their membership rolls, our next published Minutes ought to show a considerable gain in each of our three patronizing Conferences. During the past twelve months quite a number of houses of worship have been erected, and the burden of debt has been lifted from many others. In Shreveport one of the finest church edifices in the South has been built at a cost approximating $140,000, which, together with the lot, gives us a plant in that progressive city worth perhaps nearly a quarter of a million dollars; in New Orleans the removal of the incumbrance which has long hampered First Church in its operations has been provided for, and the Carrollton congregation has let the contract for a new and attractive church home; Crowley is bringing to completion a fine structure in which the Louisiana Conference will soon assemble; the spacious Galloway Memorial Church is going steadily up in the Capital City of Mississippi; one of our flocks in Laurel has finished and is operating in a stately new temple, and our Central congregation in Meridian is on the eve of projecting a new $80,000 church enterprise.

Nor is this all. In the smaller towns and rural communities of the two States our Church is doing proportionately well. The ring of the Methodist hammer was never before so generally heard in the land. Nearly everywhere the stakes are being lengthened and the cords extended. Our people are advancing, with victory inscribed upon their banners. To be sure, we are not by any means doing all that we ought to do; but we have abundant reasons to thank God and take courage. And by and by we shall catch a wider vision and accomplish larger things. We shall provide better for our retired preachers, pay **living salaries** to the pastors who serve on missions and hard circuits, more amply equip and endow our educational institutions, build hospitals and charitable homes for our own sick and suffering ones, and do more fully our share in Christianizing the pagan peoples of the world. We are making headway, but we yet lack much of having attained to perfection in service. Our purse strings are still far too tightly drawn.

We do not doubt that the Heavenly Father has a large program mapped out for the Methodist Episcopal Church, South, to perform during the swift-passing decades of the twentieth century. What other denomination is to-day so sound in the faith and so virile in spiritual strength as ours? If we were asked to name the mightiest moral force now in the Southern States, we should answer without hesitation, The ministry and membership of the Southern Methodist Church. Our people yet walk in the plain, old paths, and the power of God still abides upon them. If we shall be true to him, the future is secure and will be one of widening glory.

But we shall need to beware of innovators. Why should we be disposed to try prescriptions which have been tested by others without benefit? Let these ecclesiastical doctors show some cures that their medicines have wrought before they ask us to become their patients. What have the removal of the time limit, the conferring of laity rights upon woman, the calling of pastors, and the non-secret cabinet sessions done for our fellow Methodists of the North? We cannot see that they have been helped by these things. Notwithstanding the fact that they have taken them on, they are not growing as fast as we are. We would not have our people to cling **blindly and unreasoningly** to the customs and traditions of the past, but to be **conservatively** progressive. In other words, we want our hosts to know that God is leading, before they go forward. Then shall they achieve results that are worth while, and there will be no energies wasted in fruitless wanderings in the wildernesses of error.

Louisiana and Mississippi Methodism is doing extraordinarily well, as is also our Church as a whole, and the skies are bright with promise. But let us remember that vastly more will be expected of us as God's kingdom comes in larger fullness among the sons of men. The battles will be upon a more extended scale, but the weapons of the warfare will be the same. By the Cross alone may we hope to conquer.

SOME WISE AND TIMELY WORDS.

There has within recent years been quite a good deal of superficial talking and writing to the effect that the Church cannot maintain and operate successfully a great university. Even some of our Methodist people have caught up and echoed this sentiment, seemingly with a surprising ignorance of the history of education in the Christian nations. In view of the extent to which such notions have been spread abroad, the following statement by Bishop E. D. Mouzon, which we take from an extended article published a few weeks since in the Texas Christian Advocate, is timely and to the point:

"I believe in a Christian University. I believe in a Methodist University. I have no patience at all with the agnostic position that a University to be a university must believe nothing in particular and teach everything in general. The real question at issue is whether Christianity be true or false. The man who denies that there can be such a thing as a Christian University, denies the truth of the Christian view of the world. And the man who denies that there can be a Methodist University denies that there are certain aspects of Christianity which are presented by Methodism as by no other Christian denomination. We need a revival of Christianity; and we need a revival of the Methodist type of Christianity. We have seen the beginning and the progress and the outcome of so-called university teaching which is bigger than Christianity and broader than Methodism; and we need no more of it. I heartily agree with Dr. W. A. Brown when he says: 'Objection is often made to this close connection of theology with the work of the Church. The pursuit of knowledge, we are told, to be successful, must be disinterested. So far as this objection is thorough-going, it may be urged with equal effect against any attempt of men to instruct their fellows in the views which they hold. It is not directed against theology, but against the Church, and ultimately against Christianity itself. It amounts to saying that no honest and impartial man can be a Christian.'

"Let us be done with such agnosticism. Let us go forward with the building of a University where the truth as it is in Jesus shall be taught, and where our young preachers shall be grounded in the great principles of Methodism. We shall need to be very careful. There are some theologians who have the hand of Esau, while they speak with the voice of Jacob. Both voice and hand must speak one language, the language of Christianity as interpreted by Methodists. And we must be careful also in choosing the men who are to go in and out before our young preachers. Not only must they be men who know our doctrines and love them—they must live them. The man himself has greater influence than anything he may teach by text-book or lecture. I thank God daily for the great, unselfish men who taught me by their lives. And possibly some may wonder that I say so often that my ideals and inspirations came from them. Let us search out men who know the truth and love it; men who love God and not this world; men who seek not their own interests, but the interests of the Kingdom of God; men of prayer who walk with God and know out of personal experience the power of the gospel to save and to transform. When God needs such men, they can be found. We have them in Methodism in abundance. Saul may never have thought of himself in connection with the kingship, but when God wanted him he pointed him out."

WHO WILL ASSIST HIM?

A young man, the son of a North Mississippi Methodist preacher who for years has served appointments that paid him a meager salary and who has heavy responsibilities to carry, is struggling to maintain himself at Millsaps College and secure an education. This is the same young gentleman for whom we asked assistance at Washington and Lee University last year; he deemed it wise at the beginning of the present session to enter a Methodist institution and accordingly matriculated at the one established and kept up by the Conferences in his home State; but unless he promptly secures help he will have to lay aside his studies and hunt employment. If you would like to aid him, send your contribution to the Editor of the Advocate and he will see that it at once goes forward to the young man. We shall be glad to answer privately any questions that may be propounded to us concerning him. The reception of any money that may pass through our hands will be acknowledged in the Advocate. It is possible that some person of means might be willing to make a loan to this young gentleman to help him complete his education, and let him afterwards teach and pay it back. If any one would like to submit such a proposition, we shall gladly give him this student's name and let him correspond with him. Surely, we should see that this ambitious son of a deserving itinerant minister does not have to leave school for the want of means to meet his necessary expenses.

BISHOP CANDLER WILL PRESIDE.

The Mississippi Conference which will convene in the historic city of Natchez on December 3 and the Louisiana Conference which will meet in Crowley one week later will both be presided over by Bishop W. A. Candler, of Atlanta, Ga. In this respect these bodies are most fortunate. As a preacher Bishop Candler ranks with the foremost in the United States, as a presiding officer he scarcely has an equal, and as an administrator he is discerning, firm, and able. He is a man of extraordinary force of personality and of deep spirituality, and his contact with the preachers and laymen of South Mississippi and Louisiana is certain to exercise a far-reaching influence for good. He is a great favorite in this section of the Church, and it is needless to say that he will be given a hearty welcome.

PERSONAL AND OTHER NOTES.

Bishop W. B. Murrah and Mrs. Murrah were due to reach San Francisco, Cal., the latter part of last week.

Both the Editor and Publisher will be out of the Advocate office a large part of the time for the next three weeks attending the Annual Conferences. We hope that our correspondents will bear this in mind and be duly patient with us.

The North Alabama Conference, which met at Anniston a few days since, declared against changing the name of the Church by a vote of 220 to 31. A memorial for laity rights for the women was also defeated by a large majority.

Rev. C. A. Northington, who has just finished his second year as pastor of the Corinth (Miss.) Circuit, has received 40 members into the Church during the past year. He has a good report for this session of the North Mississippi Conference.

An invitation to attend the Annual Thanksgiving Banquet given by the Young Men's Bible Class of Houston, Miss., is on our table, for which we are indebted to Rev. and Mrs. R. P. Nebiett. We regret our inability to accept this invitation.

In a note to the Editor, Rev. R. O. Brown, of Holly Springs, Miss., says: "We are rounding out the work of the year well in this charge." With Brother Brown and Holly Springs to do the "rounding," this is only what was to be expected.

Rev. H. R. Singleton left New Orleans last Thursday evening for St. Louis, Mo., where he is now located at 3676 Cook Ave. He has been heartily received by the congregation of the Scruggs Memorial Church, of which he is now the pastor.

We make grateful acknowledgment to Rev. W. L. Blackwell, of Hermanville, Miss., for some subscriptions sent from his charge on the 17th inst. Brother Blackwell is winding up a quadrennium of successful service in his present field, where he is held in high esteem by the people.

Among those who have lately favored us with clubs of subscribers is Rev. R. G. A. Carlisle, of Arkabutla, Miss., who is closing a successful year in his present field. We scarcely need to say that we are grateful to him for so faithfully taking care of the interests of the Advocate.

Mr. V. L. Fulton, lay leader of the Louisiana Conference. writes from Shreveport that he has received information that Dr. C. F. Reid, of Nashville, will be unable to attend the session of the Louisiana Conference at Crowley, but that the Board of Missions will be represented by Dr. W. W. Pinson.

Misses Joe and Mary Ellis, daughters of Rev. H. M. Ellis of Memphis, Tennessee., are attending the Cincinnati Conservatory of Music, where they are both making an excellent record. The younger of the two, Miss Mary, has given herself to God and the Church for missionary work abroad.

Among those who have lately favored us with clubs of subscribers is Rev. W. M. Sullivan of Moss Point, Miss., who is winding up a profitable year in that delightful charge. It scarcely needs to be said that such a pastor and such a flock will submit a good report at the approaching Annual Conference.

A postal card bearing the date of November 23 and written by Brother J. A. Neal, of Roxie, Miss., states that Sister Yeager, wife of our pastor at Hamburg, Miss., is yet in a critical condition, having undergone a second operation. Let the Advocate readers continue to pray that God may have her in his gracious keeping and restore her to health if it be his will.

Rev. H. W. Jamieson, the pastor, is conducting a very successful revival meeting at the Mary Werlein Mission, in New Orleans. He has the valuable assistance of Rev. H. Wade Cudd of Shreveport, whose sermons are reported to be very instructive and highly spiritual. Brother Cudd was an appreciated visitor at the New Orleans Methodist Ministers' meeting last Monday morning.

Rev. S. L. Pope, the faithful pastor of our Church at Itta Bena, Miss.. in writing of the great revival meeting in his church in which he was ably assisted by Rev. G. A. Klein, says: "We closed last Sunday night what many think was the greatest manifestation of the Spirit's power in a reviving work of grace that this church has ever known. Thirty-seven were received into our church."

Last Sunday was a red letter day for the Young Men's Bible Class of Corinth, Miss. Bishop James Atkins was present and delivered an inspiring address; Miss Elizabeth Kilpatrick, the able teacher of the class who had been away attending to her duties as Field Secretary of the North Mississippi Conference Sunday School Board, was present, and the annual Thanksgiving offering was taken.

The Fourth Quarterly Conference of the Gallman (Miss.) charge passed resolutions commending the ministry of their pastor, Rev. Jasper L. Smith, and their presiding elder, Rev. Robert Selby. The language of both resolutions left no room for doubt that both these worthy itinerants will find a hearty welcome at Gallman in case they are returned to their present fields of labor for another year.

The Louisiana W. C. T. U. State Convention met in Slidell, Nov. 22-25. The program was quite an elaborate one. Among the chief participants in the exercises were Mrs. A. C. McKinney, Mrs. T. D. Lipscomb, and Rev. A. W. Turner. We wish the White Ribboners much success in their work. There is plenty for every temperance sympathizer in the State to do if we are to redeem Louisiana from the terrible curse of the liquor traffic.

The ladies of Rayne, La., celebrated the Week of Prayer two weeks ago and on Sunday night, November 16, rendered a most interesting program, entitled "The Bible and Missions." The pastor at Rayne, Rev. John Sholars, says that two papers—"The Christian and His Bible," by Mrs. W. F. Johnson, and "The Bible as a Storybook for Children," by Mrs. L. E. Harkins—were specially inspiring and worthy of a much larger hearing.

The meeting of the New Orleans District Sunday School Association at First Church on Tuesday night, November 18, was one of the most largely attended and successful gatherings held by that body since its organization two years ago. The program consisted of reports, musical selections, and an enthusiastic debate on the use of the Graded Literature in the Sunday schools. Subscriptions were taken for the Louisiana Conference Sunday school work.

Dr. J. W. Lipscomb, of Columbus, Miss., was in New Orleans last week, and paid our office an appreciated call. Dr. Lipscomb is one of the first physicians of his State, and one of the leading laymen in our First Church in Columbus. He is a brother of Rev. T. H. Lipscomb, of Starkville, Miss., and of Prof. Dabney Lipscomb, who is one of the professors in the Mississippi I. I. and C. On his return trip Dr. Lipscomb stopped at Brookhaven to see his daughter who is a student at Whitworth College.

At the session of the North Alabama Conference, which adjourned on Monday, Nov. 17, Rev. C. A. Bowen was assigned to Dadeville Station, a most delightful appointment. This gifted young minister, in whom North Mississippians will always feel a deep interest, did a fine work at Trinity Church, Birmingham, and his former parishioners will give him up regretfully. Rev. J. A. Bowen was continued in the position of Conference evangelist, and his address remains as heretofore—3388 Highland Avenue, Birmingham.

Rev. J. D. Ellis writes under date of Nov. 21: "I am just back from Yazoo County, where we buried yesterday (Nov. 20) at Fletcher Chapel, Mr. John W. Holt, my wife's father. He was a good Methodist, and was 72 years of age. He served our Church for many years as exhorter, steward, trustee, and Sunday school superintendent. He leaves a wife and eleven children." We regret to learn of the death of Brother Holt, and pray that the stricken loved ones may find consolation by leaning upon Him who is able to sustain us in all our sorrows.

We are indebted to Mr. Henry P. Magill, Secretary and Manager of the National Mutual Church Insurance Company of Chicago, for a neat desk calendar and quite an attractive and serviceable memorandum book. This Company is under the joint management of representatives of the Methodist Episcopal Church and the M. E. Church, South. Among other things, Mr. Magill says: "It gives us pleasure to tell you that we are rendering a larger service to Methodism now than at any previous time in our more than fourteen years' history."

Rev. W. F. McMurry, D.D., our General Church Extension Secretary, is in the true Wesleyan succession when it comes to being a worker. He makes his influence vigorously felt in every part of the Connection in behalf of the great cause which he represents. His latest display of energy has been to mail to all the Secretaries of the Conference Boards of Church Extension a typewritten document giving an extended account of the status of this most important branch of our work. Dr. McMurry is certainly magnifying his office, and rendering a great service to Southern Methodism.

Rev. T. H. Lipscomb, of Starkville, Miss., writes: "We are winding up the year's work with gratifying success. The stewards are collecting all the claims, and our finances will be in full. The lumber is being hauled to build a Sunday school addition to the church and the parsonage contract will be let before Sunday. We have also had an encouraging number of additions to our membership. And, furthermore, we are going cordially to invite the next Annual Conference to meet with us." This is, indeed, a fine showing. There is no choicer pastoral charge in North Mississippi than Starkville.

The recent meeting of the National Anti-Saloon League in Columbus, Ohio, was marked by a high tide of enthusiasm and was in every respect a most notable occasion. Many men of national prominence took part in the exercises, and some of the addresses were splendid specimens of appealing eloquence. We notice that Dr. G. W. Eichelberger, of Mississippi, was complimented by being given a place on both the Committee on Resolutions and the one on Nominations. The warfare against the rum traffic promises to be much more vigorous from now on than it has been.

Mr. J. H. Sherard, of Sherard, Miss., has lately proved his growing interest in the Methodist Hospital at Memphis, Tenn., by giving an additional $1000. This is his third contribution of that amount, and he says that it is his purpose to further repeat it. There are many others who are as able as he. There is no finer opportunity to turn money to account for God and humanity than to invest it in this hospital fund. Brother Sherard is one of the choice laymen of North Mississippi and it is nothing unusual for him to be setting others a good example.

The following is the record of service rendered by the Sailor's Rest Mission, at Gulfport, Miss., during the past three years, as summed up by Rev. W. T. Griffin, the Superintendent: "It has had from sailors and officers 31,300 visits to its reading rooms; attendance on gospel services, over 8,000; attendance at socials and concerts, over 8,500. It has made 1,900 visits to ships, held 450 services, helped 225 needy sailors, furnished free beds for 1,100, found employment for 735, distributed over 3,000 Gospels and books in different languages, and given out 30,000 tracts, 15,200 magazines, and 22 weekly newspapers in foreign languages."

The Texas Christian Advocate of Nov. 20 contained the following reference to Bishop Atkins' presidency over the Northwest Texas Conference: "Bishop Atkins endeared himself more than ever to the members of the Conference. He made himself one of them. He was brotherly, he was considerate, he was kind, and he was wonderfully social in his contact with them all. There was no semblance of stiffness in his manner. He was open and accessible to them all. They adopted strong resolutions expressing confidence in and appreciation of him and seemed sorry they could not keep him among them. They presented him a costly overcoat and a handsome traveling bag. And he seemed to enjoy every moment of his stay among them."

Rev. J. D. Ellis, Chaplain of the Mississippi State Penitentiary, has notified the Board of Trustees of the Penitentiary that he will retire from the office of Chaplain at the end of his present term (Dec. 25, 1913), and that he will not be a candidate for re-election. He expects to resume the duties of an itinerant in the Mississippi Conference. Brother Ellis has accomplished a great work during his incumbency of his present office, and as a spiritual adviser and friend in need the convicts in the Mississippi State prison have found him to be both earnest and sympathetic. Indeed, he has proven himself to be one of the best Chaplains the Magnolia State ever had in its employ, and his determination to no longer serve in that capacity will be learned with genuine regret by many.

During our four years' incumbency on the tripod we have had quite a number of kindly letters of commendation, but we have received none that we have appreciated more than one which recently came from Brother Samuel Aaron, of near Collins, Miss., who is 97 years of age and blind, and who for 70 years has been a loyal Methodist. Unable to write himself, he dictated this communication to Rev. J. C. Chambers, who took it down and forwarded it to us. We would have published it but for the fact that we considered it rather too personal. It rings with a note of sincerity that touches our heart deeply, and we shall long hold in memory the generous words of this friend whom we have never seen. May the presence of God increasingly abide with him, until with restored vision he shall "behold the King in his beauty!"

Sunday, November 16, was a red-letter day with our First Church congregation of Beaumont, Tex., of which Rev. Walter J. Johnson is the active and popular pastor. Five infants were baptized, nine persons were awarded International Teachers' Diplomas, a Teacher-training Class of 25 members was organized, and 100 persons were received into the Church, 32 of these coming in by baptism. During the year Brother Johnson has had 250 accessions to his membership, 150 of them on profession of faith. The congregation has also erected two mission chapels, and is doing a fine work in other sections of the city. Its finances are in admirable shape, and every department of the church is prosperous. Nowhere else in the Connection have we noted a finer record than this, and we feel sure that Brother Johnson's many friends in North Mississippi will be delighted to learn of the splendid service that he is rendering the Master's cause in his present responsible field.

A resolution was introduced before the American Federation of Labor at Seattle, Wash., last week favoring the launching of a labor party to be endorsed and supported by all affiliating labor unions. The resolution failed of adoption. The leaders of the unions did not think the time ripe for the working man to become a separate political power, but advised the delegates to work toward that end.

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Obituaries.

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Died at the home of Mr. Laurence Stephens, Aug. 28, 1913, Mrs. ELLA POWELL. After a long illness our dear Aunt Ella passed peacefully out of this life. She was dearly loved by all who knew her, and although she has no children or relatives of her own she was loved as dearly as if she had been our very own. She was the widow of the late T. E. Powell, who passed before just a little more than a year ago. They both joined the Church at old Pine Grove some time in the early sixties, and were still members there, beloved and reverenced by every one who knew them.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

ONE WHO LOVED HER.

The subject of this sketch, NOAH JOHNSON, was born Nov. 25, 1888, and died Aug. 9, 1913. Brother Johnson had been in poor health for several years, and died of the dreaded disease, consumption. He had spent a while in the West, hoping to regain his health, but returned to his mother's home in Mississippi where he gradually grew worse until the end came. He had joined the Methodist Episcopal Church, South, some ten years ago, but claimed that he was not converted until a short while before his death. With a devoted mother and others and himself pleading at a throne of grace, he laid hold of the promises by faith and, having accepted Christ for his Savior, was enabled to rejoice in pardoning mercy and the hope of eternal glory. Oh the wonderful love and mercy of God! May he comfort the hearts of the mother and other loved ones.

Their pastor, C. C. GIBSON.

Miss CALLIE ALDRIDGE was born in Pointe Coupee Parish, at Jacoba, La., on June 7, 1892; lived all her life at that place, and died on October 28, 1913. She professed religion and joined the Methodist Episcopal Church, South, at Jacoba under the pastorate of Rev. L. N. Hoffpauir, and lived a beautiful, consistent Christian life up to the date of her death. Callie Aldridge was taken suddenly ill on Oct. 27, in the afternoon, and died before the corresponding hour of the next day, and before a physician could get to her. She leaves a heartbroken mother, one brother, and four sisters to mourn her untimely end. We pray that the Holy Spirit may comfort and keep the hearts of these loved ones. A sweet spirit that had so recently bloomed out into young womanhood has gone. Her body was laid to rest in the Jacoba Cemetery after a religious service conducted by her pastor. P. A. SWANN.

On Aug. 8, 1913, death removed from our church and community one of our oldest and most respected members and church workers, Mrs. MARGARET M. RAMSAY. Sister Ramsay was the daughter of J. B. and Mrs. A. E. Read, and was born at Old Enon, in Perry County, Miss., March 17, 1851. They moved to Harrison County in 1866, where she spent the remainder of her life. She was converted and joined the Methodist Episcopal Church, South, at the age of 16; lived a consecrated life, and died in the triumph of the Christian's faith. Sister Ramsay loved the Lord, was devoted to her Church, and was a true friend to her pastor. For a number of years she was an invalid, but the Lord restored her strength and she used it in his service. On Jan. 14, 1875, she was married to Jas. P. Ramsay, who preceded her in death about two years. To them were born six children, four of whom—all daughters—remain to mourn their loss, but not without hope. She also leaves one sister, Mrs. Eliza Merchant, widow of the late Rev. D. Merchant, once a member of the Mississippi Conference. May the Lord sustain the sorrowing ones is the prayer of her pastor. C. C. GIBSON.

A good woman has entered unto rest. Mrs. ELEANOR JANE HOLLIDAY died in Memphis, Tenn., on May 10, 1913. She was born Dec. 6, 1831, in Alabama, and moved to Oktibbeha County, Miss., when three years old. She was a daughter of John B. and L. C. Boyles. She married Rev. H. L. Holliday on Dec. 6, 1859. She was converted when quite young and joined the M. E. Church, South, of which she was a faithful and consistent member until her death. She never forgot her church obligations, and was always in her place at church unless prevented by sickness. She was left a widow on Aug. 4, 1861. She moved to Tennessee in Jan., 1870, and brought her church membership to Bethlehem Church. When a church was organized at Kelly, Miss., she moved her membership there and was a member of that church when she died. She never consented to allow her membership to be moved to Memphis. The writer knew and loved her. In times of sickness she was my true friend. Often I have called to see her Sunday afternoons and always found her sitting with her Bible open in her lap. She died just at sunrise and was buried on Mothers' Day. For her, death had no terror, for she had lived a life of righteousness.

MRS. A. C. BINFORD.

Judge JAMES STOWERS HICKS was born Jan. 29, 1858, and departed this life on Oct. 13, 1913. He was a native of Jefferson County, Miss., and was honored and respected all his life by all who knew him. He joined the Christian Church when about 17 years of age and remained a loyal member of the same till the year 1894, when he united with the Methodist Episcopal Church, South, of which he remained a true and faithful member till God called him home.

Judge Hicks taught school for several years in early life, then studied law, and was admitted to the bar while a young man.

Through the remainder of his life he was a successful lawyer. In the year 1906 Gov. Vardaman appointed him Chancellor of the fourth Chancery District and, be it said to the credit of the Governor, no more worthy nor capable man could have been chosen. This was attested by his reappointment by Gov. Noel four years later.

For more than three years he was a sick man, but with strong resolution and undaunted energy he acceptably filled his office until, in the wise providences of God, he fell on sleep. He leaves to mourn his departure a devoted brother, Hon. C. E. Hicks of Jefferson County, a true and faithful wife, and five precious, bright children—four daughters and one son—besides other relatives and numerous friends. He scarcely ever missed a communion service at his church and when absent it was only because he was not able to be there. As his pastor for nearly three years I found him to be a true friend, a loyal church member, and a man possessed of a great mind. I knew him in his home as a kind and patient father and a most devoted husband.

On the afternoon of Oct. 14, the writer, assisted by Rev. J. G. Johnson, pastor of the Presbyterian Church at this place, conducted the burial service in the home of the deceased and kind hands bore him to the cemetery where we laid him away to rest. We expect to see him in the glorious beyond.

His pastor,
J. EARLY GRAY.

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Tidings From the Field

Rayne, La.

Our church observed the "Week of Prayer," last week under the direction of the Woman's Missionary Society, with fine results. Saturday afternoon the Children's Missionary Society rendered a delightful program. Sunday morning I preached on missions with particular reference to the work of the Bible Societies, especially our own American Bible Society. The "Bible and Missions" was the theme of a program, rendered Sunday evening to a highly-pleased congregation, at which service the people gave to the women's work a liberal contribution. I cannot praise too highly the excellent quality of the papers read Sunday evening.—John Sholars.

Nov. 17, 1913.

Arkabutla, Miss.

Dear Brother Meek: As we have not sent in any report from Arkabutla charge lately, will say that we are closing out a good year. This is my second year with these people, and they are a very fine flock. They have treated me very kindly and I have tried to show them my appreciation. Our Children's Day services were great successes; we observed the day at all of my churches. Our collections were $23. We have had some great meetings. Many souls have been saved, and there have been 20 accessions to the Church. All the churches have overpaid their assessment to the pastor, and the surplus was very acceptable and was appreciated very much. All of our houses of worship are in good repair. The Lord has been good to us, and wo are thankful to him. We will not forget the Advocate. We hope to send in more subscribers soon.—R. G. A. Carlisle, P. C.

Barnett, Miss.

Dear Brother Meek: I left home four weeks ago to-day and went to Zion Hill, Miss., in the midst of a class of people who believe that men can live in sin and at the same time be Christians. We preached the Word and God changed the minds of a good many. Next year, God willing, we will hold an old-time camp meeting in that place......Next we began work near Collins, Miss., where God gave us the victory, and from there went to Barnett, Miss., where God blessed us, and then up to Pachuta to hear Brother Kelly. Under his preaching many were being saved and the whole town was being blessed. I leaped and shouted and Kelly laughed and praised God. God is using Brother Kelly for his glory. Since our District Conference I have seen a great many saved and about 100 unite with the Church. Oh how the Church needs God-called evangelists and how it needs district evangelists!—W. T. Currie.

Topisaw (Miss.) Charge.

Dear Advocate: On Nov. 13 Brother Selby held our fourth quarterly meeting with 22 officials present and unusual interest was manifested by all present. The presiding elder gave us a most forceful and practical interpretation of the Parable of the Talents. It was so applicable to the occasion that surely no one present, who so desired, failed to see that he has a place in the Lord's vineyard. From a spiritual standpoint we have had a very good year. The people over the charge have been kind and considerate, and have gone forward with the work in spite of hindrances. There are many reasons for genuine encouragement. There have been 17 accessions to the Church during the year. From a financial standpoint, there is no valid reason for discouragement. I have been agreeably surprised at how well we have gotten along with our finances. I had heard so much about the boll weevil that I came down this way with some trepidation, but the Lord has proven himself much "bigger" than the weevil and the money has come in right along. The pastor's and presiding elder's salaries will probably be paid in full and the Conference assessments are coming along fairly well. A Woman's Missionary Society was organized during the year at Holmesville and it is doing good work. "The Lord hath done great things for us, whereof we are glad."—J. A. Wells.

Lake Charles, La.

The year 1913 has certainly been a banner year for the First Methodist Episcopal Church, South, at Lake Charles, La. One blessing after another has come upon us. First of all, a true Christian spirit has influenced every move and every undertaking. The church as a whole has been united in both the spiritual and physical improvements which have been wrought. To date, 71 new members have been received and welcomed into our church, and 16 children have been baptized. We have a full Board of Stewards, every one of whom is anxious to work harmoniously for the furtherance of the Kingdom in our midst. Both the Epworth League and the Sunday school are well organized and are doing much good. The League has the largest attendance and the keenest interest that has been manifested since its organization. The Sunday school is doing its best, each department striving to outdo the other in good results.

The organized choir, with its 30 members, its director, and its paid organist, furnishes a musical service equal to that in any other church in the State. Never has the choir been so harmonious in its efforts to do its part in the service of God. The members are Christians and the service conscientious. Two of our members, giving their lives and service to the cause, have gone to Africa to help establish a new mission in the wilds of that heathen country.

During this year, a beautiful, sweet-toned pipe organ has been installed in an alcove built to the church for that purpose. This grand instrument has added a solemnity to the services which is appreciated by all. The men's Bible class has built a large classroom which will accommodate 100 members. The membership has grown to very large proportions and the attendance is unusual. The ladies have carpeted the church auditorium and added many comforts and conveniences to the parsonage. The League has placed a new matting in the annex and there is also new floor-covering in the primary room.

In all of these, material as well as spiritual, improvements the ever-helpful influence of our good, kind and thoughtful pastor, Rev. K. W. Dodson, has been with us. To say that he is a Christian leader, doing all in his power to harmonize every faction for united work for his Master, is saying the least for this faithful servant of God.—H. P. Wall.

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MEMORIAL RESOLUTIONS.

Whereas, just as the day began to dawn on Thursday morning, Oct. 31, 1913, the death angel entered the parsonage in Durant, Miss., and carried away Willie, the second son of Rev. and Mrs. C. P. Moss; be it therefore resolved:

1. That we, the members of the Durant Methodist Sunday School, extend to the bereaved ones our sincere sympathy, and pray that God may give them the consolation that they so much need in their great sorrow.

2. That a character so pure and a life so true can but leave a lasting influence upon the lives of those who were associated with him. His beautiful devotion to his parents was an inspiration to them, and an example to others.

3. That, while we bow in humble submission to Him who doeth all things well, we feel that we have lost an earnest, unassuming pupil whose punctual and faithful attendance we shall sadly miss.

4. That a copy of these resolutions be sent to the family, published in the Durant News, and in the New Orleans Christian Advocate.

Signed by Mrs. E. C. Mayfield, Mrs. R. L. Cooper, Miss Cecille Ramsey, Committee.

IN APPRECIATION OF MR. J. S. MOORE.

(Action taken by the fourth quarterly conference of the Arkabutla charge, North Mississippi Annual Conference.)

Brother J. S. Moore, a brother beloved, and a member of this body, died on August 13. He had been a member of the M. E. Church, South, for about fifty years and served during that time about thirty years in an official capacity. He was faithful in all the work of the Master, and we shall sorely miss him in the days to come. But while we have sustained a great loss, heaven has doubtless been rejoiced by his entrance into its courts. In view of the foregoing, be it resolved:

1. That the above utterance be recorded upon the journal of this Conference as a true and heartfelt expression of our sentiments, and that we shall strive to emulate the virtues of our ascended brother and accept his home-going as a call to us to be every ready for the Master's summons.

2. That we express to his five bereaved children—two sons and three daughters—our deep sympathy with them in their sorrow, and pray that God may comfort and sustain them.

3. That a copy of this preamble and these resolutions be also sent to the family of the deceased, and one forwarded to the New Orleans Advocate for publication.

Obituaries

Brother J. H. RUTLEDGE was born in South Carolina, July 12, 1843. In his young manhood he removed to Mississippi, where he was married to Miss Lena Williams in 1868. He came to Fort Smith, Arkansas, in 1885, and here he became a useful and prominent citizen. He died on Nov. 17, 1913, and, surrounded by a host of mourning friends, was laid to rest in beautiful Forest Park Cemetery. Here he will awaken unto glory in that last day. Brother Rutledge fought through the entire war under Gen. Robert E. Lee, and was a brave and trustworthy soldier. He was just as true and brave in all the battles of life. As a citizen, he was without reproach, and as a Christian he was consistent, steadfast, zealous. He lived worthily always and died in great peace. He is survived by his wife and two children, Mr. J. A. Rutledge and Mrs. Hoyt Bruce, all of whom reside in Fort Smith. The blessings of our Father be upon them.

L. M. BROYLES.
Fort Smith, Ark.

The subject of this sketch, Mrs. CORA E. McMERCHY, was born June 28, 1849, and departed this life Oct. 30, 1913. She was the mother of nine children, seven of whom are living. She was a consistent member of the Church for about 35 years, having united with the Baptist Church first, and after her marriage with the Methodist Church. She was also a member of the Ladies' Aid Society and was always ready to lend a helping hand in whatever way she could to help along with anything that would be an uplift to the church. She expressed no fears of death. In talking to the pastor, she said that there were no clouds to darken her vision of heaven. She died in the triumphs of a living faith in Christ. Her home was the home of all friends, and especially of her pastors when they saw fit to visit there. She leaves a husband, seven children, and a host of admiring friends to mourn her death. But our loss is her gain. May God's grace sustain and the Holy Ghost comfort the bereaved family.

W. L. BLACKWELL, Pastor.

W. A. SYLVERSTEIN was born in Rochester, N. Y., on Sept. 15, 1832, and died at his home eight miles west of Foxworth, Miss., on Sept. 18, 1913. He was christened in the Catholic Church at a tender age. As a son, husband, father, and citizen he was ambitious, honest, a good provider, and faithful in all matters in which he was concerned. He possessed many noble traits of character. His life was one of usefulness to the community in which he lived and he was well known in Marion County. He had been quite feeble for some time and death was not unexpected by the immediate family. His wife, five sons, and one daughter survive him. The funeral service was conducted in part by the writer at China Grove Church and concluded at the cemetery, adjoining the church, by the Masons of Columbia, where he held his Masonic membership. A large and grief-stricken assembly of relatives and friends were present to bid farewell on earth to him who had so long been in their midst. May God's Spirit comfort and sustain those who yet await to answer the call of our Heavenly Father.

CHAS. E. DOWNER.

Brother CULLEN WADE PEVEY was buried Nov. 16, at 3:30 p. m. from the Methodist Church at Forest, Miss., by the Masonic fraternity, after a service conducted upon the part of the Church. He was born in Copiah County, Miss., Feb. 8, 1829, and died Nov. 15, 1913. Since 1859 he has made his home in Forest, Miss. Here he was twice married: First, to Miss Miiisant Cornelia Simmons, and then to Mary Eleanor Harvel. By his first wife he was the father of eleven children, all of whom survive him, except one. His funeral service was witnessed by a great concourse of people and many friends called at his residence, the Forest Hotel, on Sunday to offer words of solace to his grief-stricken children. At the close of the service at the Church a beautiful tribute was paid him by his life-long friend and Confederate comrade, Rev. Z. T. Faulkner of the Baptist Church. Brother Pevey had been for many years a consistent member of the Methodist Episcopal Church, South, and his pastor always found in him a kind and true friend. As citizen, his influence was valuable in maintaining a high standard of civic ideals; as a friend, he was true, and as a father he was self-sacrificing in his devotion to home and its interests. "God's finger touched him, and he slept."

A. M. BROADFOOT, Pastor.

The sun, when he sets about destroying the ice, does not simply melt it from the surface—that were a slow process; but he sends his shafts into it, and separates it into spikes and needles—in short, makes kindling-wood of it, so as to consume it the quicker.—Thoreau.

Arouses the Liver and Purifies the Blood
The Old Standard general strengthening tonic. CROVE'S TASTELESS chill TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c

REV. L. C. WILSON COMMENDED.

(Resolutions adopted by the fourth quarterly conference of the Franklinton (La.) Charge, and forwarded to us by Robert Babington, Secretary.)

Rev. L. C. Wilson has served this Charge for a quadrennium, and in obedience to the laws of our Church will be moved to another charge for the coming year. During the four years he has spent in our midst he has been faithful and true to the great work assigned him, and, because of his Christian life, love for his Lord and fellow-men, and devoted consecration to the Master's work, enjoys the highest respect and esteem of all the people who have come to know and love him. We hear on every hand, "Brother Wilson is a good man." Every one believes in him, loves him, and will miss him when he has left our community. The upbuilding of the work has been hindered in a large measure during Brother Wilson's pastorate by material calamities, and we feel that oftentimes failure would have resulted had it not been for the conservative and prayerful service rendered at such times by our pastor. We rejoice that we can truthfully say that Brother Wilson has accomplished much in this field, that he is leaving the charge with the work better organized and upon a higher plane than when he came to it, and that he has been true and has done his full duty at all times. Therefore, be it resolved:

1. That we express our appreciation of the services and love of so good a man and of the pleasant associations we have had with him. We feel grateful to him for the deep interest he has shown in our spiritual and temporal welfare and for the couragement and Christian advice he has ever given us.

2. That we shall long remember and benefit by the four years' association with Brother Wilson, and that our prayers and best wishes will follow him and his family. We trust that greater opportunities will open up before him and that great success will continue to crown his efforts in the great work in which he is engaged.

Nov. 17, 1913.

Let Me Send You
A Treatment of My
Catarrh Cure Free

C. E. GAUSS.

I Will Take Any Case of Catarrh, No Matter How Chronic, or What Stage it is in, and Prove, ENTIRELY AT MY OWN EXPENSE, That it Can Be Cured.

Curing Catarrh has been my business for years, and during this time over one million people have come to me from all over the land for treatment and advice. My method is original. I cure the disease by first curing the cause. Thus my combined treatment cures where all else fails. I can demonstrate to you in just a few days' time that my method is quick, sure and complete, because it rids the system of the poisonous germs that cause catarrh. Send your name and address at once to C. E. Gauss, and he will send you the treatment referred to. Fill out the coupon below.

FREE
This coupon is good for a package of GAUSS COMBINED CATARRH CURE sent free by mail. Simply fill in name and address on dotted lines below, and mail to C. E. GAUSS, 5112 Main St., Marshall, Mich.
....
....
....

TEXAS WOMAN NEAR DEATH.

Wills Point, Tex.—In a letter from Wilis Point, Mrs. Victoria Stallings says: "I was afflicted with womanly troubles, had a dreadful cough, and suffered awful pains. I certainly would have died, if I had not been relieved by taking Cardui. Now I am stronger and in better health than I ever was in my life. I can't say half enough for this great medicine." Do you need relief? Try Cardui for your womanly troubles. Its long record of successful use is your guarantee. Thousands of ladies have been helped to health and happiness by Cardui. It will surely help you. Try a bottle to-day.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

JOIN THE ADVOCATE PIANO CLUB See Announcement on Page 16

Church Organs

SECOND-HAND ORGANS at big reductions, just the instruments for Churches and Sunday Schools.

As long as they last, we will sell them for $35, $40 and $50.

PHILIP WERLEIN,
Limited
NEW ORLEANS, LA.

MISSISSIPPI CONFERENCE.

On Admissions.

The Committee on Admissions of the Mississippi Conference will please meet in the Jefferson Street Methodist Church Tuesday, Dec. 2, at 3 p. m.

P. D. HARDIN, Chairman.

Admission on Trial.

The Class for Admission on Trial into the Mississippi Conference will meet the Examining Committee in the Jefferson Street M. E. Church, South, in Natchez, Miss., on Dec. 2, at 9 a. m., prepared for written examinations.

Signed by: W. H. Saunders, H. P. Lewis, Jr., W. W. Graves, Committee.

Class of the First Year.

The Class of the First Year is asked to meet the Committee in the Jefferson St. Methodist Church in Natchez at 9 o'clock a. m., Tuesday, Dec. 2nd. Let those who took the Correspondence Course also meet with us.

H. M. ELLIS, Chairman.

Class of the Second Year.

The Class of the Second Year will please meet the Committee in the Sunday school room of Jefferson Street Church, Natchez, Tuesday, Dec. 2, at 9 o'clock a. m. The members of the Class who have been taking the course through the Correspondence School are requested to please notify the Chairman at once to that effect.

M. M. Black, J. Y. Bowman, L. E. Alford, Committee.

Class of the Third Year.

The Committee and Class of the Third Year will meet for examination in the Sunday School Rooms of the Jefferson Street Church, Natchez, Miss., Tuesday afternoon, Dec. 2. The Committee will ask that the entire class be present at that time whether the examinations have heen taken hy some other means or not.

H. B. WATKINS, Chairman.

Class of the Fourth Year.

The Class of the Fourth Year of the Mississippi Conference will please meet the Committee in the basement of Jefferson Street Church, at Natchez, in the left hand room at entrance, Tuesday, 3 p. m., Dec. 2, 1913. Let every memher of the class promptly meet the Committee at this hour.

T. W. ADAMS,
For Committee.

To the Members of the Mississippi Conference.

Dear Brethren: The blanks for statistical reports to the Annual Conference will be mailed in due time. If the brethren will adopt the suggestions made by the Committee, it will greatly facilitate the work of the Auditing Committee, Statistical Secretaries, and the Treasurers of the various boards.

W. T. GRIFFIN,
For the Auditing Committee.

CONCERNING TRANSPORTATION.

To the Members and Delegates of the Mississippi Conference.

Dear Brethren: In huying tickets to attend Conference in Natchez, pay full fare going, and receive a certificate to that effect from the ticket agent. Don't fail to get certificates when you buy tickets, even where and when you change trains. By doing this you will he able to purchase return tickets at one fare plus twenty-five cents. Let all visitors observe the same rule, and they will secure the same rates.

W. M. SULLIVAN,
R. R. Secretary.

HEADACHE,
INDIGESTION,
CONSTIPATION,
TORPID LIVER,
Cannot Linger if You Take

One Bond's Pill

at bedtime. You will WAKE UP WELL and never feel the medicine. Try it. All Druggists, 25c.

HIGHLY COMMENDED.

Whereas, Through the providence of Almighty God, Rev. A. M. Broadfoot has heen our pastor for the past four years; therefore be it Resolved:

1. That we the memhers of this, the Fourth Quarterly Conference of the Forest Charge, Newton District, assemhled at Harpersville, Miss., on this the 15th day of November, 1913, thank our Heavenly Father that we have been privileged to be associated with such a noble self-sacrificing, Christian character as has heen manifested in the life of Brother Broadfoot, and also for the wonderful progress that has heen made in our church work under his leadership.

2. That we do here express our appreciation and love to Brother Broadfoot and his good wife for their faithfulness to duty, loyalty to their Church, and fideiity to God.

3. That this resolution he spread upon the minutes of this Conference, a copy sent to the New Orleans Christian Advocate, and a copy given to Brother Broadfoot.

YOUR GRANDFATHER WAS A BOY.

When Gray's Ointment already had a long estahlished reputation. Way hack in 1847, Dr. Jas. A. Brown of Davidson Co., Tenn., wrote:—"I have often recommended Gray's Ointment for old and indolent ulcers—in one case of 20 years standing, occupying nearly the whole space hetween the knee and ankle, in which case it effected a permanent cure." Ever since 1820 Gray's Ointment has been heaping victory upon victory in its fight against hlood and skin diseases such as ulcers, tumors, boils, burns, etc.

It is an old tried remedy. Send for a Free Sample to Dr. W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., or get a 25c box at your druggists.

THE CIGARETTE.

Desiring to get all the information ohtainahle in reference to the injurious effects of the cigarette upon the human system and the degrading effects on the morals of the users of the cigarette, I take this method to ask any one who can assist to please furnish me with clippings, personal experience, incidents or any information that will he helpful in preparing a paper or lecture.

I would he glad to hear from ministers, judges, doctors, school teachers, college professors and all who have come in contact with and know something ahout the evils of the cigarette.

I would he glad to hear from persons who have been users of cigarettes, or who are now users and can tell how the cigarette affected, or affects them.

It is my purpose to compile the material I get in this way and to furnish each one contributing a copy of the same.

J. W. COX.
Batesville, Miss.

CHURCH EXTENSION.

25	L. M. Lipscomh, N. Alhany	$66.00
26	W. N. Dodds, Houlka	14.00
27	J. W. Raper, Drew	50.00
28	J. B. Conner, Sardis	10.00
29	W. L. Storment, Shelby	10.50
30	W. J. Wood, Mars Hill	15.00
31	J. T. Lewis, Clarksdale	92.00
32	B. F. Bullard, Sturgis	34.00
33	W. L. Storment, Shelhy	17.50
34	J. W. Ward, Friars Point	36.00
35	W. W. Woollard, Columbus	135.00
36	S. M. Thames, Hernando	55.00
37	A. S. Brisco, Smithville	10.00
38	H. M. Young, Coahoma	48.00
39	C. A. Northington, Corinth	20.00
40	W. W. Hartfield, Belmont	7.00
41	E. N. Broyles, Shaw	59.00

J. R. BINGHAM, Treas.

Watch Your Pimples
Go Away

Then Feel the Ecstacy of Delight When Your Complexion is Made Perfect By Stuart's Calcium Wafers

Don't worry about your pimples. Stop that heart ache and regret. Just make up your mind that you are going to use Stuart's Calcium Wafers and make pimples vanish.

"I Don't Look Like I Did Since I Used Stuart's Calcium Wafers."

The pores of the skin are little mouths. Each has a sort of valve that opens into tiny canals connecting with the hlood. These mouth-like pores hecome closed. When these canals fill up, the valve refuses to work and pimples, blotches, rash, tetter, liver spots, etc., appear.

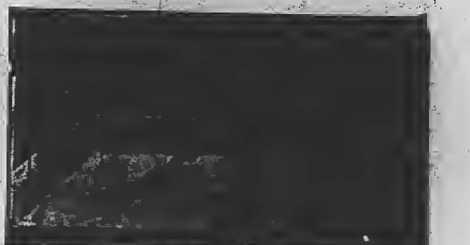
Stuart's Calcium Wafers keep the pores open and the canals then carry off the waste matter the hlood empties into them.

Don't use cosmetics. They will not hide pimples long, and then they clog the skin. You ought to know that the skin hreathes in air almost like the lungs. The pores throw off impurities every minute of the day. To plaster the skin with paste, etc., is to actually prevent nature doing her work.

Stuart's Calcium Wafers will in a very short time, cleanse the blood, open the pores and remove all hlemishes so that your skin will hecome of a peach and cream kind so much desired.

Stuart's Calcium Wafers can be carried in purse or pocket. They are very pleasant to the taste and may be purchased anywhere at 50 cents a hox.

Look at your pimples and unsightly skin in the right way as a disease of the blood and pores and use Stuart's Calcium Wafers to give you the complexion you want.



Send for free sample of

Sanitary Composition Flooring

Fire-proof, Germ-proof, Vermin-proof, Water-proof, Wear-proof.

Does not crack or chip. Easy to walk on, stand on, can be applied by anyone handy with a trowel, over any old or new floors of wood, concrete, hollow tile or hrick, ahsolutely sanitary, and very easy to keep clean. Attractive in appearance, low in price.

Write for sample, literature, and estimate.

SANITARY COMPOSITION FLOOR COMPANY
55 W. Onondaga Street
Syracuse, N. Y.

DID NOT NEED ELOCUTION.

Bishop Simpson preached some years ago in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or uplifting his voice; then, picturing the Son of God hearing our sins in his own body on the tree, he stopped as if laden with an immeasurable burden, and, rising to his full height, he seemed to throw it from him, crying: "How far? As far as the east is from the west, so far hath he removed our transgressions from us."

The whole assembly, as if moved by an irresistible impulse, rose, remained standing for a second or two, then sank hack into their seats.

A professor of elocution was there. A friend who observed him, and knew that he had come to criticise, asked him when the service was over, "Well, what do you think of the Bishop's elocution?" "Elocution?" said he; "that man doesn't want elocution; he's got the Holy Ghost!"

DUMB CHILLS AND FEVER.

Douglasville, Tex.—"Five years ago I was caught in the rain at the wrong time," writes Miss Edna Rutherford, of Douglasville, "and from that time was taken with dumh chills and fevers, and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I hegan to take Cardui. Now I feel hetter than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drugstore like it. As a remedy for women's ills, it has no equal. Try it. Price $1.

There are three kinds of people in the world—the wills, the won'ts, and the can'ts. The first accomplish everything, the second oppose everything, and the third fail in everything.—Driftwood.

Wait and Watch

for our full page Announcement of Christmas Gifts next week.

Pentecostal Pub. Co., Louisville, Ky.

Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

MR. YUN'S DAUGHTER.

The following extracts from a letter by Laura Yun, whose father still languishes in prison, will be of interest to many. It was written to a member of the Council and is beautifully and correctly written. She speaks of Carolina Institute in Seoul, Korea.

"We have 103 girls in our school; sixty-four are day pupils and thirty-nine are boarders. There are eleven Korean teachers and three of them are graduates of our school. Seven girls graduated in 1910, and now one of them is still teaching at our school, another one is studying in Japan, and others are teaching somewhere else, and the others have married. On the 29th of April—this spring—three other girls graduated. They are all teaching now. Isn't it God's grace? * * * * We had our closing exercises this spring at the church. The next day the girls were very busy getting ready to leave the school, hoping to see the dear ones at home. Only seven girls who had no home and no parents to go to for their summer vacation—poor things—stayed at the school, and they are working hard doing their own cooking, washing and housework. Besides that, the girls are making Korean figures. They are being paid for their work, and are using their money for their clothes and shoes and other expenses for this summer and next winter.

"Our school will open on Sept. 1, 1913. The girls want to learn music very much, but we haven't any music teacher. So we are very much disappointed. Will you please pray for our country and our school? May the Holy Spirit dwell in you daily.

Sincerely,
"LAURA A. YUN."

ATTENTION AUXILIARIES!

Are your collections all made for the year? How many can report "Paid in full?" This is the last quarter—and only one more month of grace. See that all dues, pledges, retirement fund, deaconess fund, Scarritt fund, and Conference expense fund are paid up. The treasurers' reports do not show the Scarritt fund paid up. This is a most important fund and we wish every auxiliary would see that it is paid in full—only $2 from each department. Remember that just about half of our pledges have been paid. Won't each auxiliary treasurer see to it that her auxiliary is not the one forming the missing link in the chain?

DAY SCHOOLS NEEDED IN CHINA AND JAPAN.

Mrs. J. B. Cobb writes as follows: "Our urgent need now in both China and Japan is day schools. In Korea the Japanese government has taken control of the education of the youth of the land. Our schools are obliged to conform to their requirements as to ventilation and equipment, also efficiency of teachers, or they force us to give them up. The men from the country have appealed to us to establish day schools in connection with the country churches. We have not been able to answer all these appeals because of the need of funds. There never was such a demand for education in China as there is to-day. Our schools are poorly equipped and unless our collections increase there seems no probability of our being able to make them what they should be."

"Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech."

IMPROVEMENTS AT BREVARD AND PAINE ANNEX.

The Building Committee was authorized to let the contract for the new administration building at Brevard for $34,000. The smallest and best bid was $7000 larger than the Treasurer reported as collected and subscribed for this building. There is nothing in the plans that is not absolutely necessary, so a reduction in price of bid cannot be made. When Professor Trowbridge reported these facts to the faculty and students, they called a meeting to consider ways and means for helping to secure the needed money. Next morning they reported two $250 pledges from the students and $500 from the faculty. This did not include the liberal contributions of the principal and his family. This shows how greatly the building is needed and how much these students desire to have it. Their willingness to contribute of their limited incomes should be an incentive to those who have money to help in this great work.

The new dormitory at Paine Annex, Augusta, Ga., is finished, furnished, and occupied. It has been so long needed that our workers begin to feel that their work will count for something now. The Council in annual session named this new building in honor of our beloved President, Miss Belle H. Bennett, at the request of the students.

WORDS OF COMMENDATION.

In a recent letter from Mrs. Luke Johnson she wrote of having been compelled to take up the subject of the woman's page with the Editor of one of our church papers. It had evidently not been made clear to him just what our duties are, and the misunderstanding resulted in additional work for him. Now, that is not our policy. We want to help not only the Editor, but all who are reached through our page.

We are glad that our Editor has always expressed the kindest appreciation for our work. In a recent communication he says: "Permit me to express my appreciation of the manner in which you are conducting our Woman's Department. I think that it is admirably done."

Mrs. C. A. Neal, of Carrollton, Miss., sends a clipping from the Commercial Appeal which gives a full account of the Winona District meeting (an account of which we've published before). She asks that if the entire matter cannot be printed we emphasize three special items. Two of them have already received attention—the memorial to discontinue bulletins, leaflets, etc., and use the column in the Advocate instead, and the juvenile reform school. "For," Mrs. Neal says, "we find more people read the Advocate than we can reach through bulletins, leaflets, etc." The third is the Orphanage work. At the meeting above referred to, a motion prevailed that a collection of $100 be sent to the Orphans' Home for the purpose of buying seats for the chapel as a token of appreciation of the principal of the school, Miss Ethel Golding, who went from this district.

RUB-MY-TISM
Will cure your Rheumatism Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. Antiseptic Anodyne, used internally and externally. Price 25c.

WHY COUGH?
Most coughs are useless. Then why cough? Better go to your doctor. Ask him to prescribe. If he orders Ayer's Cherry Pectoral, take it. If something else, take that. Let him decide. J. C. Ayer Co., Lowell, Mass.

We offer all house owners a plan whereby cost of wirin for electricity may be paid in monthly installments with the lighting bill. Ask our Commercial Agent.
NEW ORLEANS RAILWAY & LIGHT CO.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

Before and After the Fire
Nobody knows when fire or lightning or wind will rage and destroy.
Some church building is being harmed by one of these destroyers somewhere every day. Absolute protection against loss is furnished, and money saved the assured, and Methodism perpetuated, by
The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual
No assessments. All that you have guessed about mutual insurance may be wrong. If you want to KNOW, write for information to
HENRY P. MAGILL, Secretary and Manager, Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent M. E. Church South, 1323 Second Street, Louisville, Ky.

ROCHE'S HERBAL EMBROCATION FOR
HOOPING-COUGH OR CROUP
The Celebrated Effectual Remedy Without Internal Medicine.
ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM
Copy of an order received.—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzing, Vienna, 24th March, 1889." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All druggists, or E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

Rheumatism
A Home Cure Given by One Who Had It
In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case.
I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you? Don't delay. Write today.
MARK H. JACKSON, No. 544 Gurney Building, Syracuse, N. Y.

FREE TO THE RUPTURED
STUART'S PLAPAO-PADS are the wonderful new treatment for rupture which has enabled thousands to successfully treat themselves in the privacy of the home, at slight expense. Not made to be used forever, like the truss, but are intended to cure and thus do away with trusses. No straps, buckles or springs attached. Soft as velvet—easy to apply. PLAPAO LABORATORIES, Block 388 St. Louis, Mo., is sending free Trial Plapao to all who apply. Send Postal Card TODAY.

6 lb. Pair of Pillows Free!
We again make our unparalleled offer of free pillows with your order enclosing $10 for our famous 36-lb. feather bed. All made of new sanitary feathers; best ticking and equipped with sanitary ventilators. Freight prepaid. Delivery guaranteed. Money back if not satisfied. Agents make big money. Turner & Cornwell, Dep. A-L Memphis, Tenn or Dept. A-L CHARLOTTE, N. C.

LET US SECURE You a Paying POSITION
If you are ambitious and energetic, we can fit you quickly to fill a position as Bookkeeper, Stenographer, Bank Clerk, Telegraph Operator, etc., at a substantial salary.
Under the famous "Draughon's" System of instruction you can quickly acquire a thorough proficiency in shorthand, typewriting, bookkeeping, accounting, etc., in from four to eight months and be ready to step into a pleasant, remunerative position which we guarantee to supply.
Over 1,000 Satisfied Graduates
The leading Business College in Mississippi. Endorsed by business men of Jackson.
Charges low, and terms arranged to suit your convenience. Boarding accommodations secured at reasonable cost in congenial homes.
Write for Free Catalogue and Full Particulars.
DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Jackson, Miss.

FREE—GREAT GARDEN BOOK. Send me your name and address and I will send you this great book entirely free of charge.
C. H. KENNERLY,
Seedsman, Palatka, Fla.

YOU CAN AFFORD A NEW SONG BOOK. FAMILIAR SONGS OF THE GOSPEL, No. 1 or 2 (No. 2 just out). Round or Shape notes. $3 per hundred; samples, 5c. each. 83 songs, words and music. E. A. K. HACKETT, Fort Wayne, Ind.

Blood Medicine

That originated in a famous doctor's successful prescription, that is made from the purest and best ingredients, that has a record of relief and benefit believed to be unequalled the world over—such is HOOD'S SARSAPARILLA.

This Is the IRON for YOU!

No stove to fuss over, no wires or tubing to bother with; no tiresome steps and walking back. A penny's worth of gasoline is enough for the family ironing with a

Sun

SELF-HEATING IRON

[illegible] or [illegible]—Full Nickel Square Back and Double Pointed Styles. Irons better and saves your time. Always ready for use indoors or out. Saves its cost in fuel alone over and over again. Lasts a life time. [illegible] on Trial and Guaranteed. If your dealer does not sell "SUN IRONS" [illegible] WRITE US FOR DESCRIPTIVE CIRCULAR AND OUR SPECIAL FIRST ORDER TRIAL OFFER. Agents Wanted [illegible] SPECIALTIES MFG. CO. 129 [illegible]

British Medical Journal, says:
Well adapted for the use of Children and Aged People. Much used by Mothers Nursing and by Invalids.

Neave's Food

For Infants and Invalids

has remarkable nutritive value easily digested. A perfect food for the most delicate system.
Particularly adapted to the use of Invalids and the Aged
90 years' reputation. Gold Medals, London 1900 and 1906, and Prize Medal, Paris. *All Druggists*, or
E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

Make This and Try It for Coughs

This Home-Made Remedy has no Equal for Prompt Results.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. Take a teaspoonful every one, two or three hours.

This simple remedy takes hold of a cough more quickly than anything else you ever used. Usually conquers an ordinary cough inside of 24 hours. Splendid, too, for whooping cough, spasmodic croup and bronchitis. It stimulates the appetite and is slightly laxative, which helps end a cough.

This makes more and better cough syrup than you could buy ready made for $2.50. It keeps perfectly and tastes pleasant.

Pinex is a most valuable concentrated compound of Norway white pine extract, and is rich in guaiacol and other natural pine elements which are so healing to the membranes. Other preparations will not work in this plan.

Making cough syrup with Pinex and sugar syrup (or strained honey) has proven so popular throughout the United States and Canada that it is often imitated. But the old, successful mixture has never been equaled.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this preparation. Your druggist has Pinex or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Prof. Carley says that in teaching this subject in Centenary College he finds the students amazingly ignorant of Bible knowledge, in view of the fact that most of them are from Sunday schools and Christian homes. The explanation doubtless is that their parents and teachers are poorly qualified to teach, or have been very careless in this obligation to their children—maybe both. "A narrow rivulet of exegesis running through a broad valley of exhortation" would describe much of our teaching and preaching, and the result is as Prof. Carley has found at Centenary. Jesus was called the "great teacher" rather than the great preacher or exhorter, and declared that the "truth" makes free.

It was the writer's privilege recently to spend two days in attendance upon the annual meeting of the Southwestern District of the American Sunday School Union, which convened in Ft. Smith, Ark., Oct. 30, with District Superintendent, E. B. Stephens, presiding. About forty missionaries were in attendance, four of whom were from Louisiana. Of this number Revs. Dan Hayes and T. M. Burgess are local preachers in our Church. Superintendent Stephens, with headquarters in Kansas City, is an elder in the Presbyterian Church, and is a presiding officer of rare tact and executive judgment, and we have never attended a more brotherly meeting. The missionaries are for the most part preachers, a good share of whom are Methodists, and they render a good account of themselves as Sunday school organizers and leaders of evangelistic work in the neglected rural sections of the country, the apology for their work being that the Churches are withdrawing from these rural sections to follow the railroads and centers of civilization. As we heard these discussions of the various rural problems, we thought over the situation in our own Methodism and the conviction was renewed that we are neglecting our rural people in the effort to hold the centers, and that a larger expenditure of men and money should be made in the interest of these needy sons of the soil among whom early Methodism reigned without a peer. Since their children are to become the leaders of the world, to save them not only saves the rural church, but the centers of civilization as well. Is it not time that our authorities and our mission boards were calling on a fair share of our best young preachers to consecrate themselves to work in these rural places? The statistical reports of the American Sunday School Union's missionaries in enrolling Sunday school scholars and in making converts is worthy of serious consideration.

The question of good discipline is as important in a Sunday school as in a day school, and as much depends upon the ability of the Sunday school superintendent in this matter as upon that of the principal of the town high school. Decency and order are not only necessary to efficiency in class work, but are quite as necessary to a devotional spirit in religious worship. The noisy spirit of uncontrolled boys, or the stubbornness of a class of disobedient girls, will destroy the harmony and spirit of joyous worship in any Sunday school gathering. And while the superintendent has the larger responsibility and authority in the matter, all officers and teachers should share with him this responsibility, and should at least look after the conduct of their own classes. Where these unruly members exist they should be seated near the front during the general exercises of the school (perhaps in class groups with their teacher among them), and the superintendent should see that they are given plenty to do, in order that all possible superfluous energy may be worked off. A superintendent or teacher who does not command orderly conduct in his school or class cannot command the genuine respect of the pupils. While all Sunday school life should be happy and joyous, it should nevertheless be under reverent control, and Abraham like, our Sunday school superintendents should each see that he commands "his house."

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The real place for an organized Adult Bible Class to fill is that of a representative community institution, leading and guiding, as well as working.

Mrs. Walter Scales of Starkville has 118 now enrolled in her great class. There are from 85 to 97 present every Sunday. This class has outgrown its small room in the church and has now rented a room in the Masonic Hall. It is composed of A. & M. students who are quite busy, but under Mrs. Scales' efficient leadership, they are accomplishing wonderful things.

On Nov. 9 the Morris Class at Eupora had what was called National Day. Invitations were sent to the local Representatives and Senators and the District Attorney and also to the banner class of boys in the Sunday school. They utilized white flowers in the decoration, had United States and conquest flags, appropriate music, and a comprehensive program, all of which proved to be greatly worth while. Great emphasis was laid on the Juvenile Reformatory and better temperance legislation.

Miss Elie Willingham's wonderfully active and successful Morris Class, at Eupora, sent $25 in October to Miss Ethel Golding, the capable, enthusiastic, and consecrated teacher who is assisting Brother Williams at our Orphanage, to help swell the fund to secure seats in the chapel at the Orphans' Home. The Winona Woman's Home Mission Society has contributed $100 to the same cause, and it is earnestly desired that every Sunday school class in Mississippi shall contribute a little to this commendable enterprise.

A brief notice has been given of the 8th anniversary of Mrs. V. T. Hoyle's fine and ever-growing class in Tupelo, but an added word will prove of genuine interest to those who realize what the really ideal social life means in the great plan for the salvation of the world. Lovely decorations, music, flowers and splendid men and women of the highest type lent their presence to the scene. The feature of the evening was the presentation of a case of silverware to Mrs. W. L. Duren, the wife of the much loved pastor. Mrs. Duren has served most efficiently as assistant teacher of this class and her leaving will be a source of lasting regret. This Wesley Class also contributed $115 to defray the expenses of Laura De Soto in Grenada College—this class has supported Miss Laura at the Orphanage for the past 10 years. She is preparing for life work as a missionary to Mexico.

Several members of this class are working in mission territory helping to support missionaries, and are accomplishing untold good. This record alone goes far toward showing the value of the organized Adult Bible Class.

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Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped-up; you should try this remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.

This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit-forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods such as sprays, douches, salves, inhalers and the stomach-ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

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JOIN THE ADVOCATE PIANO CLUB See Announcement on Page 16

LET THE NEW ORLEANS Christian Advocate Piano Club Be Your Santa Claus

By the time this anouncement reaches the readers of the New Orleans Christian Advocate Christmas will be almost upon you. Old Santa Claus will have barely three weeks in which to deliver his goods, but the Club has prepared for the emergency and has secured a full supply of the most beautiful pianos and player-pianos that eye has ever seen—ready for shipment at a moment's notice. Do not delay, but write AT ONCE for your copy of the Club's catalogue, make your selection, and we will rush shipment by first train.

Christmas is a splendid time to join the Club, for the Club Pianos and Player-Pianos will make the most delightful and permanently useful presents you could possibly give. In sweetness of tone, in action and durability these instruments are unsurpassed, and as the Club GUARANTEES PERFECT SATISFACTION to every member, you and your family CANNOT FAIL TO BE DELIGHTED.

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By clubbing your order with those of ninety-nine other subscribers which we secure you obtain a strictly high grade instrument of sweetest tone, of perfect action, of beautiful design, of elegant finish and of permanent durability at a price such as you would ordinarily pay for an inferior imitation.

The Club gives you POSITIVE and ABSOLUTE protection against every form of dissatisfaction and makes you the judge and the sole judge. You must be thoroughly satisfied with the quality, price, terms and every feature connected with the transaction, otherwise you are requested to return the instrument. The trial will have cost you nothing.

The Club will arrange the terms of payment to suit your needs and convenience.

Give the Club a Trial

The Club claims to save each member one-third of the price or more on Cabinet Grand Upright Pianos, Self-Player Pianos, and Grand Pianos. Old Club members, who have secured their instruments, unanimously verify this claim. Then why not give the Club a chance to prove it to your entire satisfaction? You have everything to gain, nothing to lose. If after trying the instrument in your own home you are not thoroughly pleased simply say so and the Club will relieve you of all responsibility and expense. But you will be delighted with the superior quality of the instrument and the big saving in price just as every other Club member has been and you will gladly add your praise and indorsement to that of other Club members.

Read these letters from Club members:

Cedartown, Ga., Dec. 31, 1912.

"The piano is a treasure and everyone remarks on the sweetness of tone. It has been so much pleasure to the family. The Club Plan places the piano into so many homes that would otherwise have to wait an indefinite time to buy. Accept my sincere thanks for your courteous treatment."

MRS. R. A. SPINKS.

Dillon, S. C., Nov. 17, 1913.

"The more I use the player the better do I like it, and I must tell you that I am agreeably surprised at the way it works, and the expression one can put into a composition of the highest class with it. Until I received this player I always thought that —— (an instrument costing fully one-third more) was really the only player on the market, but I have just about reached the conclusion that there is, at least, one more player as good. I am also much pleased with the tone of the piano. With best wishes, I am,"

WM. B. HARRISON.

Greensboro, N. C., Jan. 14, 1913.

"I am just delighted with the Piano I purchased from you. It has given entire satisfaction and I would advise anyone desiring a Piano to join the Club."

MRS. A. C. FORSYTH.

Sheffield, Ala., Dec. 31, 1912.

"We are delighted with the Club Piano bought of you something like a year ago. There are Pianos in our community costing more, but they do not come up to ours. I want to thank you for the courteous treatment received at your hands, and any time that I can help you with a sale let me know."

C. O. BOWLING.

Vaiden, Miss., Dec. 2, 1912.

"I am perfectly delighted with my piano. I think the Club Plan a capital idea."

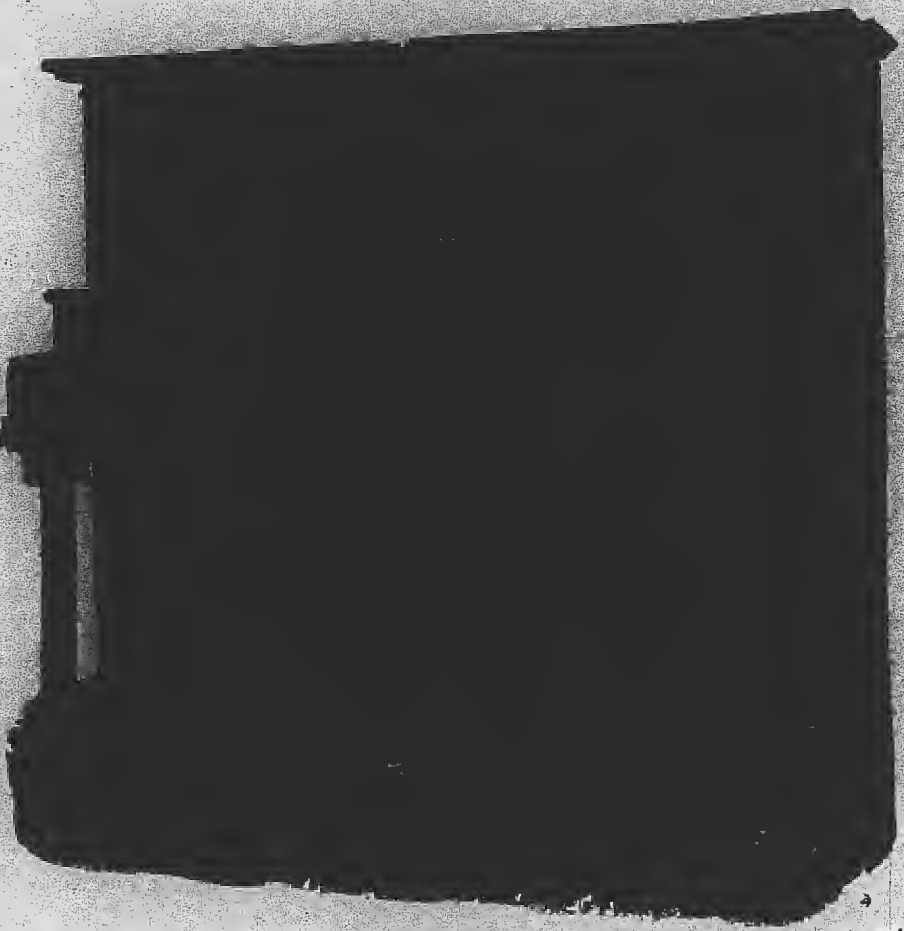
MRS. RUFUS B. SMITH.

Old Fort, N. C., Nov. 1, 1913.

"The piano has arrived. It is a dandy—just the thing we wanted. The girls are just delighted with it. It is a fine piece of workmanship."

(REV.) H. C. MARLEY.

Write for your copy of the illustrated catalogue and booklet containing hundreds of commendatory letters from Club members. Address the Managers,



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NEW ORLEANS CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 4, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

ON GIVING ONE'S HEART TO CHRIST.

We have recently had brought to our attention a poem which has so impressed us that we feel it may be well to give it a place on our editorial page. It was printed for the first time a few months ago, in the New York Christian Advocate, by request of many who heard it recited in an important lyceum course. "The intensity with which the people were listening could almost be felt. The impression made was tremendous. No adverse criticism was heard afterward—it came and was received as a message to the spiritual life." At least one preacher of our acquaintance has used it frequently this summer at the close of revival sermons, and always with fine effect. The author is unknown. We reproduce it, trusting that it may also be of service to others.

You ask me how I gave my heart to Christ?
I do not know.
There came a yearning for Him in my soul,
So long ago.
I found earth's flowers would fade and die,
I wept for something that could satisfy:
And then—and then—somehow I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—
I cannot tell you how;
I only know
He is my Savior now.

You ask me when I gave my heart to Christ?
I cannot tell.
The day, or just the hour, I do not now
Remember well.
(It must have been when I was all alone),
The light of His forgiving spirit shone
Into my heart so clouded o'er with sin;
I think—I think—'twas when I let Him in.
I do not know—
I cannot tell you when;
I only know
He is so dear since then.

You ask me where I gave my heart to Christ?
I cannot say.
That sacred place has faded from my sight,
As yesterday.
Perhaps He thought it better I should not
Remember where. How I should love that spot!
I think I could not tear myself away,
For I should want forever there to stay.
I do not know—
I cannot tell you where;
I only know
He came and blessed me there.

You ask me why I gave my heart to Christ?
I can reply;
It is a wondrous story; listen while
I tell you why.
My heart was drawn at length to seek His face,
I was alone, I had no resting place;
I heard of how He loved me, with a love
Of depth so great—of height so far above
A human ken,
I longed such love to share;
And sought it then,
Upon my knees, in prayer.

You ask me why I thought this loving Christ
Would heed my prayer?
I knew He died upon the cross for me,
I nailed Him there!
I heard his dying cry, "Father, forgive!"
I saw Him drink death's cup that I might live;
My head was bowed upon my breast in shame,
He called me—and in penitence I came.
He heard my prayer!
I cannot tell your how,
Nor when, nor where;
Why, I have told you now.

A DEMAND FOR FAITHFUL PASTORS.

The Psalmist wrote before the day of the Methodist itinerancy: if he had not, perhaps in writing of the Lord, he would not have said, "He taketh not pleasure in the legs of a man." There is no doubt that "legology" is quite as essential to the success of a Methodist preacher as theology. Indeed, we dare say that as our presiding elders have made their fourth rounds in Mississippi and Louisiana where they have been asked to move a pastor the reason most frequently given has been, "He does not visit the people." Yet this is a fault that any preacher could remedy if he would. Few can shine brilliantly in the pulpit, but all can be active and faithful in pastoral work. And when a minister thus forms the habit of getting into touch with those among whom he lives and of winning their hearts, they are not apt to want to give him up. We once served a quadrennium in the presiding eldership (we hope that this confession will not so discredit us with our readers as to injure the circulation of the Advocate), and during that time we do not remember to have seen a single itinerant who was diligent in visiting from house to house that was classed among the "gum logs." The Master made "GOING" a conspicuous part of the great Commission.

SUCH PESSIMISM UNWARRANTED.

Alfred Russell Wallace, the distinguished scientist, who shared with Charles Darwin the honor of having developed and championed the theory of natural selection and progress by evolution, died recently at the age of ninety-one years. On his ninetieth birthday he wrote as follows:

"I have come to the general conclusion that there has been no advance either in intellect or morals since the days of the earliest Egyptians. Everything is as bad as it possibly can be. There exists in our midst horrors and dreadful diseases never known before. Our whole social environment is rotten, full of vice, and everything that is bad."

Such a view of life is about as dark as it possibly could be. The learned scientist believed in the operation of a system gradually developing all forms of life until each should ultimately reach the acme of perfection, but after a lifetime spent in observing the ways of men he renounced his system and viewed the human race with dark forebodings. It is possible that new and malignant diseases will invade the ranks of humanity. To be sure, the Devil will attack men with as strong weapons of temptation as he can command, and sin, though more gilded, may be more destructive in the coming years.

But though this is true, there is no reason for one being a confirmed pessimist, unless he be, as perhaps was Mr. Wallace, without the vision of what God through Christ has done and is doing for those who trust in him. Mr. Wallace was wrong when he taught the evolution of man. Had he held to the evolution of society, he might have taught a true lesson. Man has never "evoluted" since the days of Adam so far as his inherent disposition is concerned. Left to himself he will commit practically the same sins now that he did then, with the exception that in some instances they may wear a different exterior. Man is born in sin and will die in sin unless liberated by the power of God, but when liberated by that power he becomes a force for the betterment of society. His personal reformation must be a revolution, but the reformation of society is an evolution. To raise an individual from the depths of degradation to the planes of righteousness it is necessary that he be "born again"; but to raise humanity from heathenism to the heights of civilization systems of education must be developed, ignorance driven out, and mankind brought within the pales of organized government. In this, God's ways differ from man's ways. The mission of Christ was to the whole world: "Come unto me, all ye that labor and are heavy laden;" but his message was to the individual: "Zacheus, come down, for this day will I dwell with thee in thy house."

The scientist was wrong. There has been an advance in both intellect and morals since the days of the Egyptians. Moses did not train the Israelites in the Wilderness for forty years in vain; Christ did not herald the truths of eternity and speak as never man spake for naught; Paul did not climb Mar's Hill, stand before Felix, and brave death in the seas as a mere idle pastime, and we might add that Luther, Knox, Huss, Latimer, and John Wesley—men whose imprint upon the history of the world will never be erased—were forces that wrought for the uplift of humanity.

Everything is not as bad as it could be. The Dark Ages are centuries behind us. The walls about the heathen nations have been broken down and the light of civilization is dawning in every land. Even dreadful diseases are less prevalent and not nearly so destructive as they were less than a century ago. We should be neither blind pessimists, nor foolish optimists. The world is growing better, but there is too much sin yet; and there still is plenty of work to keep every follower of Christ busy for many years to come

A. J. G.

BRINGS ASSOCIATION WITH THE SAINTS.

Read the Bible, and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; beside Daniel, and learn his courage to do right; beside Isaiah, and learn his fiery indignation toward the evil-doer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love.—Spurgeon.

BISHOP W. A. CANDLER OF ATLANTA, GA.,
Who is one of the foremost figures of world-wide Methodism. He is presiding over the Mississippi Conference at Natchez this week, and will next week also preside over the Louisiana Conference at Crowley.

A HISTORY OF THE METHODIST CHURCH OF CROWLEY, LA.

Mrs. Leola White Nixon.

In searching for the very beginnings of the Methodist Church, South, of Crowley, La., we are led back to the first gathering of Protestants in the newly laid-off town some twenty-six years ago. They formed a union Sunday school. Among these pioneer inhabitants of Crowley were a number of Methodists and they wanted the Methodist form of worship. The pastor in charge at Rayne and Plaquemine Brulee, as Branch was called in 1887, was Rev. Henry O. White. At the earnest solicitation of Mr. Joshua Bailey, Brother White came to Crowley and preached the first Protestant sermon ever delivered in the town. The service was held in the schoolhouse, a small building in West Crowley, standing near what is now the Negro public square. To-day this house is a part of a private residence in another part of town.

In this same year, 1887, Rev. H. O. White formally organized the church, the records naming him as the first pastor, and Rev. S. S. Keener was the presiding elder of the District. The building of a church was almost immediately undertaken. In the second year of the existence of the church (in 1888) the first church bell to sound in Crowley pealed forth the call to worship from the steeple of the new Methodist church.

The delightfully situated lot upon which the church was built (and which is now occupied by the new church) was donated by Mrs. Julia Duson, who was a most faithful and active charter member of the church.

The building of this large church was a mammoth undertaking for the little congregation. Great credit is due to Rev. Sam Keener, who was both presiding elder and pastor for a part of the year 1888. He bestirred himself faithfully and persistently in furthering the building enterprise. He went security for the lodging of some of the workmen, and used his own teams for much of the hauling.

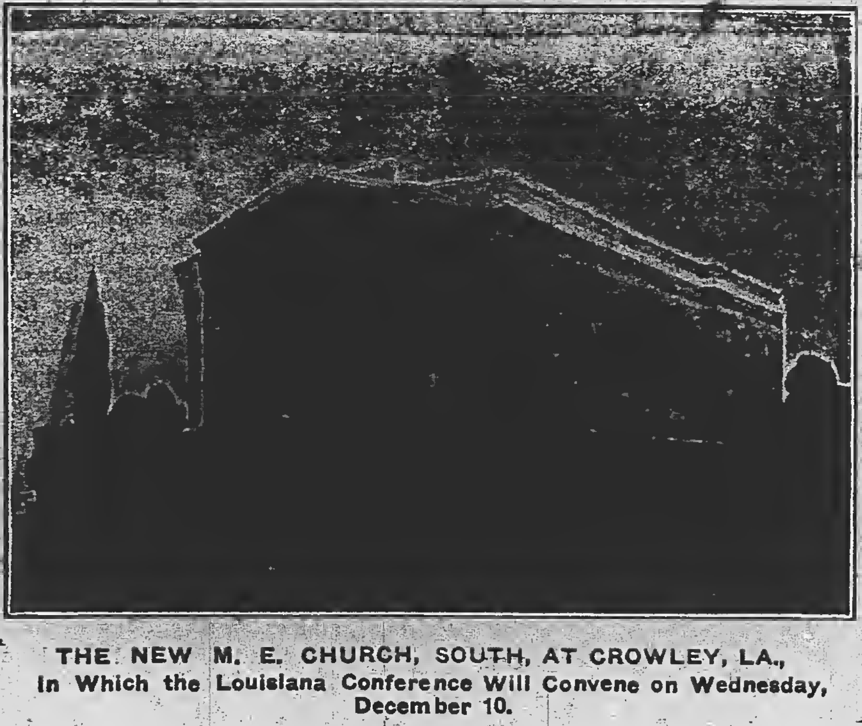
When the church was finally finished, money having been gotten from every possible source, (the Church Extension Board having contributed $550), there was nothing left for painting the structure. Mr. W. W. Duson privately engaged Mr. Theele to paint the church, himself footing the painter's bill of about $500.

For twenty-six years this building has been the church home of Crowley Methodism. During that time the following pastors have served the church: 1887, H. O. White; 1888, T. H. McClendon and S. S. Keener; 1889-90, R. M. Blocker, Thomas Carter, assistant; 1891, C. E. McDonald; 1892, C. Briscoe Carter; 1893-94-95-96, W. Winans Drake; 1897, A. J. Notestine; 1898-99-1900, Percy R. Knickerbocker; 1901, Courtland P. Smith; 1902-[illegible] Fitzgerald Sale Parker; 1904, R. W. Tucker; 1905, J. T. Sawyer; 1906-07-08, W. W. Drake; 1909-10-11, W. H. Benton, and 1912-13, C. D. Atkinson.

In 1897, when A. J. Notestine was pastor, the Louisiana Annual Conference was held in this Church, Bishop Hendrix presiding.

For a number of years there has been a growing desire for a new and modern church edifice, commodious and well planned, so as to provide for the large Sunday school and all of the other varied interests of the church. The women of the church began actively raising money for this purpose in 1907, but not until 1912 were any definite steps taken toward the erection of the beautiful brick building now nearing completion.

Rev. C. D. Atkinson was sent as pastor in 1912, and his energy, faith and untiring patience have brought about what seems almost a miracle. He has never seemed to realize the meaning of the word impossible, but has walked over all obstacles with wise and systematic steps, never appearing discouraged and never giving up.



THE NEW M. E. CHURCH, SOUTH, AT CROWLEY, LA.,
In Which the Louisiana Conference Will Convene on Wednesday, December 10.

THE NEW CHURCH BUILDING AT CROWLEY

By Mr. A. P. Holt.

For fifteen years the congregation at Crowley has been looking forward to an adequate church building. Many times the matter has been taken up only to be deferred to a more favorable season. During all this time the people have refused to waste money in improving the old building and it has grown dingier and dingier, until at length our pride and our needs and our love for the Master caused us to rebel against longer continuing to worship in the old building.

The present new-church movement had its birth on Friday night, February 23, 1912, when, despite the inclement weather, a small but enthusiastic group of men, on the invitation of the pastor, gathered in his study to consider the matter of a new church building. Under the able leadership of the pastor, Rev. C. D. Atkinson, and inspired by his faith and his offer to "launch out into the deep" if the people would follow, it was unanimously decided to construct an adequate building to cost $30,000. These men were "forward-looking men" who had faith in Crowley, faith in the people, and sufficient faith in God to plan a church adequate for our needs and to invoke aid, human and Divine, to secure a church that would meet our requirements. Fourteen men subscribed $7950 to start the subscription list, which now totals about $24,000. In addition to this the Board of Church Extension, seeing our needs, donated $500 and voted a loan of $5000.

On Sept. 28, 1912, when Bishop Mouzon was in Crowley, plans drawn by Sanguinet and Staats were adopted. On Thanksgiving Day, 1912, ground was broken for the new church and the congregation marched around the walls that were to be. This was indeed the "March of Faith." On March 18, 1913, Mr. A. A. LaRue was employed to superintend the construction of the building and so economically and substantially has he erected the building that much of the praise for its early completion is due to him. On June 6, 1913, the foundation having been completed, Mrs. C. D. Atkinson, the wife of the pastor, laid the first brick. On July 14, 1913, the corner-stone was laid by Dr. J. W. Moore of New Orleans. This was a very impressive service, for the people were seeing the desire of their hearts realized. On Nov. 27, 1913, Thanksgiving Day was celebrated in the old church within the shadow of the new. A thank offering was laid on the new altar and a united prayer of thanksgiving went up from the congregation.

During all this time faith in the leadership of the pastor has inspired the people to renewed effort and sacrifice. The farewell service in the old church will be a very solemn one, for here many have been born into the Kingdom, many hearts united and many souls blessed. The joy of going into the new church will be tempered with sadness in departing from the old church that has meant so much to Crowley Methodism.

A new epoch to which all the people of Crowley are looking forward will be the Annual Conference on Dec. 10, 1913. The building will be practically completed and the beautiful new auditorium ready to greet Louisiana Methodism.

The building is of pure Grecian architecture, is well planned, and has ample Sunday school and social equipment; and with these added facilities, the church hopes to do a greater work, fully realizing that these added blessings must bring with them a larger responsibilty as well as greater opportunities.

A BRIEF PERSONAL SKETCH.

I was born in Vermilion Parish, La., Dec. 17, 1858. I am writing this while sitting "under my own vine and fig tree," not many feet from where I first looked upon the light of day.

REV. J. I. HOFFPAUIR,
Presiding Elder of the Lafayette District, within the bounds of whose jurisdiction the Louisiana Conference will meet.

From my father's side I am German and Irish, while from my mother's side I am English and Scotch. My ancestors had been hereabout for more than half a century before I was born, so I think I can safely claim to be a thoroughbred Louisiana Yankee.

My father, mother and many other families whose names are still represented on the church registers in these parts were charter members of the first Methodist Church ever organized here. They were ministered to by such men as Nolley, Gibson, Nash, Pipkins, Clinton, and others of those pioneer days. I was baptized in infancy by a preacher named Waters (initials unknown to me now), while Rev. James A. Ivy was presiding elder in this Opelousas country and I was named for him.

My early educational advantages were such as were furnished by the public schools of our parish during carpet-bag rule. Mother (sacred name!) was my first and best teacher. She taught me spelling, reading, writing, and arithmetic; and, best of all, she taught me to pray and sing, and told me of Jesus, and instilled into my very being belief in, love and reverence for the Holy Scriptures.

I was always a lover of good reading of the highest order, and before I had ever entered a schoolroom I had read such books as Milton's "Paradise Lost," Pollock's "Course of Time," Dr. Kane's "Explorations," Livingstone's "Explorations in South Africa," Bunyan's "Pilgrim's Progress," and "Robinson Crusoe."

I was converted and united with the Church in my twelfth year. I was elected church secretary before I was fifteen years old, and have held some kind of official relation in the Church ever since.

I was licensed to preach in 1880, Rev. J. V. Pointer being the preacher in charge, and Rev. J. D. Harper the presiding elder. I was ordained a local deacon at Rayne, La., in 1885, by Bishop John C. Keener. I was admitted on trial into the Louisiana Conference at Baton Rouge, La., in January, 1886, Bishop Keener presiding. Since then I have served circuits, stations, missions, and districts, and have loved the work, no matter what the grade of appointment. I brought up my second, third and fourth year's course of study while serving a circuit sixty miles long by forty wide, with 22 regular monthly appointments, requiring 300 miles of travel every month, mostly on horseback. I had not learned that an undergraduate was allowed to fail on his examination. I was too busy to complain; in fact, I had not learned how. I am sorry I ever learned.

JAS. IVY HOFFPAUIR.

Indian Bayou, La.

OUR RESPONSIBILITY AS METHODISTS.

By Rev. John T. Sawyer, D. D.

"The people called Methodists" have under God wrought marvelously well. Methodism in this land, as in all other lands where she has gone with her burning words and melting songs, has ever been a favorite of heaven, a child after God's own heart. God blessing her peculiar economy, she has fought her way through all opposition to the very front of the Christian world. In 1729, in the University of Oxford, England, the Wesleys, Whitefield, and a few other students, associated themselves together for their mental and spiritual improvement. Methodical in their religious habits, the gay and careless around them soon in derision called them Methodists. In the light of Methodist achievements during the 184 years since then, there is surely not a son or daughter of Methodism ashamed of this name.

In 1739 Mr. Wesley organized in London the first Methodist Society with ten persons. The number speedily became hundreds, and a great revival swept over Great Britain. It has been eloquently said that 'Methodism was Heaven's bountiful gift to the silent prayer of the world's sorrow by reason of its great sin.' In the midst of this spiritual darkness God raised up a Bishop, a preacher, a poet—three men the equals of whom have probably never been seen in the world at once since the Apostolic days. The Bishop was John Wesley, the preacher was George Whitefield, the poet was Charles Wesley. To these three men, and to those whom they gathered to their standard, did the Lord commit the precious work of awakening the British Kingdom to a sense of God and duty, and by them he wrought a reformation which stands alone as a spiritual revival without a mixture of statecraft or patronage of Parliament or king."

John Wesley, the founder of Methodism, was converted May 24, 1739, of which event he says: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. But it was not long before the enemy suggested, 'this cannot be faith, for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but that, as to the transports of joy which usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will. After my return home I was much buffeted with temptations, but cried out, and they fled away. They returned again and again; I as often lifted up my eyes, and he sent me help from his holy place. And herein I found the difference between this and my former state: I was formerly striving—yea, fighting—with all my might under the law as well as under grace. But then I was sometimes, if not often, conquered; now I was always conqueror."

Before his conversion Mr. Wesley had known religion only theoretically and theologically, but now he had come to know it practically and experimentally. Southey said of him: "I consider him as the most influential mind of the last century, the man who will have produced the greatest results centuries hence." Southey's prophecy was a true one. Like Mr. Wesley, his followers in all lands and throughout all the years have been able to testify to a genuine and powerful work of grace in the regeneration of their souls. Their experience has been clear and positive, enabling them to say: "We speak that we do know, and testify that which we have seen." Bishop Hoss, when Editor of the Nashville Advocate, wrote: "Victory will not perch on our banners until we catch the inspiration of conquering certainty." We behold Methodism to-day as the foremost Protestant power of the world, because possessed of that very "conquering certainty." Joseph Cook, of Boston, said: "If America is ever ruined the Methodist Church will be to blame; for she is the strongest and most influential Church on the continent of America to-day, and can do more to turn back the tide of ruin than any other Church. Among her communicants, in her pulpits, and at the head of her schools, she has some of the finest minds. We used to think the Methodists adapted to only frontier and missionary work. But the frontier of our country to-day seems to center in our large cities, where more missionary work is needed than anywhere else, and where our greatest peril is; and the Methodist Church, adapted to the city as well as the country, and every other kind of work, can do much to solve the problem—how to save America!

We have become a mighty people only because the hand of the Lord has been with us. In this country, nor anywhere else, has Methodism ever received Government aid, or the special favor of high officials; neither has she been helped by the possession of vast wealth and the material advantages thereby conferred; for a long time at the start her people were generally poor, as are most of her adherents to-day.

REV. C. D. ATKINSON,
Host of the Louisiana Conference.

Humanly speaking, the time of her beginning was not favorable, for spiritual darkness abounded, and the Church almost everywhere was backslidden, worldly, and carnal, and the outside world almost wholly gone in moral degradation, infidelity, and in outbreaking sin. As a very light from heaven, Methodism shot its blessed rays in upon this universal darkness and lapse from God; and, bringing to the needy world the old, old "truth as it is in Jesus," by the excellency of her doctrines, the consistent living and godly zeal of her ministers and members, and the all-important baptism and power of the Holy Ghost, she has been shining on—God in her—brighter and brighter, until the light that God sent by the Wesleys and Whitefield has lit up the hills and vales of all lands, and gladdened the hearts and saved the souls of millions of the race of man. She was opposed by ecclesiastics and fought by "the world, the flesh, and the devil," but most gloriously has she triumphed over all. Methodism is another explanation of the words: "It is not by power, nor by might, but by my Spirit, saith the Lord." Had her faith been stronger, and her consecration greater, God would have done even more for her. Just in proportion as Methodists have been true to their distinctive doctrines, peculiar usages and aggressive spirit has God prospered them. Would Methodists maintain their position at the head of Protestant Christendom, they must as Samuel exhorted Israel, "fear the Lord, and serve him in truth," and "with all their heart." They must endorse and steadily hold to their Articles of Religion; they must practice their General Rules, believing them to be in harmony with Scripture, being, as they are mostly, the "apostolic rules of practical Christianity," and they must have and experimental knowledge of those cardinal Methodist doctrines taught in the Bible and known as personal repentance toward God, justification through faith, regeneration or the new birth, the witness of the Spirit, and holiness or sanctification. If true to that in them which God has in the past blessed, God will be found still to abide in their midst, leading them to grander results than ever in the winning of this land and the round world for Christ. More able than ever in their history to do and to give, the Methodists of to-day should lay all of mind, heart and money afresh upon the altar; and, by the fervent prayers of faith, the ceaseless labors of love, and the daily example in their lives of Scriptural holiness, lead the millions of both hemispheres to a better life on earth to end in heaven. God who gave us being as a Church, whose Spirit has nursed and helped us to grow, and who is himself our glorious Head, demands of us grander achievements for the future. Looking this passing century full in the face, we should realize the weight of responsibility that is ours by reason of God's dealings with us, and the eminence upon which he has placed us. There must no backward steps be taken; no lowering of our banner; no compromising of precious truth nor yielding to the world's demands; no movement other than the steady, onward, victorious march of Christians taught of God to conquer. Our doing and our giving must be upon a scale in keeping with the work ahead. This is an age in which Mehodists—Northern, Southern, all—should give their millions freely to endow their seats of learning, build the needed churches, and sound the gospel trumpet everywhere. What after all is it just to have a great name in the earth, and be able to raise immense sums of money? The truer glory may be ours for the seeking—even God's abiding presence in the power of his Spirit. The real life of a Church is in her spirituality, and that is manifested in the piety of her members, the unction of her services, the conviction of sinners, the conversion of the convicted, and her unwearying effort for the saving of the world.

There should be on the part of our people increased desire and effort to do all God's will and fill up the measure of Christian duty. In all particulars, perhaps, things cannot be just as they were in the days of the fathers, still we would have it now, as then, that under most every sermon preached men and women might be cut to the heart, converted to God, and the "shouts of new-born souls heard in the camp;" that seekers might not only be admitted to Church membership, but all might go farther and. to use the old phrase, "get religion." Let the "calling of mourners" and the "altar drill" never become obsolete in our Zion, nor the soul-lifting singing by "all the people" a thing of the past. When the saintly Fletcher was asked what benefit the king should bestow upon him, his reply was that he wanted "only one thing and that was more grace." The paramount object of our prayers and labors to the end of life should be the seeking of "more grace," more religion, more spirituality in our religion, and hence more power to prevail with God and man. Thus may our powerful Church, not claiming any merit over her sister Churches, but one of and with them as each and all love and serve the one Lord and Savior, be set as a flint to the one work of hastening the coming of the glad day when the kingdoms of earth shall become the kingdoms of God and his Christ.

A "REFRESHING SHOWER" AT NEW ALBANY

On Thursday afternoon, Nov. 20, the ladies of the Methodist church gave a social meeting in my honor, though I was not aware of their intention until I reached the church. Quite a large crowd of ladies were present who, on entering, were served with hot chocolate and wafers. The President of our Missionary Society, Mrs. W. T. Boswell, conducted the devotional exercises, after which Mrs. Walter Baker and Miss Maud Bratton each charmed the audience with a vocal solo. After making a very complimentary speech about me (of which I felt unworthy), assuring me of their love and expressing regret that I was so soon to leave, Mrs. Boswell announced that there was a washing hung on a line in the Sunday school room and that I was to take it off. So she escorted me into the room, followed by the whole audience. There on a line stretched across the room and decorated with flowers was the "washing," consisting of nice, beautiful and useful gifts contributed by these dear Methodist friends. There were embroidered scarfs, handkerchiefs, hose, table linen, towels, dainty neck wear, a silk waist, an embroidered waist, toilet set, bed spread, silver mesh bag, set of furs, a nice dress, a baked chicken, and a large hand-painted scroll from far away China, given by our returned missionary, Miss Smallwood. The gifts were passed around and inspected by all, and such a pleasant time we did have. The Bible says it is more blessed to give than to receive, so may God's richest blessings rest upon each friend who contributed to this "refreshing shower." These Methodist ladies in New Albany are a loyal band, and the next preacher and his wife will find here a most pleasant field in which to labor. MRS. LEE LIPSCOMB.

New Albany, Miss., Nov. 22, 1913.

The Home Circle

MISS GEOGRAPHY.

I have a doll from far Japan,
My gloves from banks of Seine;
My Leghorn hat's Italian;
My fan came straight from Spain.
From England is my muslin gown;
My hose from Germany;
My shoes were made in Boston town;
So when I'm dressed from toe to crown,
I'm Miss Geography!

—Youth's Companion.

A LECTURE TO GIRLS.

Now I am going to be cross. I may even scold a little. For a young girl writes to tell me that her mother is curious about her friends, and always asks her whom she is going out with at night, what time she will be home, and other things along the same line. The girl obviously expects me to tell her that she has a right to be very much annoyed, but I am inclined to agree with the mother. A girl should take a mother into her confidence just as she would a chum. For a mother is a mother, and it is her right to know everything. If she cares to ask questions and give opinions about the boys that call on her daughter, she is perfectly right. It is not only her privilege but her duty.—The Christian Herald.

PRESENCE OF MIND.

"Mother, what does 'presence of mind' mean?" asked Hortense, looking up from the big book she was reading.

"It's what you didn't have when the minister from Great Falls asked you what your name was and you couldn't tell him," spoke up nine-year-old Robert.

Mother sighed and shook her head reprovingly at Robert. Hortense's face was already flushed, and there were tears in her eyes. Pauline and Richard had begun a boisterous laugh, which stopped when they saw that Hortense was really hurt.

"Presence of mind is merely keeping one's wits about one in a time of danger," mother explained. "Put away the book now, dearie. You have read too long as it is. Father had presence of mind that night the lamp caught fire and he threw it out just before it exploded. Now you're to go over to Mrs. Graham's, every last chick of you, after that butter, and if you don't have a single disagreement by the way, there will be waffles for supper. Go and come both by the short road this time, because I don't want you to be late."

She sighed again, to herself, as she dropped into a chair to watch the merry, rollicking brood out of sight. How did shrinking, timid little Hortense, she wondered, happen to be born into such a family of fearless, sturdy youngsters? She knew that three of them were happy as young animals at the prospect of a brisk walk over the prairie, but that to one of them, the little maiden, too tall and slight for her ten years, it meant a constant fight with her timidity and the fear that wild animals might be lurking behind every roadside bush.

It was well, she reflected, that Montana was not now as in the days when she came to the great State as a bride, or she could scarcely feel so easy at letting her children go off for a two-mile walk. She shuddered as she thought of the wildcats and cougars her husband had killed the first few years of their married life.

The hands of the kitchen clock pointed to half-past five, twenty minutes after the time she expected the children back, when she went to the door and looked anxiously down the road. She listened, but could hear nothing. Presently, however, far in the distance, came the sound of voices and in a short time the children appeared. Robert's face was very red, and Pauline and Richard were tired and hot.

"I don't care whether we have waffles for supper or not," Robert burst out. "Anyway, I'm going to tell on Hortense. When we came to the big, high stump where the road forks, she made us take the long way that you said we shouldn't come. She started that way herself and we had to follow or have a disagreement."

"Yes," added Pauline, "and she went so fast we almost had to run to keep up."

"I got a stone in my shoe and she wouldn't let me stop to get it out," complained Richard.

Hortense listened quietly to these complaints without offering a word in explanation of her disobedience. Her face was white and drawn and she dropped limply into a rocking-chair. Before mother could say anything, Mr. Hopkins, a neighbor, hurried into the back yard. He had a gun over his shoulder.

"Children get home all right?" he called, anxiously. "We just shot a big wild-cat up at the Forks. It was lying on the top of that big stump, and Ezra Peters and I had just gone back after our guns. I saw the children turn and take the other road, but I knew they'd be pretty well scared."

"Wildcat! On the big stump!" the children cried in chorus. Everyone turned toward Hortense.

"I didn't want to say anything," she faltered. "I saw it crouching there on top of the stump and I was afraid it was going to spring at us." She gave a little shudder. "I didn't want the children to see it."

Robert went over to his sister. "Hortense," he declared, "you're a heroine, and if you don't know what presence of mind means, we do now." —Congregationalist and Christian World.

REPORT ON LAITY RIGHTS.

To the Kentucky Annual Conference in Session at Somerset, Sept. 19, 1913.

Dear Brethren: Your Committee appointed a year ago "to make a thorough study of all the facts involved in the matter of Laity Rights for women, and the probable results that would follow the enactment of laws granting these," present to you the following report:

We understand that the women asking this investigation by the various Conferences want such changes of our church laws as will empower them to sit and speak and vote in all church courts; in other words, such new enactments as will entitle them to membership in the Quarterly, District, Annual, and General Conferences, and to act as committee-women to investigate rumors against church members, and to sit as jurors to try charges against their fellow members, to serve as Stewards, Trustees, and Class Leaders, and as examiners of candidates for the ministry and for clerical orders; to become members and officers of city, district and Conference Boards of Church Extension, and on the Connectional Boards of Church Extension, and Education, and Epworth League, and Appointment, and all such bodies as Boards of District Stewards, Joint Boards of Finance, Missions, etc.

Women have long had all the rights enjoyed by men in our congregational organizations for Sunday Schools, League and Missionary service. They have equal rights in the Church Conference. They may be officers in any organization formed for work among women and children.

The privilege of service therefore scarcely seems to be the motive behind this movement. Our investigation shows that the present status and opportunity of Methodist women is reasonably good. They have now the right of Baptism and of the Lord's Supper, of fasting and prayer, to sing in church, and speak in class, to testify in love feasts, to teach in Sunday school, to debate and vote in all Church Conferences, to superintend any Sunday school in session, to fill any office in the Epworth League, or any place in the Woman's Missionary Council, to form Auxiliary Missionary Societies in any church, and through these, to promote the work of the Kingdom at home or in foreign lands; to report and have recorded all such enterprises in their respective Quarterly Conferences; to have all monies raised by such effort appropriated to those works conducted by themselves. Women may serve also on committees of arbitration, to settle questions of debt or other matters; as witnesses, tryers, or prosecutors of members, male or female, in any congregation for immorality. If widows or orphans of traveling preachers, they may be beneficiaries of the Conference collections. Women only may become Deaconesses. They may be chosen Church Leaders for any district or Conference. A woman may be a member of the Bible Society Board; a member of our General Board of Education and of our Conference Boards of Education. The Director of our Correspondence School may be a woman. Our Parent Board of Missions is made of ten ministers, ten laymen, and ten women, and of its eight secretaries, four must be women. A woman may serve on the Book Committee, may be elected Book Editor, or Editor of our Quarterly Review; or of our Sunday school papers and periodicals, or our Epworth Era, or our Christian Advocate. A woman may be elected the Superintendent of the Wesley Adult Bible Class Department. She may be the Superintendent of the Training work of the Sunday School Department.

In all these modes and fields and capacities our female members may serve now, without let or hindrance, and without changing one jot or tittle of law.

The proposed movement is an effort of some good women to obtain power to govern in the Church through her established courts, in order, as they say, to wider usefulness. We give them honor for their intelligence, consecration, energy, and evident earnestness, and their laudable desire to enhance their usefulness; but we are satisfied that in this movement they do not represent the mass of our women, some of the most gifted of whom are speaking and printing their opposition to it.

But the fact of far greater weight with us is the teaching of Scripture. The Equal Rights women in their official organ, "The Laity Advocate," quote many witnesses, male and female, lay and clerical, as favorable to their purpose; but they give us no word of Holy Writ. We think this a question upon which the New Testament is full and final.

There are certain offices and functions in the Church clearly denied to women by her Creator and Savior, and that on the ground of her sex. And since the "laity rights" question is a church question and the Church is of God, Christ being its Head, it behooves us to turn to God's Word for light upon it. We are pursuaded that the decision of it cannot rest upon any human estimate of female ability, or aspiration, or taste, or appropriateness in service, or success in Christian work. It must be determined by the infallible Word of God. Therefore, "To the Law and to the Testimony."

The oracles of God give no uncertain sound. So far from allowing women to debate and determine church questions, St. Paul instructs all women to keep silent in the churches. In the First Letter to Corinthians, 14th Chapter, 34th and 35th verses, he says: "Let your women keep silence in the churches for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Law, for it is a shame for women to speak in the church."

Again, in an earlier passage, St. Paul writes: "For the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man." First Corinthians, 11th chapter, 8th and 9th verses. Her head, he says, is the man and his head is Christ and Christ's head is God. The ipsissima verba of Inspiration is, "I would have you know that the head of every man is Christ, and the head of every woman is the man; and the head of Christ is God." "Man is the image and glory of God, but woman is the glory of man." And the inspired apostle ends his treatment of the question by saying, "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things which I write unto you, that they are the commandment of the Lord." First Corinthians, 14th chapter, 37th verse.

A relatively small number of Methodist women are asking for equal rights with men in the Church. Of such rights the Word of God speaks not. It does speak of woman's subjection, silence, obedience. In I Timothy, 2d and 11th verses, it does say, "Let the women learn in silence with all subjection; but I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." These utterances are growing old, we know, but concerning them we find no "time limit," either expressed or implied. They should be respected until they be repealed. And they teach plainly that in the Church as in the family, woman's place is not inferior or superior, but subordinate. Equality with man is not hinted at. Authority over him is "usurpation."

Paul goes back to creation and to God, who with sovereign right formed first, Adam, and then Eve, and who made her for him, and not him for her. This is God's order; this is the sexual rank revealed in Scripture. Man did not make it. Man had no hand in it. He had no knowledge of it. We question his right to disregard it or to amend it.

The origin and order of the sexes is divine. So are sun and moon, ruler and subject, husband and wife, parent and child. "One star differeth from another star in glory." Bicephalous rule would rupture and ruin. Double headship would be a freak, a folly, a failure. In the triune Godhead, "The Son also himself is subject," though "very and eternal God, of one substance, majesty and glory with the Father and the Holy Ghost." Even the Christ saith, "my Father is greater than I."

Woman is as good and great, as precious and powerful, as wonderful and worshipful, as humble and honored, as loving and beloved, as fully redeemed and as richly endowed, as gloriously saved and as divinely used as Man. In nature the same, in intellect equal, in sensibility higher, in will weaker, in place subordinate. Equal in Christ, she is to us indispensable, indescribable, unapproachable—all but angelic! The best thing in Man is the Woman that's in him. Yet—as Shakespeare tells us—"If two men ride a horse, one must ride behind."

As to "the probable results that would follow the enactment of laws giving Laity Rights to women," we hesitate to write. The signs of the times are perhaps plenty and plain enough. The woman evangelist is already abroad in the land. The next step in disorder would be pastor, presiding elder, Bishop, legislator and administrator. The women ask the rights of the laymen: well laymen have a recognized right to all clerical offices and honors, would she balk at a bishopric? She seeks a seat in the General Conference, would she shun the gavel and platform? She demands the right to vote, which of course implies the right to be voted for, and to be elected to any office for which she may have a liking, would she refuse to become a candidate?

It matters nothing that the Seventy sent out by our Lord were men only; that he commissioned Twelve men and no woman to preach his gospel; that these Apostles said to the whole Church: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." (Acts 6:3); that the New Testament requires Deacons and Elders to be husbands, and not wives; that Christ's Church, Roman, Greek and Protestant, through all the ages has in theory and practice adhered to and obeyed the divine order and example—we are now besought by certain estimable ladies to take an advanced step that would ignore apostolic practice and divide our Christian household!

So far as heard from, both our laity and ministry are strongly against the movement. The Kentucky Conference voted to have this report made to it, and did nothing more. Already the Virginia Conference has "tabled" the petition of these sisters as unusual and unwise. The Louisville and Southwest Missouri did the same. The Holston, Tennessee, Missouri, St. Louis, New Mexico, West Texas, and Western Virginia took no action on it. The Memphis Conference demanded that the use of the "Bulletin" in the interest of this woman's movement be stopped. This demand was referred to a committee of the Woman's Council, and favorably reported on, and then adopted by a large majority of the said Council, at its meeting in Washington in April, 1912. The foreign department of our Mission work has also withheld its sanction. The General Conference of the Church voted it down by a majority of seventy-four. In the last General Conference of the Northern Methodist Church there were over eight hundred delegates, and only twenty-two white women and four negro women. If "Laity Rights for women" put into that body only three per cent of women, or one woman to every 30 men, what would it do in the Southern Church, and how could such a mite of influence advance appreciably the cause of the Kingdom? Is this coveted mite of power a fair offset to all the agitation and antagonism that this contention is creating? This new thing under the sun is vigorously opposed by hosts of our own women. One gifted daughter writing in our "Wesleyan Christian Advocate" says, "Its projection into the Church is the most injurious and unfortunate thing that has ever been done by our good women!" "Thousands of women in our Southern Methodist Church bitterly regret this agitation to secure something that they do not want, and fully believe God did not intend for us. Besides we do not see that we need it."

Some argue that because women are good and wise and willing enough to legislate and administer for the Kingdom that therefore they should be authorized to do so; but the desire and the ability to do a thing are no proof of an obligation or the liberty to do that thing. A woman's ability and desire to eat what God had forbidden her to eat, was once the world's undoing, and she was as good a woman as we ever knew!

In her present relation and work, our loyal and beloved Methodist woman has love, honor, sympathy, confidence, co-operation, ample opportunity, large responsibility, and glorious recompense. All true men hold her in highest esteem, and prize her holy fellowship. In rivalry with them, in strong competition for place and power, the harmony might be destroyed; the result might be disappointment, damage, disaster irreparable. We therefore recommend that the request for laity rights, referred to, **be not granted.** All of which is respectfully submitted.

JNO. R. DEERING,
E. L. SOUTHGATE.

Lexington, Ky.

NEWS FROM OUR MISSIONARIES.

Dear Doctor Meek: At 4:25 o'clock this afternoon I was much rejoiced to receive the following telegram:

"Macon, Ga., Nov. 30, 1913.

"A. M. Mayo,
"Lake Charles, La.

"Bishop Lambuth cables party's safe arrival on Congo. All well. ED F. COOK."

As these are our pioneer missionaries to Africa, I feel sure that many of your readers will be glad to get this news through your columns.

A. M. MAYO.

Lake Charles, La., Nov. 30, 1913.

IN EVERY LAND.

"Bon jour," says little French Marie. "Guten Morgen," says little German Karl. "Good morning," says little American Prue. And a good day and a good morning it surely will be if the little children in France, Germany and America always speak kind words and smile bright, happy smiles.—Jewels.

THE KIND OF PREACHING NEEDED.

A profound conviction of sin is the basis of a thorough turning of the heart to Christ and of a genuine, consecrated service to him. The ministry that preaches it may not be a popular ministry, but it will be a ministry of salvation to guilty souls. Pastors who would see rich harvests must plow deep and harrow well, always with the tenderest love, but never with yielding hands.—Southern Churchman.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

(Reported by J. Howard Brooks.)

The forty-fourth session of the Nort Mississippi Conference met in Tupelo, Miss., Wednesday, Nov. 26, 1913. A more cordial welcome could not have been given the preachers anywhere. Tupelo is a thriving city of about 5000 population, located on the main line of the Frisco Railroad 105 miles from Memphis and on the Mobile and Ohio Railroad 140 miles from Meridian. It is the county seat of Lee County and has become famous as the home of Private John Allen, who in retiring from Congress made a very humorous speech, naming Tupelo as the center of the universe and stating that President Lincoln violently opposed the secession of the Southern States because he would lose Tupelo. As a result of his plea a Government fish hatchery was established at Tupelo and is located there to-day.

Tupelo is truly a convention city, having entertained this year the State W. C. T. U., U. D. C., and Good Roads Convention, and the North Mississippi Conference, and they expect soon to welcome the Travelers' Association. This year they have completed a new white way costing $2,000, a High School annex costing $25,000, and $75,000 worth of paved streets. They also boast a Y. M. C. A. building of modern type costing $30,000, a new City Hall costing $16,000, four banks with deposits totalling over $2,000,000, three wholesale grocery stores (owned by Methodists), a cotton mill and fertilizer factory, a military institute, Tri-County fair grounds, and five thriving energetic churches.

Tupelo is the third cotton market of Mississippi and hopes this year to rank second. Into the town are leading 50 miles of piked roads, and in the near future the town expects to have a Government building and a $75,000 hotel. The Methodists are by far the strongest denomination, and to their broad, brotherly spirit is due, no doubt in a great measure, the fact that there are no cliques or factions in business, church, or social affairs. Everywhere the spirit of friendship and co-operation prevails, and the other denominations liberally and gladly assisted the Methodists in entertaining the Conference.

In 1902 the Methodist Conference met in Tupelo, with Bishop Key presiding. Since that time Methodism has increased rapidly—a new Sunday school annex, costing $8,000, has been added to the church, making the plant one of the most complete in North Mississippi. A more convenient building for the Conference could not have been devised.

The preachers began to arrive Monday night and immediately began their committee work. The Sunday school rooms presented an appearance very similar to that of a college at examination time, with the young preachers taking their examinations and the committees grading their papers. All day Tuesday the strain of testing continued and the men who passed had the pleasure of knowing that they deserved their credentials; that they had been thoroughly tried.

Tuesday Night.

The first service of the Conference was that of Tuesday night, when the Methodist Historical Society of North Mississippi celebrated the 100th anniversary of organized Methodism in Mississippi W. W. Woolard presided over the meeting, and, after the devotional exercises, introduced the principal speakers of the evening who were Rev. J. C. Park and Dr. A. F. Watkins.

Brother Park spoke of the first Conference held within the bounds of North Mississippi, which convened at Grenada in 1838. He described it as a large Conference in every sense of the word—large in area, because it represented Mississippi, Louisiana, Texas, and part of Alabama; large in the character of its men, one of whom, William Winans, rode all the way from Louisiana on horseback, another, B. F. Drake, rode from Natchez, and another, Dr. Watkins, was the first native Mississippian of any denomination to receive the degree of Doctor of Divinity; large in breadth of vision, which was shown in their taking steps to establish three colleges, one at Holly Springs, another in Texas, and another in South Mississippi, and their sending 16 men to Texas as missionaries when the total number of preachers in the Conference was 37.

After his remarks, Mr. Park introduced Dr. A. F. Watkins, who delivered the principal address of the evening. He spoke eloquently of the surpassing beauty of North Mississippi, and of the chivalry and bravery and romance of her people, paying a splendid tribute to the Choctaw and Chicasaw Indians, the true natives of our Magnolia State. He then described in detail the growth of Methodism from the coming of Tobias Gibson from South Carolina on horseback, and the establishment of the first society at Washington in 1813.

After Dr. Watkins' address Brother Bachman announced and led the great anniversary hymn of Methodism, "Glory, Glory, hallelulah, the Truth is Marching On," which was sung lustily by the congregation.

E. N. Broyles was elected secretary and J. R. Countiss nominated for Vice-President to represent the North Mississippi Conference in the Mississippi Methodist Historical Society. After this, a resolution was introduced by Rev. E. S. Lewis to the effect that a committee be appointed to collect data concerning early Methodism in Mississippi, with a view to its publication in permanent form. This resolution was adopted and the Society adjourned.

Wednesday Morning.

The morning session of the Conference was opened by a song, "I Love thy Kingdom Lord," after which Rev. T. W. Lewis of Memphis read the invitation to the sacrament of the Lord's supper, and about 300 preachers and church members partook of the communion.

When this was over Bishop Atkins led in singing "Come Thou Fount," and Conference was formally opened. The roll was called and a goodly number answered to their names. Rev. J. R. Countiss was elected secretary, and appointed his assistants.

After the organization of the Conference Bishop Atkins made some spicy introductory remarks, laying stress upon a short, clear, comprehensive report from every preacher. He said one minute was sufficient time for a man to speak in reporting the results of a year's work. He compared some preachers' reports, who tried to imitate ponderous dignitaries in their style of speaking, to a monkey following an elephant. He then called the roll of the Districts and the presiding elders reported as follows:

J. W. Bell for the Aberdeen District.

A number of churches have been built, 750 members have been received, with a net gain of 550. One new parsonage costing $2000 was built, and $30,000 raised on church debts during the year. The collections were in excess of what they have been formerly, but not paid in full.

J. E. Thomas for the Columbus District.

Fine revivals have been held, four new churches and two parsonages built. The Sunday schools are good, the benevolences increased, and salaries in excess of former years. Brother Thomas said he had missed no appointment in four years.

J. H. Mitchell for the Corinth District.

This has been a revival year with 1000 accessions to the Church. Three churches have been built. The finances are the best in the history of the District, with a net gain of 50 members.

W. S. Shipman for the Durant District.

We have had good revivals, completed one $10,000 church, and rebuilt others. The preachers have been faithful and there is a net gain of 500.

H. S. Spragins for the Greenville District.

The finances have been paid in full. Several churches have been built and a number added to the church.

R. A. Tucker for Holly Springs District.

There has been much building and improvement of churches and church property, 621 have been added to the Church, and 9 Sunday schools organized.

J. W. Dorman for the Sardis District.

We have had a prosperous year. Revivals have been good, 15 churches have been built and repaired. We have had 1000 conversions and reclamations and the finances are in better shape than ever in the history of the District.

B. P. Jaco for the Winona District.

This has been a splendid year in spite of the boll weevil. Some churches have been built and subscriptions taken for two others to cost $10,000 each.

After the reports of the presiding elders the roll of pastoral charges was called and the preachers answered for themselves. They all spoke with heads erect and eyes alert and joyful spirits, and there was a note of triumph in their voices. The true Methodist spirit of perseverance and indomitable faith and courage was evident in their reports and aided materially in the final results. There were no complaints and no whimpering; though some told of difficulties, they spoke of them in triumph, proud of the fact that they had met them squarely and fought their best. Advance was evident everywhere and we truly believe that the Devil is being rapidly driven from North Mississippi.

About 11:30 the Bishop stopped the reports and introduced to the Conference, Dr. Cuninggim of Nashville, Dr. Palmore of St. Louis, Mr. Chalmers of New Orleans, and Mr. Chapman of Nashville.

Dr. Cuninggim delivered a strong address on the "Development of a More Efficient Ministry." He stated that 75 per cent of the young men coming into the ministry are from houses where a family altar is observed. By vote of the Conference, the credentials of L. P. Wasson were restored.

Wednesday Night.

Wednesday night was given to the Board of Missions and Dr. J. M. Moore, representing the Board, was the principal speaker. His subject

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was "Our Country's Debt to Christ," from Psalms 33:12, "Blessed is the nation whose God is the Lord."

Thursday Morning.

The Conference opened with Bishop Atkins in the chair, and the business of hearing the preachers' reports was resumed. On the whole they were interesting and showed progress. The morning routine was interrupted by several unexpected occurrences. One was a collection taken for Brother Clark who was superannuated. His presiding elder, W. S. Shipman, told of his age and the misfortunes of the year and then asked that everybody who desired to help, come and lay their offerings on the table. Immediately the isles were full and practically every preacher in the house contributed, but the best of all was the spirit of eagerness and joy in which it was done. The amount raised was $130.

On motion of H. S. Spragins, it was ordered that a telegram of sympathy be sent to Brother D. L. Cogdell, on account of the loss of his wife. Other business of the morning was the appointment of an investigating committee to look into the case of W. E. M. Brogan, and a request from J. E. Thomas to discontinue R. W. Lovett, who had been serving the Mathiston Circuit. Bishop Atkins stated that the proposed discontinuance was on no moral grounds, but because of his lack of inadaptability to the itinerant ministry. He was discontinued.

A resolution was introduced by W. S. Lagrone to the effect that this Conference indorse the stand taken by the College of Bishops and the minority of the Trustees of Vanderbilt University, in the Kirkland-Carnegie proposal with regard to Vanderbilt, and that it condemns the action of Chancellor Kirkland and the majority of the Board of Trustees. The resolution passed without a dissenting voice and the Conference adjourned to hear a Thanksgiving sermon by Rev. T. W. Lewis of Memphis.

Thanksgiving Service.

The church was taxed to its utmost capacity, with chairs down the aisles and in the rear and with the vestibules crowded for standing room. Rev. T. W. Lewis was at his best, and preached a strong sermon from Proverbs 14:24, "Righteousness exalteth a nation, but sin is a reproach to any people."

Thursday Afternoon.

The Presbyterians of Tupelo kindly offered the use of their church to the Conference and the afternoon service was held there. The church was beautifully decorated by the ladies and made an ideal meeting place, being far enough away to be undisturbed by the business of the Conference. Its seating capacity was taxed to the fullest.

Col. W. L. Clayton, an elder in the Presbyterian Church and a prominent lawyer of Tupelo, introduced Dr. Palmore who preached to the children on the subject of "Shepherds." His address was brightened with a number of illustrations gleaned in his travels, which made it interesting alike to young and old.

Thursday Night.

Thursday night was Sunday school night and the church auditorium was crowded. The service was opened with a beautiful selection rendered by a chorus choir of twelve voices. Judge J. G. McGowan, of Water Valley, presided and, after a few remarks, introduced Miss Kilpatrick of Corinth, the Field Secretary for the Sunday schools of North Mississippi, who, in her own unique way, introduced Bishop Atkins as "Our Sunday School Bishop."

The Bishop's remarks were in the form of an advisory talk. He first emphasized the importance of the Annual Conference Sunday School Board, and gave its members some pertinent advice, then turned his attention to the General Conference and advocated the appointment of a number of Field Secretaries for the Sunday school work, and finally proposed making the Sunday school expenses a part of the church budget. The latter part of his talk was given to showing and driving home to the preachers the importance of the Sunday school work.

Friday Morning.

The Conference session Friday was opened with devotional exercises led by Dr. Palmore. Bishop Atkins then took the chair and continued hearing the reports of the preachers. The roll of superannuates was called and they all spoke of continued faith and trust in God. Brother Leech, the oldest member of the North Mississippi Conference, was present and spoke in a clear, audible voice.

After the completion of the reports Brother Raper told of sickness in the home of Brother Beck and asked for the prayers of the Conference. Bishop Atkins requested him to lead the prayer.

Question 1, "Who are admitted on trial?" was called and the following names were presented, voted on, and passed:

A. T. McElwain, from the Columbus District; A. R. Beasley, T. L. Porter, J. S. Davis, G. L. Lauderdale, H. M. Cockrum, from the Corinth District; J. H. Brooks, from the Greenville District; J. M. Carpenter, from the Holly Springs District; I. F. Holland, from the Winona District.

Question 8, "Who are received from other Churches as traveling preachers?" was called, and C. C. Clark, and J. J. Smylie who came from the Baptist Church were received, assuming the Methodist ordination vows.

Question 12, "What local preachers are elected deacons?" was called and the following elected: P. P. Grisham, H. M. Cockrum, H. W. Scott.

Under Question 16, "What local preachers are elected elders?" A. M. Bennett was elected.

Rev. J. W. Gilbert was introduced to the Conference and spoke on the Negro work and its dependence upon the Southern white people. Brother Gilbert is a graduate of Paine College and accompanied Bishop Lambuth on his trip through Africa. A collection was taken for missionary education among the Negroes and $70.14 was received.

The Committee appointed to investigate the character of W. E. M. Brogan reported him guilty of immorality, and he was deposed from the ministry of the M. E. Church, South.

The Board of Directors of the Mississippi Orphans' Home submitted their report and V. C. Curtis and J. B. Streater were elected to succeed themselves as trustees.

Brother Williams, manager of the Orphans' Home, was introduced and made a speech. Resolutions were adopted thanking Mr. and Mrs. William Womack for a gift of $7000 to the Home.

An interesting feature of the morning was the presentation of handsome gold fountain pens to Dr. R. A. Meek, as a commendation of his faithful labors as Editor of the New Orleans Christian Advocate, and to Rev. J. R. Countiss, as an appreciation of his service as secretary of the Conference.

Saturday Morning.

The Conference was opened with Bishop Atkins in the chair. Attention was first turned to the question of changing the name of our Church to "The Methodist Episcopal Church in America." After considerable discussion the vote was taken and the change lost, 128 to 8. Bishop Atkins then briefly talked upon a change of name and said that the change must come, but that the name submitted was not the right one. He suggested "The Episcopal Methodist Church."

The name of L. P. Wasson was presented for admission into full connection, and by unanimous vote he was received, after he had taken the ordination obligations.

Bishop Atkins then called for the candidates for admission into full connection and the following responded: Olin Ray, A. S. Raper, T. L. Houston, M. A. Burns, R. I. Collins, E. M. Shaw, E. D. Simpson, W. O. Wagoner, J. J. Baird, and G. A. Baker. They were favorably reported upon by the examining committee, and after being solemnly charged by the Bishop as to their duties and obligations, were received.

Election of Delegates to the General Conference was taken up and on the first ballot, J. R. Countiss and R. A. Meek were elected clerical delegates and J. G. McGowan, lay delegate. The second ballot resulted in the election of J. H. Sherard lay delegate, and no election of clerical delegates.

Prof. Harrell of Millsaps College was introduced and made a speech advocating the purchase of a new lense to replace the one stolen from the Millsaps College observatory. A voluntary offering amounting to between $40 and $50 was taken for this cause.

Rev. J. T. Lewis read two resolutions, the first proposing the establishment of a rescue home by the two Conferences of Mississippi if advisable. This resolution was adopted and R. A. Meek, J. G. McGowan and W. W. Magruder were appointed a committee to confer with a like committee from the Mississippi Conference concerning this matter. J. H. Sherard offered to give $100 to this cause.

The second set of resolutions was addressed to the Mississippi Legislature and recommended the passage of laws against assignation houses and bawdy houses, similar to the laws passed by the recent Tennessee Legislature. These resolutions were referred to the Committee on Temperance.

Question 48, "Where shall the next Conference be held?" was called, and Starkville was unanimously chosen after speeches by T. H. Lipscomb, J. J. Gill, and Prof. J. C. Herbert of the A. & M. College, and the reading of written invitations from President Hightower, Judge Carroll, and the Mayor and Board of Aldermen of that city.

A telegram from the Presbyterian Synod of Mississippi was read. It asked that the North Mississippi Conference send a petition to the Mississippi Legislature asking that the law against bequeathing property to churches be repealed. W. W. Woolard, S. A. Brown, and Judge Houston were named as a committee to draw up this petition.

The report from the Board of Education was read and adopted. O. W. Bradley read a recommendation from the Sunday School Board, providing for an assessment of $2400 to be levied by districts for the employment of one of the preachers as Sunday School Feld Secretary for North Mississippi, and of Miss Kilpatrick as Field Secretary for the Adult Bible Class Movement. The recommendations were adopted and the assessment ordered.

The case of C. R. A. Brantley was reconsidered and he was admitted on trial. The Conference adjourned to meet at 3 p. m.

Saturday Afternoon—Business Session.

Conference was opened with Bishop Atkins in the chair. The minutes were read and approved. The ballot on the two additional clerical delegates was reported and H. S. Spragins and B. P. Jaco were elected.

J. H. Felts read a resolution providing that the Educational Commission be instructed to divide equally all funds raised in North Mississippi for education, between Grenada College and Millsaps College. The debate was heated and the resolution was finally withdrawn. Felts, McCafferty, and Countiss spoke for the equal distribution, and T. H. Lipscomb, Drs. Watkins and Meek spoke against it.

The balloting for delegates and alternates was continued all the evening and finally resulted in the election of G. J. Leftwich lay delegate, and Parham Williams and J. D. Barbee lay alternates, and W. W. Woollard and J. C. Park clerical alternates.

The whole delegation is as follows:

Clerical—J. R. Countiss, R. A. Meek, H. S. Spragins, B. P. Jaco; alternates—W. W. Woollard, J. C. Park.

(Continued on Page 8.)

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NORTH MISSISSIPPI CONFERENCE PROCEEDINGS.

(Continued from Page 7.)

Lay—J. G. McGowan, J. H. Sherard, E. B. Houston, G. J. Leftwich; alternates—Parham Williams, J. D. Barbee.

The report from the Methodist Hospital at Memphis was read, and H. M. Ellis, the field secretary was introduced and spoke at length on the Hospital and its needs.

Judge E. B. Honston was elected lay leader for next year.

Saturday Night.

The Board of Church Extension presented their claims Saturday night, with W. F. McMurry as the principal speaker. Dr. McMurry held the attention of the audience for more than an hour and enlightened many on church extension matters.

Sunday.

Sunday was a great day for Tupelo Methodism. All the pulpits of the city were filled with strong preachers. The program follows:

Methodist Church—9 a. m., Love feast, led by Rev. J. E. Thomas; 11 a. m., Sermon by Bishop James Atkins; 3 p. m., Memorial Service; 7:30 p. m., Sermon by Dr. James Cannon.

Presbyterian Church—11 a. m., Sermon by Dr. H. G. Henderson; 7:30 p. m., Sermon by Rev. J. H. Felts.

Baptist Church—11 a. m., ——; 7:30 p. m., Sermon by Rev. O. W. Bradley.

Christian Church—11 a. m., Sermon by Rev. T. H. Lipscomb; 7:30 p. m., Sermon by Rev. T. H. Dorsey.

W. C. T. U. Chapel—3 p. m., Sermon by Rev. L. A. McKeown.

St. Luke's (colored)—11 a. m., Sermon by J. W. Raper.

Bishop Atkins preached at 11 a. m. from Matthew 11:3 "Art thou he who should come or look we for another?" His subject was "The Ever Coming Christ." The following were ordained deacons: M. A. Burns, W. O. Wagoner, E. D. Simpson, E. G. Mohler, G. A. Baker, T. L. Houston, Olin Ray, R. I. Collins, A. S. Raper, J. J. Baird, H. M. Cockrum, H. W. Scott.

Monday Morning.

Conference opened with J. W. Dorman in the chair, after devotions had been conducted by E. S. Lewis.

The minutes of Saturday's session and of the memorial session Sunday afternoon were read and approved. Bishop Atkins took the chair and called questions 23-46. These questions deal with the statistics, and showed a good advance in every line. We now have 56,432 members, a gain of 550. There were 509 infants and 2193 adults baptized during the year. There are 32,390 members enrolled in our Sunday schools. The following amounts were raised: $20,449 for missions; $16,720 for the presiding elders, and $132,063 for the preachers in charge of works during this year.

The report of the Board of Missions was read and J. T. Lewis recommended as Conference Missionary Secretary. The Epworth League report was read.

T. H. Lipscomb recommended a reconsideration of Saturday's report of the Board of Education and it was reconsidered and withdrawn, and Report No. 2 read and adopted, which proposed the inauguration of a campaign to raise $60,000 to be divided equally between Grenada College and Millsaps College.

J. R. Countiss made a speech commending Grenada and Millsaps Colleges and urging the Conference to take advantage of their opportunities.

On motion, the chair was instructed to appoint a District Commissioner of Education in each District.

I. D. Borders submitted a memorial to the General Conference asking that laity rights be granted to women, which was promptly tabled.

The reports of the committees on Church Extension, American Bible Society, and Temperance were read and adopted.

G. J. Leftwich was appointed to represent the Conference before the next State Legislature in the interests of Temperance.

Sunday School Report No. II was read and adopted, and J. W. Boswell was recommended for reappointment as Assistant Sunday School Editor and V. C. Curtis and Miss Kilpatrick as Sunday School Field Secretaries for North Mississippi.

The reports of the committee on Books and Periodicals and of the Joint Board of Finance were read and adopted.

Resolutions of thanks to the people of Tupelo, to W. L. Duren, the pastor, to the officers of the Conference, to the postmaster at Tupelo, to the railroads, to E. H. Cunningham (the reporter for the Commercial Appeal), and to Bishop Atkins, were adopted.

Mr. Shell read the report of the committee appointed to examine the District Conference Records. The report of the committee on Spiritual Interests was read and adopted. This committee submitted resolutions asking that the State Legislature establish a State Reformatory for juvenile criminals, and pass laws requiring parties applying for marriage license to present health certificates stating that they are free from venereal disease, and providing that a physician giving false information on these certificates shall be guilty of a misdemeanor.

The report of the committee on Sabbath Observance was read and adopted. A memorial to the General Conference asking that our church name be changed to "Episcopal Methodist Church" was adopted. Dr. Cannon was presented and spoke in behalf of the Southern Assembly at Waynesville, after which Bishop Atkins read the appointments and the Conference adjourned.

The Appointments.

Aberdeen District—J. W. Bell, presiding elder; Aberdeen, I. D. Borders; Amory and Nettleton, W. M. Young; Buena Vista circuit, E. H. Rook; Calhoun City circuit, J. E. Gault; Fulton circuit, J. R. Murff (supply); Greenwood Springs circuit, L. T. Sargent (supply); Houlka circuit, W. N. Dodds; Houston, R. P. Neblett; Houston mission, M. O. Beckham (supply); Montpelier circuit, A. A. Martin; Nettleton circuit, M. A. Burns; Okolona, J. H. Holder; Okolona circuit, D. M. Gean; Pontotoc, W. D. Wendel; Prairie circuit, R. M. Evans; Shannon circuit, A. H. Williams; Smithville circuit, A. S. Briscoe; Tremont circuit, T. E. Yancy; Tupelo, J. C. Park; Vardaman circuit, D. C. Foust; Verona circuit, A. W. Langley; Assistant Sunday School Editor, J. W. Boswell; District Commissioner of Education, W. D. Wendel.

Columbus District—W. W. Woollard, presiding elder; Artesia and Sessums, E. H. Mohler, A. T. McElwain, junior; Brooksville circuit, J. J. Baird; Cedar Bluff circuit, T. J. Hopper; Cochrane circuit, P. F. Luter; Columbus, First Church, W. L. Duren; Columbus, Central Church, J. H. Bass; Columbus circuit, R. W. Evans; Crawford circuit, J. M. Guinn; Longview circuit, F. H. McGee; Macon, R. O. Brown; Macon circuit, O. P. Armour, N. G. Augustus, junior; Mashulaville circuit, J. C. McElroy; Mathiston circuit, J. D. Simpson; Mayhew circuit, W. J. Burt; Shuqualak circuit, W. G. Burks; Starkville, T. H. Lipscomb; Sturgis circuit, B. F. M. Bullard; West Point, W. W. Mitchell; Chaplain, United States Army, J. A. Randolph; District Commissioner of Education, T. H. Lipscomb.

Corinth District—J. H. Mitchell, presiding elder; Belmont circuit, W. W. Hartsfield; Booneville, S. A. Brown; Booneville circuit, W. A. Bowlin; Chalybeate circuit, A. L. Davenport; Corinth, First Church, J. H. Felts; Corinth, South Side, T. H. Mills; Corinth circuit, C. A. Northington; Dumas circuit, J. D. Boggs; Guntown and Baldwyn, W. C. Carlisle; Hickory Flat circuit, J. S. Davis; Iuka, C. P. Moss; Iuka circuit, W. T. Bazzel; Kirksville circuit, T. G. Adair; Kossuth circuit, D. R. McDougal; Mantachie circuit, C. C. Clark; Mooresville circuit, G. A. Baker; Myrtle, E. H. Cunningham; New Albany, S. L. Pope; New Albany circuit, J. A. Goad; Ripley and Blue Mountain, E. Johnson; Ripley circuit, R. C. Kennedy (supply); Rienzi circuit, B. P. Fullilove; Sherman circuit, G. W. Gordon; Tishomingo circuit, A. J. Henry; Wheeler circuit, M. L. Ward (supply); student Vanderbilt University, C. G. Smith; District Commissioner of Education, J. H. Felts.

Durant District—W. S. Shipman, presiding elder; Ackerman circuit, J. M. Wyatt; Bellefontaine circuit, J. S. Duke; Black Hawk circuit, J. G. Johnson; Chester circuit, S. W. Vowell (supply); Durant, E. N. Broyles; Eupora and Maben, J. T. McCafferty; Hesterville circuit, W. W. Commander (supply); High Point circuit, J. F. Owens (supply); Kilmichael circuit, J. J. Garner; Kosciusko, R. H. B. Gladney; Kosciusko circuit, E. C. Sullivan; Lexington, H. G. Henderson; Lexington circuit, A. R. Beasley; Louisville circuit, J. J. Smiley; McCool circuit, G. L. Lauderdale; Noxapater circuit, A. M. Cockrum; Pickens circuit, J. D. Simpson; Poplar Creek circuit, T. L. Oaks; Sallis circuit, W. F. Rogers; Sidon and Tchula, J. A. Poe; Slate Springs circuit, T. L. Houston; Vaiden circuit, W. M. Langley; West circuit, D. H. Crowson; V. C. Curtis, Sunday School Field Secretary; District Commissioner of Education, J. M. Wyatt.

Greenville District—H. S. Spragins, presiding elder; Arcola, W. C. Lester; Benoit and Beulah, E. M. Shaw; Boyle circuit, J. J. Brooks; Clarksdale, W. S. Lagrone; Cleveland, E. R. Smoot; Coahoma and Lyon, H. M. Young; Friars Point, W. L. Storment; Glen Allan, J. H. Bell; Greenville, J. T. Lewis; Gunnison, J. H. Smith; Jonestown and Belen, Olin Ray; Leland and Hollandale, L. W. Cain; Lula and Dubbs, T. J. Halfacre; Rosedale and Hillhouse, J. W. Ward; Shaw and Merigold, L. P. Wasson; Shelby Circuit, T. M. Bradley; Tunica and Robinsonville, J. D. Wroten; Editor New Orleans Christian Advocate, R. A. Meek; Chaplain U. S. Army, J. M. Moose; Students Vanderbilt University, D. R. Wasson and J. A. Coleman; District Commissioner of Education, J. T. Lewis.

Holly Springs District—R. A. Tucker, presiding elder; Abbeville Circuit, C. T. Floyd; Ashland Circuit, J. R. James; Byhalia Circuit, L. A. McKeown; Cambridge Circuit, J. C. Nelson (supply); Coffeeville Circuit, W. V. Shearer; Duckhill Circuit, J. E. Stephens; Grenada, J. A. Hall; Grenada Circuit, Melville Johnson; Holly Springs, W. N. Duncan; Lamar Circuit, W. S. Selman; Mt. Pleasant Circuit, W. R. Williams; Oxford, E. S. Lewis; Paris Circuit, C. W. Baley; Pine Valley, R. M. Papasan (supply); Potts Camp Circuit, J. L. Nabors; Randolph Circuit, W. B. Bennett (supply); Red Banks Circuit, J. M. Carpenter; Taylor Circuit, R. D. Burks; Toccopola Circuit, R. P. Goar; Waterford Circuit, J. C. Gregory (supply); Water Valley, First Church, T. H. Dorsey; Water Valley, North Main Street, W. J. O'Bryant; President Grenada College, J. R. Countiss; District Commissioner of Education, E. S. Lewis.

Sardis District—J. W. Dorman, presiding elder; Arkabutla circuit, J. A. Biffle; Batesille, J. T. Lockhart; Charleston, D. W. Babb; Cockrum circuit, R. I. Collins; Coldwater, W. H. Mounger; Como, J. B. Randolph; Courtland circuit, A. S. Raper; Crenshaw circuit, W. G. Roberts; Eureka circuit, T. L. Porter; Hernando, S. M. Thames; Lake Cormorant and Hinds, A. F. Moore; Longtown circuit, A. M. Bennett; Oakland circuit, James Porter; Olive Branch circuit, T. H. Porter; Pleasant Hill circuit, J. R. Wilson; Sardis, L. M. Lipscomb; Senatobia, S. B. Myers; Tyro circuit, T. E. Gregory; Wall Hill circuit, W. W. Bruner; Sardis circuit, J. B. Conner (supply); District Commissioner of Education, W. H. Mounger.

Winona District—B. P. Jaco, presiding elder; Belzoni circuit, O. L. Savage; Carrollton, W. W. Jones; G. W. McLain, supernumerary; Drew circuit, J. W. Raper; Dublin circuit, J. W. Price; Greenwood, J. E. Cunningham; Indianola, T. M. Brownlee; Indianola Mission, C. R. A. Brantley; Isola circuit, W. O. Wagoner; Itta Bena, J. E. Thomas; Lambert circuit, L. F. Holland; Mars Hill circuit, W. J. Wood; Minter City, W. M. Campbell; Moorhead circuit, J. R. Bright; North Carrollton circuit, T. J. Durrett; Ruleville, W. D. McCullough; Schlater circuit, J. H. Ingram; Tutwiler circuit, J. H. Brooks; Webb circuit, E. B. Sharp; Winona, O. W. Bradley; Winona circuit, J. Ritchey; R. I. Allen, supernumerary; Conference Colporter, G. W. Bachman; District Commissioner of Education, G. W. Bradley.

Transferred—W. L. Broome to East Oklahoma Conference.

NORTH MISSISSIPPI CONFERENCE NOTES.

Rev. H. S. Spragins, the popular presiding elder, assisted by his fine corps of pastors, kept the Greenville District in its usual position of leadership, it being the only one that paid all its assessments in full.

Dr. W. D. Palmore, the gifted Editor of the St. Louis Christian Advocate, and one of the celebrities of Southern Methodism, spent a couple of days at the seat of the Conference. He is known to many of our preachers and laymen in North Mississippi who were glad to see his face and shake his hand again.

The proceedings of the Conference were reported for the Memphis Commercial Appeal by Rev. E. H. Cunningham, of Myrtle, Miss., who is gifted in that line of work. That great daily believes in giving the public the religious, as well as other kinds of news. The Times-Democrat also devoted more space than usual to the doings of a church gathering in North Mississippi.

One of the interesting events of the Conference was the meeting of the Veteran Ministers' Association on Wednesday afternoon. The annual sermon of this organization, which was preached by Rev. S. M. Thames, is said to have been a notably strong and impressive one. The bow of this worthy veteran yet manifestly abides in strength.

Brother C. O. Chalmers, the Publisher of the Advocate, and Rev. W. D. Bass of Corinth, Miss., were the guests of Mr. J. W. Waddy at the Read Hotel, where they were made thoroughly comfortable and many courtesies were shown them by their obliging host. This was Brother Chalmers' first visit to Tupelo, and he has had many good things to say of that progressive little city.

Among the visitors during the Conference we noted Rev. J. A. Bowen of Birmingham, Ala., Rev. T. W. Lewis of Memphis, Rev. R. A. Clark of Jackson, Tenn., and Rev. J. H. Rogers of Boswell, Okla. These brethren were all formerly members of the North Mississippi Conference and seemed to be much at home among the preachers, who gave them a cordial welcome.

Dr. John W. Boswell, who is connected with the Sunday school department of our Church and who resides in Nashville, was present at the opening of the Conference and was an active participant in its deliberations throughout the session. He is alert, clear-headed, well informed, and is perhaps the readiest debater in the body. We never saw him looking better physically.

Bishop Atkins was entertained in the home of the Hon. John M. Allen, in which was dispensed a gracious hospitality throughout the Conference session. We were pleased to see both Mr. and Mrs. Allen looking so well. Time is dealing gently with them. It was a matter of very general regret that a previous engagement to deliver an address in Chicago took Mr. Allen from Tupelo before the work of the Conference was more than half finished. To be deprived of his conversation and fellowship was no inconsiderable loss.

Though his arrival was belated, Rev. N. G. Augustus attended the Conference and was cordially greeted by his many friends. His year's rest does not seem to have added any to his weight—indeed, we thought that he was looking rather thin—but he stated that his residence at the old homestead near Macon had been thoroughly enjoyable in every respect, and that it was his purpose to remain there for at least twelve months more. He preached frequently during the past year, to the delight and edification of those who were so fortunate as to hear him.

The Connectional men in attendance were Dr. J. M. Moore, Rev. J. L. Cuninggim, Dr. W. F. McMurry, and Dr. James Cannon, all of whom made effective addresses in behalf of the causes which they represent. Dr. A. F. Watkins and Prof. Harrell were on hand to look after the interests of Millsaps College; Rev. W. M. Williams presented the claims of the Methodist Orphanage at Jackson in his usual impressive way, and Rev. H. M. Eills pleaded earnestly for greater activity in raising funds for the Methodist Hospital in Memphis. All these brethren were given an attentive hearing and a cordial welcome.

Writing from Shanghai, China, on October 25, Bishop W. B. Murrah says: "I had thought of starting home to-day by the vessel by which I shall send this note, but matters have come up here that will detain me two weeks longer. As I must stop for a while in Chicago after reaching the United States, I will not be able to get to Tupelo before the Conference adjourns. Mrs. Murrah and I have been perfectly well all of the time since we left Mississippi." The Bishop was greatly missed by the brethren who had been indulging the fond hope that he might find it possible to be with them in their annual session. We take it that he will reach home in a few days.

The Educational Anniversary was an occasion of much interest. It was presided over by Rev. J. C. Park, who in a few well-chosen words introduced Dr. A. F. Watkins and Bishop Atkins, the speakers of the evening. Dr. Watkins' address was an admirable one in every respect and held the close attention of the audience from beginning to end. The Bishop's utterance was scholarly and strong and made a fine impression. The amount raised for the cause of education was somewhat in excess of the amount raised last year. There was a general feeling among the brethren that the time has come for a forward educational movement in the interest of both Millsaps and Grenada Colleges.

The Editor was entertained in the charming home of Mr. and Mrs. D. W. Robins, which is also the home of our esteemed friend, Mrs. A. D. Robins, who is one of the noblest and most useful women in Southern Methodism. The latter Mrs. Robins is a sister of "Private John" Allen, but she does not need this relationship to make her distinguished. Her influence has long been widely felt for good in the Church, and she has given to the world and the service of the Master a family of children which, as the product of a single Christian home, it would be exceedingly difficult to equal. Our associate guests beneath this delightful roof-tree were Rev. R. W. Evans of Caledonia, Rev. E. M. Shaw of Benoit, Rev. S. W. Vowell of Rural Hill, Brother F. W. O'Bryant of Batesville, Miss Elizabeth Kilpatrick of Corinth, and Mrs. Fannie Clark of Okolona. We scarcely need to say that good fellowship abounded in so genial a circle.

Though no one ventured to lift his voice against the resolutions endorsing the position of the Bishops and the minority of the Trustees on the Vanderbilt question, it would scarcely be correct to say that there were none at all on the other side of this important issue. There were a few who held opinions to the contrary, but they counted discretion the better part of valor and kept silent. It is perfectly clear, however, that the Conference believed that every man elected to the General Conference was in full accord with the course of the representatives of the Church in this regrettable controversy, and should any one of them fail to stand up straight on all the points involved, it would be an indefensible betrayal of a sacred trust. No man would have had a ghost of a chance of being named as a delegate if it had been thought that he had any mental reservations as to the righteousness of the claims championed by our Chief Pastors in this contest. To all intents and purposes, the delegation is an instructed one, so far as Vanderbilt matters are concerned.

PERSONAL AND OTHER NOTES.

Rev. W. E. Thomas, pastor of the Second Methodist Church of this city, is in Nashville, Tenn., looking after some personal matters.

Rev. J. W. Rogers, a son of Rev. J. H. Rogers, formerly of North Mississippi, was complimented by being made presiding elder of an important district at the recent session of the East Oklahoma Conference.

Rev. I. L. Peebles closed a revival meeting at State Line, Miss., on Sunday, November 16, which embraced only five services, but which resulted in 18 accessions to the Church, 15 of which were by baptism.

We are under obligations to the following brethren for two or more subscriptions sent in within the past few days: Rev. Osmond Lewis, Brandon, Miss., 6; Rev. J. B. King, Vaughan, Miss., 2.

Rev. H. W. May is rounding out a very successful year's work as presiding elder of the Alexandria District of the Louisiana Conference. His District will be able to report a net increase in membership of more than 500 for the year.

Bishop E. D. Mouzon has stated that he will move from San Antonio to Dallas next spring. It scarcely needs to be said that the people of the latter place will be delighted to secure as one of their number so distinguished a citizen.

In the union Thanksgiving service at Baton Rouge, Rev. W. W. Drake was the preacher of the day and Rev. H. S. Johns, Chaplain of the State Penitentiary, led the opening prayer. These two worthy itinerants are making their influence felt for good in the Capital City of the Pelican State.

Rev. W. B. Waldrop, pastor of Galloway Chapel of Jackson, Miss., who wrote in the Advocate recently in praise of his people, sent us last week the following communication: "Since writing the Advocate last week, the good ladies here made the pastor a present of a nice suit of clothes. I take my hat off to them again."

We have in hand a most flattering report from one of the members of the Leland (Miss.) charge, of which Brother L. W. Cain was the shepherd last year. The report is so personal that we fear Brother Cain would blush to see it in print. Suffice it to say that his parishioners appreciate his work and believe that he has done great good in their midst.

Dr. F. R. Hill arrived last week from Louisville, Ky., where he has spent the summer and fall months, and is now visiting his son, Dr. F. R. Hill, Jr., pastor of the Rayne Memorial Church of New Orleans. Dr. Hill says that he is in fine health, and his looks verify his words. He was an appreciated guest at the Methodist Ministers' meeting last Monday morning.

Dr. J. M. Henry, presiding elder of the New Orleans District, delivered the sermon at the union Thanksgiving service at the First Church of New Orleans. Those who heard him report that he delivered an instructive and inspiring sermon. The offering amounted to more than $25 and by vote of the Methodist Ministers' Association was given to St. Mark's Hall.

Rev. P. O. Lowrey was in our office the early part of last week and left an optimistic report of the condition of Methodism in those parts of Louisiana where his work has taken him during the past few months. He was on his way to Greensburg, where he spoke last Wednesday, and from there he returned to Baton Rouge, in which city he spent last Sunday.

Dr. J. A. Parker, a wortby superannuate member of the Louisiana Conference, delivered the annual Thanksgiving sermon before the Protestant congregations assembled in the First Methodist Church of Lafayette, La. Dr. Parker is one of the best preachers and clearest reasoners in the Louisiana Conference, and those who heard him had, we doubt not, another reason to be thankful.

From the Bowling Green (Ky.) Messenger, we learn that Dr. Theo. Copeland, the stirring pastor of Cabanne Church of St. Louis, Mo., is engaged in a revival meeting at the State Street Church of that city, of which Dr. J. H. Young is the pastor. The Messenger estimated that not less than 2500 people heard Dr. Copeland in the three services he held there on Sunday, Nov. 23.

A largely attended Thanksgiving service was held in the First Baptist Church of Lake Charles, La., in which the sermon was delivered by Rev. K. W. Dodson, the pastor of our church there.

The Morris Bible Class of Eupora, Miss., celebrated Thanksgiving Day by giving a banquet to their friends. From the printed menu which we have before us, we infer that those who attended had ample reasons for the time being to be very thankful.

Rev. J. W. Ramsey is closing out a most successful year's work on the Mendenhall (Miss.) charge. His people have bought a new parsonage, and have paid more on the Conference assessments than last year. There have been 65 accessions to the Church, and as a thank-offering for the good work done by their pastor, the people of Mendenhall recently gave him a most generous pounding. Poundings are not uncommon in the beginning of the Conference year, but the congregation that gives its pastor a "lick" to go on is one that need never want for a preacher.

A Committee, composed of Dr. F. R. Hill, Jr., Rev. C. A. Battle, and Rev. R. M. Brown, was appointed by Dr. J. M. Henry, after having been requested to do so by the unanimous vote of the Methodist Ministers' Association of New Orleans, for the purpose of writing and submitting a memorial to the Louisiana Conference next week, asking that body to levy an assessment for the purpose of entertaining the future sessions of the Conference. It was the sense of the New Orleans ministers that the burden of entertaining so large a gathering as the Louisiana Conference should be borne, not by a single community, but by all the Methodists of the State.

Bishop R. G. Waterhouse spent last Tuesday in New Orleans and paid our office an appreciated call. He had been visiting the mother of his first wife, Mrs. P. R. Steele, at Crystal Springs, Miss., and was en route to his home at Los Angeles. The Bishop looked to be in good shape physically and was in fine spirits. We were delighted to have this brief season of fellowship with him. He is one of th solid men of Southern Methodism —scholarly, well poised, and possessed of a warm and brotherly heart. He had not been home since the meeting of the College of Bishops in St. Louis some weeks ago.

MRS. D. L. COGDELL DEAD.

Dear Dr. Meek: Sister Cogdell passed to her heavenly home on Wednesday, Nov. 26, at 4:35 o'clock, and was laid to rest in the Shelby Cemetery on Nov. 27. W. L. STORMENT.

Shelby, Miss.

The announcement made above will touch with genuine sorrow many hearts in North Mississippi. Sister Cogdell was a woman of education and culture and was thoroughly consecrated to Christ. She labored faithfully with her husband in the Methodist itinerancy for many years and endured its privations and hardships without a syllable of complaint. None could come in contact with her without being profoundly impressed with her beautiful Christian character, and wherever she lived and wrought she won her way into the affections of the people. She was an active missionary worker and contributed much toward building up that important branch of service, but her toils were not restricted to that sphere alone. Into the homes of the poor and sick she went like an angel of mercy, and wherever there was an opportunity to accomplish anything for her Lord she was ready and eager to seize it. She was well-nigh an ideal pastor's wife—modest, discreet, attractive, capable, and deeply spiritual. We have heard her highly commended by the late Governor John M. Stone and others whose good opinions were not indiscriminately bestowed and which were well worth prizing. She had been in declining health for several years, but as her body grew feebler, her faith seemed to grow stronger and her piety shone with a richer radiance. Not empty-handed, but with many precious sheaves to lay at his blessed feet, she has passed into the presence of the loving Savior. May the gracious Heavenly Father tenderly comfort the stricken husband and the bereaved son and daughter, and sustain them with his mighty power until the day of glorious reunion in his house of many mansions shall come!

WHO NEXT?

The following amounts have been received for the fund to assist the needy young student at Millsaps College (the son of a circuit preacher, with heavy responsibilities and a meager salary) for whom an appeal was made in last week's Advocate and have been forwarded to him: Mr. James Hand, Purvis, Miss., $5; R. A. Meek, New Orleans, La., $5.

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Obituaries.

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W. A. YOUNGBLOOD was born in Coosa County, Ala., about seventy years ago, and was married to Miss Amelia A. Callendar in July, 1866. He joined the M. E. Church, South, shortly after his marriage. He assumed the duties and obligations of a church member at once and proved to be a useful man both to his church and the community in which he lived. He was a man of truthfulness and sincerity of purpose. He leaves to mourn his death four sons and one daughter, all members of the Methodist Church and heads of families except one son. We hope that that son may so live that he will meet his father in the home beyond. That God may comfort the bereaved ones is the prayer of one who is a near kinsman and friend. J. M. GRIFFING.

GILES RINEHART was born in Giles County, Tenn., in 1836 and died at the home of his daughter, Mrs. Della Fraser, in Booneville, Miss., Nov. 14, 1913. He was one of the truest men I have ever known. For many years he was a member of the Primitive Baptist Church. His faith in God was strong, his love for the right was unvarying, his devotion to his Church and his family was beautiful, and his loyalty to his friends was constant. He was a man of few words but strong convictions. It was a blessing to be with him in his last illness. Brother Rinehart leaves a large family of children, one of whom is a faithful steward in our church. His body rests beside that of his wife in the family burying ground near Corinth, Miss.

S. A. BROWN.

GUSTAVUS BERGESS ELLINGTON was born May 30, 1844, at Lewisburg, Tenn., and died at Booneville, Miss., Oct. 30, 1913. Brother Ellington was married to Miss Mollie Johnsie on Oct. 30, 1866; forty-six years to a day they lived happily together. He was converted at Carolina Church, three miles northwest of Booneville, and joined the Methodist Church in 1867. He said to me during his last illness that he had never doubted his conversion and had enjoyed a conscious experience ever since, although his life had been far from perfect. His life had been a useful one, having been a faithful steward many years and having never lost any of his usual interest in the welfare of the Church. He loved the preachers and often encouraged them in their work. For several years he was an active colporter in the North Mississippi Conference and also represented the American Bible Society. Brother Ellington was a patient sufferer for six months prior to his death and died happy in the triumph of faith. His last days were spent in talking of his contemplated change and exhorting all who came to his bed to live for God. Sister Ellington, her only daughter, and two sons survive him, also one sister and two brothers. May the blessings of God be upon them. S. A. BROWN.

Brother C. M. LAWSON fell asleep in Jesus, October 27, 1913, at the home of his daughter, Mrs. H. G. Barlow of Rexford, Miss. He was born May 24, 1843, in Hines County, Miss. He was married Oct. 9, 1873, to Miss Mattie Laird. To them were born eight children, three of whom preceded him to the heavenly home. He joined the M. E. Church, South, when sixteen years of age, and ever after lived a consistent Christian life. His life was not very demonstrative, but the silent forces which ripen the soul and bring it to beautiful fruitage are in a large measure hidden from the world. He was a devoted husband, a kind and loving father, a faithful member of the Church, and a valued citizen of the community in which he lived. After the funeral service conducted by the writer, the Masons laid his body to rest in the Rexford Cemetery, there to await the morning of the resurrection. Brother Lawson leaves a wife, two daughters—Mrs. H. G. Barlow and Miss Drucile Lawson—three sons—S. L. and T. W. Lawson of Rexford, and J. E. Lawson of Champaign, Ill.—one brother, M. J. Lawson of Plain, Miss., one sister, Mrs. Laura Bonner of Meridian, Miss., and fifteen grandchildren to mourn their loss.

R. A. SIPLEY, Jr.

G. B. WILLSON was born in Alabama on Sept. 13, 1836. When two years of age his parents moved to Mississippi and settled in Winston County, where he spent his childhood days. Later his parents moved to Attala County, where he grew to young manhood. In the year of 1858 he was married to Miss E. J. Smith of Leak County, Miss. A short while after his marriage he moved to Grenada County, settling near the Chapel Hill M. E. Church, where he lived until the close of the Civil War. He served in the Confederate Army as a private throughout the entire war. Six children of his first marriage lived to be grown men and women, most, if not all, of whom still survive him. They are living monuments to what their father stood for while here on earth. Brother Willson was converted and joined the M. E. Church, South, at twenty-two years of age. In January, 1893, he was married the second time to Miss Fannie Shewmake of Alva, Miss. To them were born four children, three of whom are still living. He lived a godly Christian life. During his long siege of sickness and suffering he did not murmur nor complain. He seemed to be perfectly resigned to God's will. He quietly fell asleep in Jesus on Nov. 12, 1913. His remains were laid to rest in the Parker Cemetery at Alva, Miss. W. J. WOOD.

RESOLUTIONS.

Whereas, an allwise Father has removed one of our most beloved members, Mrs. Nannie Sabine, be it Resolved:

1. That while we the members of the Ladies' Aid Society of the Liberty (Miss.) Methodist Church, South, mourn the absence of one we loved, we know she has passed from the trials of this world to that place on high where her spirit will enjoy everlasting bliss.
2. That as we look in silence upon her vacant chair we are reminded that we too shall sometime pass away and for that reason should endeavor to be more loyal to the work she loved so well.
3. That in the removal of such a life from our midst, a serious loss to our society, Sunday school, church, and community has been sustained.
4. That we herewith express to the family our deepest sympathy, and commend them to the Father, who alone can comfort hearts thus bleeding and bereft.
5. That a copy of these resolutions be placed on the minutes of our society and a copy be sent for publication to the New Orleans Christian Advocate and the Southern Herald.

MRS. A. A. BREWER,
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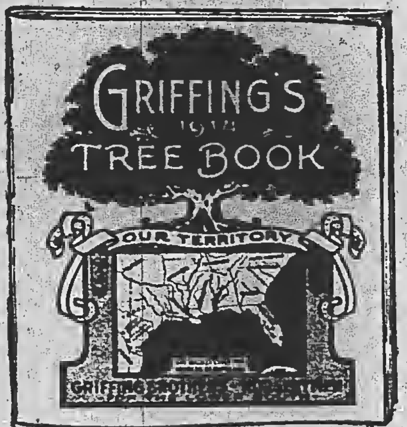

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Tidings From the Field

Itta Bena, Miss.

Dear Dr. Meek: We closed last Sunday night (Nov. 16) what many think was the greatest manifestation of the Spirit's power in a reviving work of grace this church has ever known. Evangelist G. A. Klein of Nashville, Tenn., and Mr. Boyd, his singer, were with us for ten days. Our church is "rejoicing in the Lord" for his gracious presence with us in special power. Last Wednesday night there were nearly 150 present at prayer meeting, more than half of whom either prayed or testified, and many did both. At the men's prayer meeting Monday night there were about 65 present, at least 45 or 50 of whom prayed and gave testimony in praise to God. At the ladies' prayer meeting Tuesday afternoon 60 were present and about all took part in prayer and testimony. God has most certainly given Brother Klein a message. He feels it, and knows it, and delivers it as unto God. His methods are simple, plain and direct, with as little of the superficial as I ever saw. I do not hesitate to say his ministry was a distinct contribution to my own life and Christian experience. Thirty-seven were received into our Church. We wind up well for Conference.—S. L. Pope, P. C.

BROTHER GAULT COMMENDED.

The Board of Stewards for the Calhoun City (Miss.) charge met at the Methodist parsonage on Nov. 24. All the churches were represented and reported the assessment for preacher in charge and presiding elder paid, and Big Creek paid $2.30 over. The following named brethren were present: N. R. Lamar, W. R. Byars, C. A. Beasley, J. I. Bailey, R. H. Pullen, J. D. Boland, A. J. Bounds, H. Kilgore, A. G. Bailey, E. S. Carter, W. W. Beckett, W. T. Cole, and Brother J. C. McElroy, pastor of the Slate Springs work. After a religious service conducted by Brother J. C. McElroy, the meeting was called to order by our pastor, Rev. J. E. Gault, and C. A. Beasley was elected Secretary. The different churches were called and the stewards made their reports, as above stated. The following resolution was adopted: "Whereas, Brother J. E. Gault has served the Calhoun City charge for the past twelve months to the entire satisfaction of both the official board and members as well, and whereas, his labors during that time have been blessed and very much lasting good has resulted therefrom, therefore, be it Resolved:

That we, the official members of the above named charge, do hereby render to Brother Gault our heartfelt thanks for services so faithfully rendered; and further, that we sincerely thank Sister Gault for her kindness in furnishing the twelve stewards on this day with a bounteous and very fine dinner. Signed: The Stewards for the charge."

C. A. BEASLEY, Sec.

LOUISIANA S. S. FIELD SECRETARY'S ANNUAL REPORT.

In summing up the statistical part of his several reports for the eleven and a half months ending Nov. 16, the Louisiana Conference Sunday School Field Secretary finds the following totals:

Miles traveled by rail, 15,283, by buggy, 215; pastoral charges visited in the interest of the Sunday school work, 70; number of Sunday school sessions attended in most of which he took some part and displayed his Sunday school exhibits, 51; District Conferences attended with Sunday school exhibits, 7; Sunday school institutes conducted, 19; addresses delivered, 127; conferences held with local Sunday school workers, 40; conferences held with District Sunday school workers, 4; Rally Day programs planned, 3; Wesley Adult Bible classes organized or planned for organization, 57; Teacher-training classes established, 14; teachers' libraries placed, 7; workers' conferences established, 12; Home departments organized, 30; Cradle rolls, 21; Missionary departments, 17; systems of grading and recognition of pupils, 17; Sunday schools graded and Graded Literature introduced, 5; Elementary superintendents elected, 3; District Sunday school conferences organized, 3; introduced one Bible reward plan, one Pocket Testament League, organized one Sunday school; attended the Southern Methodist Field Secretaries' Conference at Washington, D. C., the meeting of the General Sunday School Board at Dallas, Tex., the Annual Conference of the American Sunday School Union at Ft. Smith, Ark., the meeting of the State Sunday School Convention at Alexandria, and two Parish Conventions; taught numerous Sunday school classes, superintended some schools, distributed all manner of Sunday school literature and various books, and in office work have written and mailed out more than 3,000 letters and communications and have regularly sent field notes to the New Orleans Christian Advocate; have had an office and institute expense account of $421.64 on which $278.74 was raised from schools and in institutes, and about $400 has been raised by the Field Secretary on last year's deficit against the Board, and various amounts for local schools.

P. O. LOWREY.

CONCERNING BROTHER HUNTLEY.

Dear Dr. Meek: Dr. W. H. Huntley closes his first year's work on the Seashore District with marked success, and leaves the impress of his kind administration on all our hearts.

We are fortunate in having so resourceful a leader. The entire District has grown in liberality and obtained larger visions of its obligations and opportunities during his service here.

He carries forth the work not by cold authority, but by tenderness, sympathy, and complete consideration of the interests of every preacher and every charge. His deep piety and unusual intellectual gifts, of varied culture, and of noble character, render both his private and public ministrations helpful and strengthening.

MRS. R. F. WITT.

Long Beach, Miss.

MARRIED.

At the courthouse in Meridian, Miss., on Nov. 23, 1913, by Rev. I. L. Peebles, Mr. WILLIAM W. GODWIN and Miss EMMA BERRY.

At the Methodist Church in Vaughan, Miss., on Oct. 29, 1913, by Rev. J. B. King, Mr. W. H. HAYNES of Birmingham, Ala., and Miss CHRISTINE PEPPER.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

NOTICE.

There has recently been erected a tombstone at the graves of Rev. A. B. Nicholson, late of the Mississippi Conference, and his wife, Mrs. A. F. Nicholson, in the cemetery at Hazlehurst, Miss. It is a neat, plain, marble shaft, 4½ feet high, with a footstone at each grave.

The members of the Mississippi Conference, in session at Hazlehurst last December, contributed part of the purchase price, and are entitled to this information. Thanks to them and to all who assisted in this work!

MRS. E. V. GRICE.

LETTING THE LIFE TALK.

It is an easy thing to let the lips talk. Words are cheap, and are often spoken without much consideration or forethought. But there is another way of talking—through the life. This is usually impressive. One whose life was clean and noble suddenly joined a company of friends. He never said a word of reproof or disapproval, but for some reason the questionable stories were dropped and the none too kindly gossip just died out, and very soon everybody was thinking of nice things and saying them about the very ones they had been criticizing just before he came. What wrought this change? There was goodness in his life, and it spoke more loudly and forcibly to them than any mere words of reproof he might have uttered. Learn the lesson. Live a good life and then it will speak a convincing, helpful message.—Central Christian Advocate.

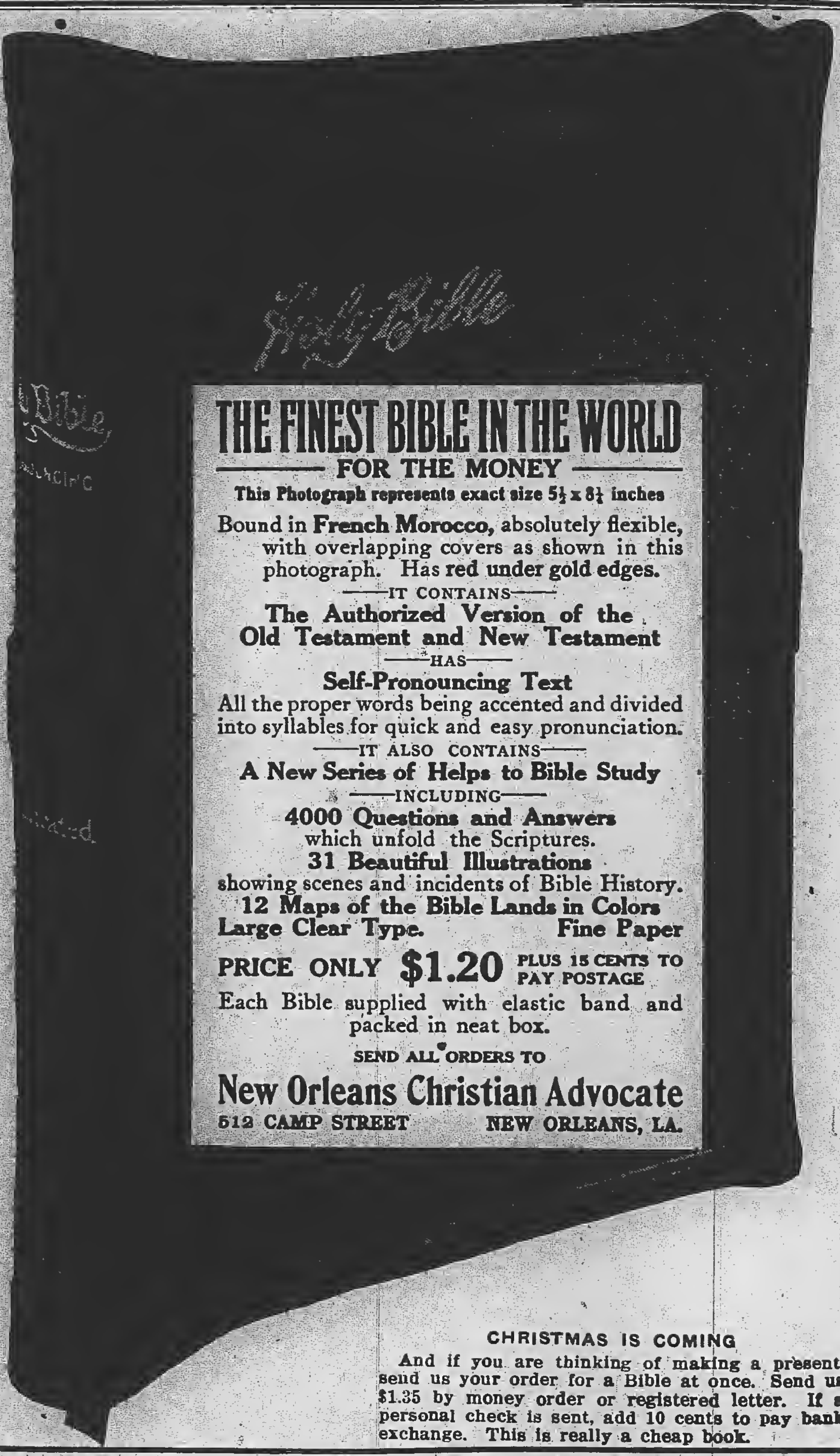
AN ADMIRABLE VIRTUE.

Genuineness is a beautiful virtue, as has been remarked before. What has not been so often remarked is the difficulty of knowing just what is a fair standard of it for a man who has a better and a worse side. Is a man a hypocrite who hides his better side because he is afraid others will not realize he has a worse side? Is it necessary to be one's worst self in order to be genuine? When a man is urged to take a step involving high resolve and fine purpose, he will often admit having all the traits necessary for it, but because he has also other traits not so worthy, he balks at the step proposed. Is he right in that, or is he not as much a hypocrite as he would be in putting out a good side as though it were the only one? We all have our heights and our depths. It is fair and right and best to live by the standard of the heights, because the tendency of that habit will be to make the depths less familiar and make the heights more natural. To be genuinely one's best self is nobler than to be one's worst self with equal genuineness.—The Continent.

THE HOME BEAUTIFUL.

What is it that makes home beautiful? First of all, it is the spirit of love which predominates and brings into unison the highest and best impulses of which human hearts are capable. But what implements does love use to cultivate this spirit in the home and make the home-life beautiful, happy and inviting? They are lovely furnishings, of which the PIANO is KING. What is there in the home, next to the Bible, which can be used in inspire greater appreciation of life, loftier ideals and deeper sincerity, than the Piano or Self-player Piano?

The New Orleans Christian Advocate Piano Club gives you the opportunity to combine your order with those of ninety-nine other Club members which we secure, thereby obtaining the **maximum** Factory discount on instruments of the highest quality. Every feature of the Club is **guaranteed**, so that you take no risk of being dissatisfied. Write for your copy of the catalogue and letters from old Club members. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta Ga.



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And if you are thinking of making a present, send us your order for a Bible at once. Send us $1.35 by money order or registered letter. If a personal check is sent, add 10 cents to pay bank exchange. This is really a cheap book.

NOT AN EXPERIMENT.

Paint Lick, Ky.—Mrs. Mary Freeman, of this place, says: "Before I commenced to take Cardui, I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly." You need not be afraid to take Cardui. It is no new experiment. For fifty years, it has been found to relieve headache, backache and similar womanly troubles. Composed of gentle-acting, herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles, to-day.

THE SPREAD OF THE GOSPEL

In 1910 a woman from the little town of Namawool came to our hospital and was admitted for treatment. During her stay she became a Christian and returning home taught the nine members of her family of the gospel she had received. During the latter part of August, 1911, the whole family received baptism and then, becoming exercised because there was no church in the village, began to think and pray earnestly over the matter. The result was that they turned part of their house into a church and held regular meetings with the villagers, and now there is a church group there of thirty-six members, organized with a steward, and not only this, but they have also established a Christian school. Such things as these make us feel that our efforts for our patients' bodies are not lost upon their souls.—Wightman T. Reid, Songdo, Korea.

This Man Learned About Pruning, When, Where and What to Prune By Reading Griffings' Tree Book

So his trees were pruned when they needed it, in the best way, and now they are productive and vigorous. Naturally, he believes in Griffings' trees and Griffings' policies. So will you when you get acquainted with them. Griffings don't lose interest in the trees and plants they sell as soon as the sale is made. They want the buyer to succeed with his purchases and become a Griffing booster.

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SECOND-HAND ORGANS at big reductions, just the instruments for Churches and Sunday Schools.

As long as they last, we will sell them for $35, $40 and $50.

PHILIP WERLEIN,
Limited
NEW ORLEANS, LA.

LOUISIANA CONFERENCE NOTICES.

Class of the First Year.

The Class of the First Year will please meet in the Church at Crowley on Tuesday morning (Dec. 9) at 9 o'clock.

J. M. HENRY, Chairman of Com.

Class of the Second Year.

The Class of the Second Year are requested to meet the Committee at the 1st M. E. C., South, on Tuesday morning at 9:30 o'clock on Dec. 9, at Crowley.

C. C. MILLER,
For Committee.

Class of the Third Year.

The members of the Class of the Third Year will please meet the Examining Committee in the Methodist Church, at Crowley, La., on Tuesday, Dec. 9, at 9 o'clock a. m.

ALBERT S. LUTZ,
For the Committee.

Class of the Fourth Year.

The Class of the Fourth Year will please meet the Committee on Tuesday, December 9, at 3 p. m.

M. C. HOLT, Chairman.

Notice!

Shreveport, La., Nov. 29, 1913.

The members of the Quadrennial Boards of the Louisiana Conference are requested to meet in joint session in the Methodist Church at Crowley, La., Tuesday, Dec. 9, at the close of the evening service to consider matters in which the various Boards are mutually interested.

W. H. COLEMAN,
Chairman Board of Missions.
S. H. WERLEIN,
Ch'm'n Bible Society Board.
J. F. FOSTER,
Ch'm'n Joint Board of Finance.
PAUL M. BROWN.
Ch'm'n Board of Education.
C. C. WEIR,
Chairman Orphanage Board.

LOUISIANA CONFERENCE BOARD OF MISSIONS.

The Louisiana Conference Board of Missions will hold a preliminary meeting in the Men's Bible Class Room, third floor of the new church at Crowley, at 4 o'clock on the afternoon of Tuesday, Dec. 10. Members of the Board are urged to be present, and presiding elders are requested to present all applications for aid at that time.

Fraternally,
WM. H. COLEMAN, Chairman.

TO THE MINISTERS AND LAYMEN OF LOUISIANA:

Dear Brethren: We have from now until December 31 to pay poll taxes for this year. Men who fail to pay their poll tax by December 31, 1913, will be unable to vote for State officers in 1915. Righteous use of the ballot is essential for good government. Brethren of the ministry, please call the attention of your congregations to this important matter. If you have an Adult Bible class, please ask this class to serve as a committee and see that the poll taxes are paid by every man in your community. Matters of importance are coming up, and the vote of every good man will be needed and every good man should be anxious to vote.

A. W. TURNER,
Supt. La. Anti-Saloon League.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

The article on "The Modern Quest for a Religion," by Winston Churchill, author of "The Inside of the Cup," which The Century will print in its December number, was read before the University of California, and in response to many requests from clergymen as well as from laymen for its publication, Mr. Churchill has consented to its appearance in The Century.

DAINTY COOK BOOK FREE.

We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candies, Ices, Ice Creams, etc. If you send a 2c stamp, we will also send you a full pint sample of KNOX GELATINE, or for 15c a two quart package, if your grocer does not sell it. KNOX GELATINE, 201 Knox Avenue, Johnstown, N. Y.

THE ONE WHO KNOWS.

A young woman was going to entertain a number of her friends in rather cramped quarters in the city, and had not all the conveniences. She went to a kind friend up the street to borrow one or two necessary things.

"Is that all you want?" asked the friend.

"Yes, I think, everything," said the inexperienced one.

"But you will need this, and that, and the other," said the experienced woman, naming the articles.

"I was so thankful afterward," said the young hostess, "that I went to some one who knew just exactly what I needed better than I did myself and was willing to supply it."

It is almost an illustration of prayer. We go to God asking certain things. We need not be afraid that we shall not get all we need. Our needs are usually much more numerous than we ourselves are conscious of. But in his experienced wisdom he knows that wherefor we ought to ask even better than we do ourselves, and in the richness of his fatherly love he supplies the known and the unknown lack.—Onward.

WESLEYAN METHODIST CELEBRATION.

The Wesleyan Methodists have just celebrated the one hundredth anniversary of the birth of their vast Missionary Society, and special services and meetings were held in every part of England. In London, a crowded meeting was held in the Albert Hall, when the following message from the King, signed by Lord Stanfordham, was read to the standing assembly: "I am commanded to express the sincere thanks of the King for the message of loyalty and good-will forwarded by you in the name of the Wesleyan Methodist Missionary Society, now celebrating its centenary, which is attended by representatives from all parts of the world. His Majesty gratefully recognizes the religious and philanthropic work so universally extended by the Society, in promoting the noblest aims of Christianity, and he offers his hearty congratulations upon the high results achieved during the one hundred years of its ministry."

JUST HALF IN BED.

Clyde, Ky.—Mrs. I. A. Decker, writes from Clyde: "I recommend Cardui, the woman's tonic, to any woman in need of a remedy. For five years, I was unable to do my own work. Half my time was spent in bed. At last I tried Cardui. Now I am well and happy, and can do my own work." Don't suffer pain, headache, backache and other womanly miseries, when your own druggist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic, for weak women, nothing has been found for 50 years that would take its place. Try it. It will help you.

WHAT'S IN A NAME?

Everything! For example, the name of "Ludden & Bates" on the fall board of a piano or player-piano is a positive and permanent guarantee of the highest quality and durability in every detail of construction. It means that the keys are genuine Ivory, not celluloid. It means that the strings are made of the finest imported piano wire, not of a cheap substitute. It means that the case is built of the choicest patterns of genuine Mahogany, not of painted imitations. It means that the sounding board, the most vital part of the instrument, is built of the finest specimens of mountain spruce and has been seasoned and tested for five long years and has been pronounced perfect by experts before the piano is allowed to leave the Factory. It will never warp or crack—it is perfect.

The name of "Ludden & Bates" on your piano is like an insurance policy, for it guarantees the owner against all imperfections in workmanship and material. It is also your best guarantee of superior quality in tone and action. For nearly half a century Ludden & Bates Pianos have maintained the highest standard of excellence.

The New Orleans Christian Advocate Piano Club makes it easy for you to own a Ludden & Bates Piano or Player-piano. You are cordially invited to join. Write for your copy of the catalogue and full particulars. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

I dare no more fret than I dare curse and swear.—John Wesley.

36 LB. FEATHER BEDS $6.35

Ventilated and sanitary. Made with absolutely new, clean, odorless and dustless feathers. Covered in 8 oz. A. C. A. ticking. Pair of 6 lb. pillows, same grade **$1.05.** Satisfaction guaranteed or money refunded. Cash must accompany each order. Agents wanted — make big money. **Write for Free Catalog.**

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Leave nothing for the housewife to desire in the way of pure, rich and economical flavorings. Always reliable and extra strong. All flavors. At grocers 10c and 25c. Write for Book of Cooking Receipts—Free.

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FREE—GREAT GARDEN BOOK. Send me your name and address and I will send you this great book entirely free of charge.

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Seedsman, Palatka, Fla.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

AGENTS A BRAND NEW LIGHTER

Novel watch-shaped Lighter. Operated with one hand; gives an instantaneous light every time. No electricity, no battery, no wires, non-explosive; does away with matches. Lights your pipe, cigar, cigarette, gas jet, etc. Dandy thing for the end of your chain. Tremendous seller. Write quick for wholesale terms and prices. R.W.Brandt Lighter Co., 148 Duane St., N.Y.

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COLDS & LaGRIPPE

5 or 6 doses 666 will break any case of Chills & Fever, Colds & LaGrippe; it acts on the liver better than Calomel and does not gripe or sicken. Price 25c.

WANTED AT ONCE, responsible parties throughout the South to represent us locally; spare time only, if preferred; opportunities of recognized value. Write immediately to COGGINS MARBLE COMPANY, 410 Main Street, Canton, Ga., for particulars.

LA GRIPPE AND BAD COLDS ARE CAUSED BY GERMS. FOR QUICK RELIEF TAKE THE GIANT GRIP GERM KILLER **JOHNSON'S TONIC** 25c and 50c, and Tablets 25c

Methodist Benevolent Association

The Connectional Brotherhood of Ministers and Laymen. Life or Term Certificates from $250 to $2,000. Benefits payable at death, old age, or disability. $140,000 paid to widows, orphans, and disabled. $22,000 reserve fund. Write for rates, blanks, etc. *J. H. Shumaker, Secretary, Nashville, Tenn.*

SHOES AT WHOLESALE

NEW ORLEANS CHRISTIAN ADVOCATE Readers are SAVING from ONE to TWO DOLLARS a PAIR by Ordering Their Shoes DIRECT FROM FACTORY BY PARCEL POST.

Would the cutting of your FAMILY SHOE BILL one-third or more mean a very big yearly saving to you? Figure it out. The present high cost of shoes is due to two things, the Middlemen's profits which the consumer must pay and the enormous decrease in raw materials. The new Parcel Post System gave us an idea. By selling our shoes direct to the wearer, cutting out the middlemen entirely, we could save the consumer fully a third on every pair of shoes and still make our usual wholesale profit. The plan is a great success. New Orleans Christian Advocate readers are realizing the opportunity of saving and great numbers are writing for our catalog which is sent free to anyone on request. It tells how cheaply high quality shoes can really be bought under this fair method of selling. Every shoe sold is guaranteed perfect in fit, material and workmanship—your money will be refunded if unsatisfactory. Write for your catalog to-day. A trial order will please and result in our getting your entire shoe trade. PARCEL POST SHOE CO., 258 Meeting Street, Charleston, South Carolina. (Advertisement.)

Woman's Missionary Work

Edited by .... **Mrs. R. F. Harrell, Centerville, Miss.**

Conference Press Superintendents:

Louisiana ....**Mrs. A. C. McKinney, Ruston, La.**
Mississippi ....**Mrs. J. L. Neill, Laurel, Miss.**
North Mississippi ....**Mrs. Walter Campbell, Winona, Miss.**

All communications for this department should be sent to the Editor at the address given above.

Home Department Report for the Third Quarter of the W. M. S., Louisiana Conference.

Adult Auxiliaries, 80, including two new organizations at Jackson and Vivian; Adult Members, 2133; Young People's Auxiliaries, 9, members, 186; number Junior Divisions, 26, membership, 688; total number members, 3007; names added to Baby Roll during quarter, 7; total number enrolled, 308; subscribers to Missionary Voice, 714; subscribers to Young Christian Worker, 86; number taking Home Mission Study Course, 557; number pledged to Christian Stewardship, 101; boxes of supplies sent off and reported to Superintendent, 4; deaconess scholarships reported, 2; number auxiliaries visiting sick and strangers, 10, Cor. and Benevolent Institutions, 23, distributing garments in good condition, 12, reporting in City Mission Boards, 8; Adult dues, $426.16; Young People dues, $7.85; Junior dues, $7.58; Baby Roll dues, $1.51; adult pledge, $393.60; junior pledge, $3.50; Scarritt endowment fund, $10.95; relief fund, $10.01; memorial roll, $2; expense fund, $35.15; expended for local purposes, $3042.48. Our pledge is $2025. Paid on this pledge only $834.20.

This balance of $1190.80 is the Lord's money and must be paid before the close of the year. Have you as an individual, or you as a missionary society, a part in this $1190.80 that you are withholding from him? Meeting the needs of the poor in your community, buying carpets and pipe organs, do not mean home mission work in its largest sense. "Local charity work is simply relieving the wants which are brought about by conditions which home missions seek to change. There are great movements which the Church must inaugurate which look to making sin and its horrible chain of evils an impossibility. We have faith to believe that intelligent, consecrated effort can relieve conditions and make the redemption of human society possible."

Lovingly,
(Mrs.) WM. T. CUNNINGHAM.
Natchitoches, La.

MISSISSIPPI CONFERENCE.

An earnest, enthusiastic body of women gathered in Epworth Hall, Jackson, Miss., on Oct. 8, to attend the session of the Jackson District Missionary Conference. The meeting was called to order at 9:45 a. m. by Mrs. Sam Ewing, the efficient District Secretary, who presided over the meetings.

The Methodist ladies of the city had planned, talked, and prayed for the success of the meeting for weeks in advance and were rewarded with a day of sunshine, good attendance, and intense interest manifested by all present. An excellent program had been planned, which included many of our best workers and most gifted speakers. During the morning session our Conference President, Mrs. R. E. Johnston, addressed the meeting. She made a pleasant impression and her splendid talk on missions proved her fitness for the position she fills. Mrs. B. F. Lewis, Corresponding Secretary of the Home Department, made an inspiring address on, "Where Our Money Goes."

As it was an all-day meeting, a dainty luncheon was served at the hall so that every lady might remain to the afternoon session. All enjoyed this hour of social intercourse, and the opportunity it afforded of meeting the visiting delegates.

At the afternoon session Mrs. W. H. LaPrade, Corresponding Secretary of the Foreign Department, spoke to the ladies in a heart-to-heart way on "Christian Stewardship." She stressed the spiritual life, maintaining that we cannot make any progress in our work without the Christian spirit. She urged regular and systematic giving, more prayer, and a deeper consecration. There were reports from auxiliaries, many of which were very encouraging, showing progress all over the District.

We cannot begin to mention all the good things enjoyed—the splendid talks, the good music, the earnest prayers—but those present will not soon forget the impressions made and will return to their homes determined to do more for the Master than ever before.

NORTH MISSISSIPPI.

Miss Mary Daniel's Report.

Number of visits made, 99; number of talks, including those made while on itinerary, 28; number of volunteer workers enrolled, 26; sewing school re-organized with an enrollment of 44 and a Story Hour Club has been re-organized with an enrollment of 30. I have taken charge of a Sunday school class of young women at the South Side Church. The Corinth First Church auxiliary has been divided into committees for the purpose of each supporting some phase of the work carried on at Friendship House. The House will be open four evenings a week for social and athletic work among the working boys and girls of the community. A library and gaming room is to be among the features of the House.

Receipts: From Conference, $50; from County Fair for sewing school exhibit, $5, and from an interested friend at Sardis, $1, making a total of $56.

Disbursements: For board and room, $28; travelling expenses from home, $15; sewing school material, $3.30; cleaning of house, $1, and laundry, $2, making a total of $49.30.

Extracts from Miss Daniel's Letters to Mrs. Hoyle.

"I've gained an entrance into the hearts of some of the factory girls, and where I expected to be repulsed at first, I've been received so cordially that I'm just too happy for words. Then, too, I've begun approaching the business men of town and letting them understand my plans for a co-operative Home and they have been so interested. So, as soon as I get sufficient data for a real stirring talk, I'm to meet the Business Men's Club. I truly believe before Council we'll be installed in our Home. Only, I'm afraid I'm not motherly enough to mother all the girls we're planning to provide for.

"Then, we've organized a regular contribution of $8 monthly, from classes, individuals, etc., and I know we can easily double that soon. So, you see how happy I have a right to feel since I know the work is going forward. But, truly, like that churchman of old, I feel that we 'must go forward on our knees.'"

In a later letter Miss Daniels writes: "We're having new developments every day. A big party on hand for working girls who are boarding in town. I'm so happy about it all, that I'm about to bubble over."

Is there any doubt about the success of the work under this capable, enthusiastic deaconess?

The Nerves

Doctors know best about diseases and their treatment. Consult your own doctor freely and follow his advice closely. J. C. Ayer Co., Lowell, Mass.

Nerves must be fed with pure, rich blood, or there will be trouble. Poorly fed nerves are weak nerves; and weak nerves mean nervousness, neuralgia, headaches, debility. For treatment—Ayer's Sarsaparilla has been used for sixty years. Entirely free from alcohol.

We offer all house owners a plan whereby cost of wiring for electricity may be paid in monthly installments with the lighting bill. Ask our Commercial Agent.

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Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

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Direct from mill to wearer at manufacturers' wholesale prices. By prepaid Parcel Post. Satisfaction guaranteed or money refunded. The only mill in the world selling direct to wearer at wholesale prices. Reference: First National Bank. Write for free sample and prices. A postal will do.

SOUTHERN WOOLEN MILLS CO., Dept. R., Corinth, Miss.

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OLDEST AND BEST
Makes You Immune From
Malaria
in all its forms. Contains no arsenic or opiates; pleasant to take and harmless, for children as well as adults. Sold and guaranteed by your druggist. Arthur Peter & Co., Louisville, Ky., General Agents.

Fortify Your Fertilizer

Did you see your fertilizer dealer and arrange to buy fertilizer containing at least as much

POTASH

as Phosphoric Acid? That is the real kind that pays you and the dealer. If you did not, you should at once ask your dealer to carry Potash Salts so that you may increase the Potash in the ordinary brands. To increase the Potash 1 percent, add 40 pounds Muriate or Sulphate of Potash to a ton of goods. A 200-pound bag will increase the Potash of a ton 5 percent.

Try it once and see how Potash Pays.

If your dealer will not carry Potash Salts, write us for Prices. We will sell any quantity from one 200-pound bag up.

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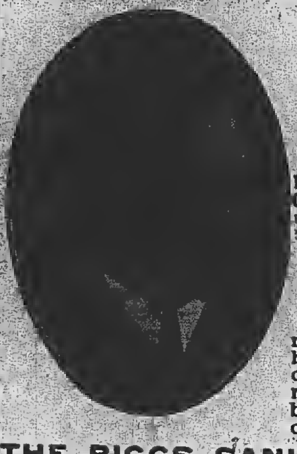

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Cured Without Drugs

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THE BIGGS TREATMENT

As surely as medicines prove useless, our natural methods and Sanitarium appliances will restore your health and put you on your feet. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients and others who endorse our treatment.

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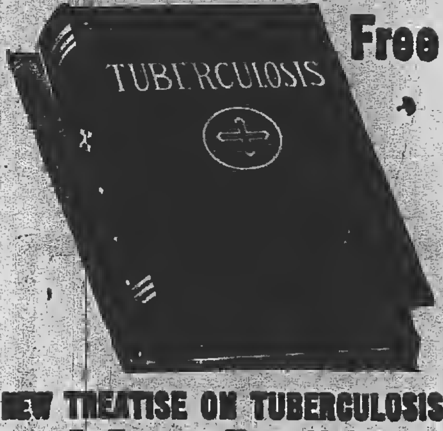
Bad Blood

is a poisonous and dangerous thing. It affects every organ and function and brings about that low condition that predisposes to most diseases and ailments. HOOD'S SARSAPARILLA corrects it, and makes pure blood.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Its Diagnosis, Treatment and Cure
Free

NEW TREATISE ON TUBERCULOSIS
By FREEMAN HALL, M. D.

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The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Attractive invitations have been received from Rev. and Mrs. R. P. Neblett of Houston, Miss., announcing the Annual Thanksgiving Banquet of the Y. M. B. Class in their inviting rooms at the First Methodist Church, Thursday, Nov. 27, 1913. This fine class, under Mrs. Neblett's skilled leadership, continues to do a good work.

Mrs. J. P. Hewiett's class of teen-age girls at the First Church of Corinth is getting a good deal of fine Methodist instruction from some specially prepared questions about the Church, its mission, its Bishops, and polity. The object of the questions is to build up a better knowledge of our great Church in the minds and hearts of these growing girls.

The Y. M. B. Class of the First Church of Corinth thus announced one of their red-letter days: "On Nov. 23 Bishop Atkins' presence and inspiration were greatly appreciated—a generous donation added its reflex pleasure, and the teacher was delighted to be home after several weeks spent in Minnesota, Michigan, and Wisconsin."

Mrs. R. M. Weaver's Class of young women gave one of their attractive and enjoyable social meetings at the home of Mrs. J. A. Ledbetter on Nov. 21. Merry games, a good musical program, and delicious refreshments made the hours fly. These young women do much along local charity and mission lines and are accomplishing great good under their teacher's skilled leadership.

The following was clipped from the church bulletin of the Okolona Church: "The Young People's Bible Class room has taken on a new appearance recently. Several of the young men have presented the class with a handsome plush rug. This adds much to the attractiveness of the room. The young men have the thanks of the class. On Friday night, Nov. 7, the class will meet in the class room to elect officers for the six months ending April 1, 1914. Every member is urged to bo present. An interesting program will be rendered and refreshments served."

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Brother Holloman, Treasurer of the Conference Sunday School Board, announces the following additional receipts: Mermentau Sunday school $5 and the Colfax charge $2, for the general fund; First Church, New Orleans, $5 and the Lake Charles Sunday school $15, on the Children's Day collections, making a total to date of $861.99; O. E. Hodge on deficit $25; Van Carter on salary $10; Homer Sunday school $50 and Lake Charles $32.50 (balance), pledged on salary. There remains to be collected $766 to enable the Board to meet this year's obligations. Now is the time for the friends of the Board to speak, "or else hereafter forever hold their peace."

At the recent rally day service of the Ft. Smith, Ark., First Church Sunday school the secretary reported that during the year three teachers and assistant teachers had been obtained from the Home Department members. This is as it should be. Mothers busy with their children and home cares at one time, if kept in touch with the school through the Home Department visitors and lessons, at some other time may find it possible to take their places in the school. Others naturally capable, who have been lost to the school, should be reached in the same way, and in due time these also might become capable teachers of classes. Among such in many places are professional men, and women of more than ordinary education. Because a person for some time has been inactive is no proof that he may not finally be enlisted.

It is stated by one who visited England that at Gloster he asked various classes of people as to who built a certain pin factory, and none could remember, but that any boot black could tell about Robert Raikes and where he taught the children employees of this same factory in his now famous Sunday school. The operator of this sweat shop has been forgotten, but the philanthropist who gave his life in unselfish service to save the children of the "under world" still lives in the hearts of the generations then unborn. In the same city there stands to him a monument with the superscription: "Given by the children of the world to the man who sacrificed for children." If it be true that "it is not the will of your Father in heaven that one of these little ones should perish," and that "he who gives a cup of cold water in the name of a disciple shall not lose his reward," Robert Raikes must have a place very near to the throne in heaven.

One of the best taught classes that we have visited is the adult class at Jonesboro, the discussion type of recitation being used. This class was organized by Rev. A. I. Townsley during a revival in which he was assisting the pastor. The teacher was drafted from the non-church members and he has made one of the best to be found. He recently joined the Church. We doubt if it is not the rule that each successful revival meeting should be closed by organizing a new Bible class of some character, or in the re-organizing of one already in existence. In this way the new converts or the old ones who have been revived and re-enlisted could be cared for in the most practical way yet devised by the Church. Very near in time as well as importance with the command to make disciples of all nations was the command to "feed my sheep." A revival meeting is a good one in just the proportion that its fruits are conserved and made permanent. Doubtless this class at Jonesboro is the crowning work of the revival from whence it came, the whole church and Sunday school life being affected by it.

On Sunday, Nov. 9, the State Superintendent of the American Sunday School Union for Louisiana, Rev. D. T. Brown of Mansfield, lost his house and about half of the contents by fire. He had, since his engagement in his present work, been paying for a home rather than to pay rent to a landlord, and had a comfortable cottage on a good lot within $500 of being paid for. However, in addition to an insurance policy of $750 carried, generous friends are proving to be "friends indeed" to "a brother in need," and they propose that the house shall be rebuilt and furnished just as it was without expense to Brother Brown. The Mansfield Ministerial Association very properly and cordially appointed one of their number, Rev. C. F. Hoffman, to solicit and receive gifts from those wishing to help, and in every way its members have shown their brotherly love to their member who was thus overtaken by misfortune. If "the world loves its own," the Church should love its own more so, and, most of all, the inner fraternities in the Church should care for their own, and "shut not up their bowels of compassion" from their members in their times of need. There is a great deal of unexpressed love that is easily brought into action at the call of need, and one of the blessings of affliction is that it is the furnace in which human hearts are melted into sympathetic oneness. If one of our Sunday school members suffers, all the members should suffer with him.

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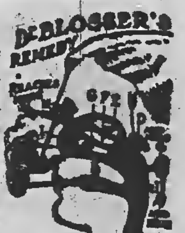

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Church News

The Virginia Conference, at its recent session, voted a special assessment of $12,000 for Randolph-Macon College.

• • •

Rev. Francis Marion Larkin was recently elected Editor of the California Christian Advocate to succeed Dr. F. D. Bovard who resigned.

• • •

At its annual meeting in Decatur, Ill., the General Missionary Board of the M. E. Church reported its total receipts for the year 1913 at $1,157,469.40, which is $10,000 in excess of the receipts for the fiscal year of 1912.

• • •

In its published minutes for 1913, the Dutch Reformed Church states that it has a total membership of 143,000. The Church owns 707 church buildings; has 774 ministers, and has 123,000 Sunday school scholars enrolled. The amounts contributed for all purposes last year, $2,198,903, of which $509,399 was for benevolent purposes.

• • •

The Denver (Colo.) Council of Jewish Women recently organized a Consumptive Relief Society and built a sanitarium at a cost of $107,000. The institution will accommodate 140 patients and will be open to poor tubercular patients free, and no questions will be asked concerning the faith of the sufferers. This is charity in earnest.

Dr. Matt. S. Hughes, pastor of the First Methodist Church of Pasadena, Cal., has been chosen by the Board of Bishops of the M. E. Church to be the fraternal delegate to the General Conference of our Church in Oklahoma City next May. Dr. Hughes is a brother of Bishop E. H. Hughes of our sister Church and is one of its most brilliant preachers.

Secular News and Comment

By Rev. A. J. Gearheard.

Greater Berlin has passed the 4,000,000 mark and boasts that she will some day be the largest city in the world.

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The earnings of the Parcels Post Department for its first year is reported to be $30,000,000. It is evident that the country was ready for this innovation.

• • •

The Masonic Grand Lodge of Arkansas on November 20 adopted a resolution forbidding any Mason in that State to sign a petition for a saloon license or in any way to aid in its circulation.

• • •

Hon. Frank P. Glass, Editor of the Birmingham News and one of the owners of the Montgomery Advertiser, was recently appointed United States Senator from Alabama to succeed the late Senator Joseph F. Johnston.

• • •

The Alamo, one of the most famous buildings in the State of Texas, was a stone church located in San Antonio. In spite of the fact that the Texas Legislature made an appropriation for its repair, it is reported that the old building is being demolished to make room for other buildings.

• • •

Emperor William has issued an edict forbidding German Army and Navy officers to dance the tango and other late dances while wearing their uniforms, or to enter a house where these steps are being danced while in uniform. The German Kaiser does not want the honor of Germany sacrificed upon the altar of a shameless dance.

• • •

President Wilson is interesting himself in adjusting the differences between the miners of Colorado who are striking and their employers. The recent strike on the Southern Pacific Railroad was adjusted on November 17 largely because of the interest taken in it by the Federal Government.

• • •

A school for Negro farmers will be conducted by Booker T. Washington again this year at Tuskegee Institute. Last year 2000 Negroes were enrolled in a twelve-day course which was held during the winter holidays. Arrangements have been made for entertaining from 2500 to 3000 such students this year.

Christmas Gifts

Nothing more appreciated than a Bible. Every man, woman and child should have an attractive Morocco bound copy of the "Book of Books." Its spiritual food is mental food, it is beautiful, it lasts, it will be appreciated. We are offering a few thousand copies at remarkably low prices.

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Index 25c extra. Name in gold, 25c extra. Packed in beautiful holly box.

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CHRISTIAN ADVOCATE

Vol. 60—No. 50. "Prove All Things; Hold Fast That Which is Good." Whole No. 3016.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 11, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

MAN'S CAPACITY FOR PAIN.

I think man's great capacity for pain
  Proves his immortal birthright. I am sure
No merely human mind could bear the strain
  Of some tremendous sorrows we endure.

Art's most ingenious breastworks fall at length,
  Beat by the mighty billows of the sea:
Only the God-formed shores possess the strength
  To stand before their onslaughts, and not flee.

The structure that we build with careful toil,
  The tempest lays in ruins in an hour;
While some grand tree that springs forth from
    the soil
  Is bended but not broken by its power.

Unless our souls had root in soil divine
  We could not bear earth's overwhelming strife;
The fiercest pain that racks this heart of mine
  Convinces me of everlasting life.

—British Weekly.

THE NEW PREACHER.

Have you welcomed him? If not, you should do so at your earliest opportunity. He may not be the one that you would have selected if you had been given your choice, but he has been assigned to you by the appointing power of the Church and is now your pastor. Therefore, as a loyal Methodist, you should cordially receive him and assure him of your hearty co-operation. If you have been disappointed by having him placed in charge of your church, remember that he is not responsible for having come and that his displeasure in having to do so may possibly be equally as great as yours. Under our system, neither the preacher nor the people can always have their way. The minister, on the one hand, has surrendered the right to pick his own field of labor, and the members of the church, on the other, have renounced the privilege of determining who shall serve them. The important task of manning the various appointments is left to the Bishop and his cabinet, because this is believed to be the most effective way of taking care of the interests of the Church as a whole. As is well known, the denominations that are congregational in their forms of governments have about one-third of their pulpits vacant all the time; but in all the wide boundaries of Southern Methodism every pastor has a charge and every charge a pastor.

Rarely is it the case if a preacher is given the earnest and prayerful assistance of the members of the Church that his ministry is not to some extent profitable and helpful. And much depends upon making a good start. For this reason, it behooves every congregation to be kind and attentive in the outset. So get the parsonage in such a condition that the new-comer and his family will be comfortable, have a committee to meet them upon their arrival, and give them such a greeting as will cheer them and make them feel that they are among friends. Such advice may seem to be gratuitous, so far as our better charges are concerned, but there are yet not a few places that need it.

Nor if your same pastor has been returned should you be negligent of him. In a sense he is your new preacher, and the fact that he has been re-commissioned to serve you calls for some recognition at your hands. To be sure, no insincere utterance should be made to him; but can you not greet him kindly as a brother and promise to sustain him in his work and express the hope that the Heavenly Father will bless your labors together? And he, as well as the clerical stranger just arrived, would be heartened by a few substantial tokens of your loyalty and esteem, as would also the other members of his household. There are yet privations and hardships in the itinerancy, and our flocks everywhere should endeavor to reduce them to a minimum. Nothing so inspirits the man of God, amid the many perplexities of his calling, as the certain knowledge that there are warm and true hearts beating in unison with his own.

AN EFFICIENT, RATHER THAN A CULTURED, MINISTRY THE NEED OF METHODISM.

Success is too often measured in terms of commerce. This is not only true regarding a man but regarding a church. The money standard of grading churches has been in use to so great an extent that we are apt to measure a pastor by the financial report of the church he serves. Because of this the pastor who takes a material interest in the welfare of himself and his family quite frequently stresses money matters to the exclusion of spiritual matters. In order to make a good financial report, men with money are necessary; and to induce men with money to give of their means, there is a temptation to the pastor to show them special favors. Thus, in the church, too often a man's importance is measured by the amount of money that he has and is willing to give.

But the world is not made up of men who have plenty of money. The masses are poor in purse if not in spirit. Now, it is because the masses are not poor in spirit that the Church confronts a serious problem. Not long since we heard an expression from a number of laboring men to the effect that the Church is a society where money talks and the poor man is given slight consideration. It is quite frequently said that the preacher of this age is educated to such a point that he thinks himself too good to associate with certain classes of people who are poor and unlettered. We once heard a minister remark that he did not wish to serve a certain charge because the people there were coarse and vulgar and he did not like to associate with them. Another minister said to a fellow pastor that he was not adapted to a factory class of people because his sermons were too deep. We are reminded here of the young minister who preached on the text, "Launch out into the deep," and a visiting presiding elder told him that he preached a deep sermon. The young minister felt elated over the compliment and asked the elder in what way his sermon was deep. He answered, "In two ways in the first place, that was your subject, and then your sermon did not have any bottom to it."

We would not for one moment depreciate scholarship. Moses was educated in the best schools of his age; Paul was a scholar in every sense of the word; John Wesley had few peers in the extent and variety of his learning. The scholar, Moses, followed his father-in-law's sheep, but Moses, fired by a message from God in the burning bush, liberated Israel, a nation of slaves, from the land of bondage. Paul, the scholar, guarded the clothes of those who stoned Stephen and led a party against the early Christians to persecute them; but Paul, after he had seen a new light, hesitated not to preach Christ to his fellow prisoner in bonds and said, "God forbid that I should glory save in the cross of Christ." John Wesley, Fellow of Oxford, though he labored earnestly as a missionary, was a miserable failure; but Wesley, the man whose 'heart was strangely warmed,' had a message for the miners of Cornwall and the masses on the commons. It is no crime to be a learned man—on the contrary it is a great advantage; but he who preaches in order that his scholarship may stand forth will never have it said of him, "The common people heard him gladly."

But while scholarship is not to be depreciated, it might be added that Methodism is what it is to-day because hers has not been exclusively an educated (classically speaking) ministry. The lay preachers sent out by Wesley were men who brandished the Sword of the Spirit before which no earthly power can stand. They wore the whole armor of God and the gates of hell could not prevail against them. God has mysterious ways his wonders to perform. He who chose fishermen, humble Gallileans, to be his disciples and sent them forth later as Apostles, made no mistake. The distance between the pew and the pulpit is lengthening, and it should not be so. Methodism needs to revert back to the day of lay preachers and local preachers. We need more men who, like Peter, are fired with the message that "flesh and blood" does not and cannot reveal, but which is given of God. We need more men who are willing to become the social companions of the poor, who are willing to be so common on the streets and in the shops and on the farms that when God uses them for his glory, the people will be wont to say as they did of Christ, "Is not this the carpenter's son?" and then give God the glory. For, indeed, tongues shall cease and knowledge vanish away and only the love of God which passes understanding will endure through time and link on to eternity. Men do not need to know Greek to tell "the old, old story." Peter led three thousand souls to Christ on the day of Pentecost without once alluding to "Science's gift to theological literature." If Methodism does not move with caution, she will find herself suffering with scholarship in the pulpit and vacancy in the pew.

A. J. G.

It is said that the Mormon Church has increased from 150,000 members in the United States in 1890 to 500,000 at the present time. If these statistics are correct, it is time that evangelical Christians were bestirring themselves to thwart the propagation of this most dangerous heresy.

OUR LEADER.

He leads us on
By paths we do not know.
Upward He leads us, though our steps are slow,
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day;
Yet when the clouds are gone,
We know He leads us on.

He leads us on
Through the unquiet years;
Past all our dreamland hopes, and doubts, and fears,
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and of clouded days,
We know, His will is done;
And still He leads us on.

And He at last,
After the weary strife,
After the restless fever we call life,
And all the dreariness and aching pain,
The wayward struggles that have proved in vain,
When all our toils are past,
Will give us rest at last.

—Southern Churchman.

JOURNEY TO AFRICA.

By. Mr. J. A. Stockwell.

Dear Friends: It has been more than four months since, at Waynesville, N. C., we, Dr. and Mrs. Mumpower, Rev. and Mrs. Bush, and Mr. and Mrs. Stockwell, were set apart by our Church for the work of establishing its first mission in Africa.

Our station is to be located in the upper part of the Congo, in the Sankuru Dist., (Latitude 48, Longitude 25 E.) among a tribe of a half million natives under Chief Wembo Naimi—a people who have never heard the gospel and who are in darkest heathendom, at times even resorting to cannibalism. We go at the earnest invitation of the Presbyterians, who for over 20 years have had at Luebo what is to be our nearest Protestant mission.

On the 7th of August we reached London in the company of Rev. and Mrs. Cleveland and Mr. and Mrs. Setzer who are on their way to Luebo to be our co-laborers, working under the Presbyterian Board, and who we are sorry to have to leave in Brussels when we depart. But such is the spirit of love that fills the hearts of the brethren of our sister Church, that on account of the limited capacity of their boat, the Lapsley, on which we must depend to furnish us transportation up the river, it was decided best to have them be the ones to wait over, so that we could go on and get the work started where they feel it to be so sadly needed.

Reaching London we immediately set about the purchasing of our outfits, racking our brains meanwhile in the endeavor to anticipate our wants for a year in advance. In this also we were greatly indebted to these same good friends for their suggestions, and also to the firm of Whyte Ridsdale & Co., who are acting as our agents in London, and who are very much interested in the work in Africa.

Beside our personal outfits we had a large assortment of barter goods, medicines and surgical instruments for Dr. Mumpower, and a pretty full assortment of tools and other equipment for the industrial work of the mission to select and buy. We shall try to carry out the plan of our beloved Bishop and have the evangelistic, the medical, and the industrial workers labor side by side for the upbuilding of this people. So, with this end in view, we have tried to prepare ourselves so as to be able to show to the natives some of the practical results of missionary work in the way of making their environment better, and by teaching them some useful trades, as well as in giving them the greatest of all blessings, the gospel of our Lord. We have tools with which we can go into the forest and fell the trees, saw them into lumber, and make of it nearly anything that we shall desire, even a small turning lathe not being forgotten.

If course, we have no machinery with which to work, as it is very doubtful if it would be wise to take any such thing there at the present time, even if the long distance from the river were not prohibitive, as it seems best first to teach the natives to work with their hands, and after they have learned that, it will be time enough to introduce labor-saving machinery.

In the industrial department we shall endeavor to teach them, as they are able, to learn different branches of work such as carpentery, blacksmithing, brick-making, masonry, better methods of agriculture, and whatever we can that appears good for them to know.

We are taking with us a collection of seeds that we will try, and have made arrangements with the officials of the Agricultural Department in Washington, D. C., to exchange any plants or seeds that are likely to be useful in the other country. We have already the description of some trees that the department is very anxious to secure, as well as their promise to send us some of the improved varieties of citrus fruits and other plants that are likely to do well in the tropics. We hope to make this exchange an arrangement that will be beneficial to all parties.

Our farming implements must be the old reliable spade, hoe, and rake since, owing to the ravages of the tse-tse fly, we can have no draft animals. But we hope that with the advance of medical science this great African pest may be overcome in the not very distant future.

On August 29, having finished our purchases, we left London for Brussels to take up the study of French, that being the language of the officials with whom we will have to deal in the Congo. We were very cordially received by Dr. Anet and others who are interested in the welfare of the Africans and in the spread of the Gospel. Dr. Anet had already secured places for us to stay, and had also engaged teachers for us, so we immediately set about the acquiring of such an amount of the language as we could in the short time at our disposal. Of course, in such a short time one could only hope to get a foundation laid for future study, but we feel that the time has been very profitably spent and that by continuing our studies we will be able to transact whatever business is necessary in that language.

We sail from Antwerp Nov. 8 and are due to arrive at Matadi at the mouth of the Congo River on Nov. 28. Thence by rail, we shall make a two days' journey to Leopoldville where we will take the Lapsley for the journey up the river to Luebo which place we hope to reach before Christmas.

After resting and getting our bearings, as it were, at Luebo, the men of our party, with Bishop Lambuth in command, will press on to our concession about 300 miles to the Northeast, in what is practically unknown territory, to establish a mission in the place to which we believe God is leading us.

We have with us two kodaks, a large camera and a moving picture camera with which we will try to keep the people in the home land informed as to the use we are making of our talent, and we hope with the help of Him who has promised to be ever with us to make such a showing as will convince them that work in this far off land is not being neglected. We most earnestly desire that our brethren and sisters in the United States will not fail to hold us up in their prayers, to the end that we may prove faithful to the high calling with which we are called. All Africa is begging for the gospel, and the Chief to whom we are going made a covenant with our first representatives that we should not fail them, and thousands of other villages are continually sending messengers to the mission stations, asking that the teachers be sent to them also. But there are not enough laborers in the field for the great harvest! So pray for us that we may do his will and that others may respond, to the end that this great need may be met.

Brussels, Belgium, Nov. 4, 1913.

A FEW "WHENS."

When Jesse Lee was read out to Stamford, which meant all of New England, by Bishop Asbury, at the close of the Conference of 1789, it was not foreseen what changes would result from the appointment.

When Rev. Cyrus Stebbins came around, in the regular work of the circuit, there in Maine, and the lad Joshua Soule heard him, to the scandal of the Soule family, and when later all the family joined the Methodists, it was not dreamed what a factor in American Methodism Joshua Soule would be.

When Nathan Bangs, the blacksmith's son, in prejudiced New England, first heard the suspected Methodists, against the protest and command of an outraged father, it was unthinkable that he would become the great Dr. Bangs.

When William McKendree, the young Revolutionary officer, in Virginia, first gave his heart to the Methodists, and became a circuit rider, no one would ever have supposed that he was destined to be the greatest Bishop ever seen in American Methodism.

When Henry B. Bascom, backwoodsman, of the poorest of poor families, first applied for a place as a preacher, it was hard to believe that he would become the polished and scholarly man, the college president, a Bishop, and one of the few pre-eminently great preachers.

When the father of John B. McFerrin ran away from the camp-meeting, there in Tennessee, and was forced back under deep conviction, to make his humble confession, no one supposed what changes would follow.

When Enoch M. Marvin, in a back district of Missouri, first heard the gospel according to the Wesleyan proclamation, and was licensed to preach, no one could see in him the charming and learned minister and Bishop of a later day.

When Barbara Heck dashed the deck of playing cards into the fire in New York city, and exhorted Philip Embury, an Irish emigrant Methodist preacher to preach to them, which he did to a gathering of five, resulting in the founding of Old John Street Church, in the city, and which has just celebrated its 147 anniversary, she did not know what she was doing.

When Susannah Wesley warned John to be careful in his dealing with that young man, Thomas Maxfield, who had begun to preach in Wesley's absence, and John said, after conferring with Maxfield: "It is the Lord, let him do what seemeth him good," she was then and there an active force, directing the course of the world's greatest revival.

When Francis Asbury, a peasant, young and unlettered, applied to Wesley for work as a preacher, and was later sent to America, it was little thought that in thirteen years he would be a Bishop in the Church, a man of general learning and a Hebrew scholar, and would have a large part in laying the foundations of the institutions of the United States.

When Adam Clarke, Irish lad, first had the fortune to hear the Methodists and cast in his lot with them, and went to England under the summons of Wesley, whom he first met in Bristol where the great man laid his hand upon his head in blessing, no one in the wide world would have thought that he was to be the most learned man in Europe and one of its greatest commentators.

When John Nelson, Yorkshire stone mason, first heard Wesley at Moorfields, who showed him all the secrets of his heart, and who resolved to turn to God "to-day," he did not know that he would be a flaming torch in England and his name go down in history.

When Dr. Thomas Coke, Oxford graduate, that "good little devil," as a ship captain called him, had his first interview with Wesley and decided to enlist with the Methodists, he did not think that he was to be the first Bishop in the American Church, a remarkable planter of missions, and that he would be buried in the Indian Ocean, while on a missionary journey to India.

When Charles Wesley was going over England preaching and writing hymns, he did not know that these same hymns would be sung around the entire earth, in every cathedral and church and humble meeting-house.

When John Wesley went into the Aldersgate prayer-meeting on Wednesday, May 24, 1738, and came out a converted man, he did not know that God had laid his hand upon him to do the greatest work ever done by man since the days of St. Paul, that all Christendom would be revived, and that his followers would mount up to the astonishing number of 32,000,000, and that in a city of the United States 40 Methodist Bishops would assemble to discuss affairs of the Church.

"It is the Lord's doing, and it is marvelous in our eyes." J. S. CARLTON.

Sardis, Miss.

A STATEMENT BY MR. NOEL.

(The statement which appears below was published in the Shreveport Times last week. By special request we give it a place in our columns, since it seems only fair that Mr. Noel should have the privilege of stating his side of this regrettable controversy to the Methodist public.)

To the Public:

I feel entirely pardoned for going into print since the matter connecting me with Noel's Memorial Church seems to have become so public through the press and in private discussions, and, while I naturally would be loath to open the subject personally, there seems no other course for me to pursue in justice to myself and my friends.

I do not think my position can be more fully vindicated throughout this most unfortunate affair than to publish the letter below from the Rev. H. R. Singleton, who was presiding elder in charge of this District when the building was commenced and preliminaries arranged with 'the powers that be' in the Methodist Church:

Mr. Singleton's Letter.

"New Orleans, Nov. 15, 1913.

"Dear Brother Noel: I learn with a great deal of regret of the state of affairs at the Noel Memorial Church, and as I was with you in the beginning of the enterprise, and as I am transferring out of the Conference, I want to put on record a few facts as they occurred.

"At the first of my connection with the matter, you agreed to build the foundation, walls, roof and floors, the congregation to finish and furnish the building. You had already bought a lot for the purpose. When the contract was presented for signature you signed for the entire building, remarking to me that it would be all that the congregation could do to furnish it. You added a great many features, which cost a great deal, after the architect submitted his plans and again after the building was begun. You always said you wanted the best that money could buy, and you got it.

"You also said that you would deed the church to the Conference so that no debt could ever be put on it, and it could never be sold. I thought that as you built it with your own money no one could ever question that right. I knew that churches were being used by us every Sunday, the title to which does not contain the 'trust clause,' and supposed that this one would be accepted and used in the same way as a matter of course. The 'trust clause' as such was never discussed. I am sure in my mind that I mentioned these reservations to the Bishop in charge, and that you did also, but could not say so positively.

"I believe you have built this church from high motives and in a fine spirit, and in the face of much discouragement, for the glory of God, and as a memorial for your son, and I hope it will fulfil its high mission and be a blessing to Christ's Kingdom for many years."

Suit Out of Question.

This proclaims more loudly than anything I could say for my entire contention, and came unsolicited. I was given full right and authority to publish this letter should the occasion require, which seems to me now necessary. I have carried out entirely every promise I made, and I have been as regretful of the controversy as is possible. I resented very naturally the apparent efforts to depart from the original agreement denying the beneficiaries the right to mortgage or sell the church at any future date or to change its name.

As the public may be mystified and laboring under a delusion relative to some talk of a suit, I want to say this is out of the question. I built and paid for the church in full and there are no claims against it, and I have nothing to do with the furniture and organ, and consequently have no claim against them. Those who put these in the church are at liberty at their pleasure to remove them. I do not propose to be mixed up in any altercation over the same.

To show my desire and disposition to make the donation or lease for 99 years, as originally contemplated, which conditions can be legally enforced, I have submitted again to the Bishop and presiding elder a further extension of time for their consideration should they change their minds and desire to accept my proposition. After that time has gone by I do not feel under any further obligations so far as this denomination is concerned, and I then shall be at liberty to make an offering of the church to some other denomination, feeling differently about it, as I am desirous of having it serve the purpose for which it was built and fill a useful place in the community.

I submit all this without prejudice or bias to the fair-minded citizens of Shreveport, believing fully in their spirit of justice to set me right.

Yours very truly,

JAMES S. NOEL.

Shreveport, La., Nov. 29, 1913.

TWENTY NEW MISSIONARIES IN A WEEK.

The call for reinforcements is loud and pathetic. It has been long unanswered. For fifteen years the fields and the missionaries have been pleading in vain. Twenty missionaries were asked for last year; not merely because they were needed, but because they were desperately needed. When accounts were cast up, only three could be sent—three male missionaries to six needy fields. This has been going on year after year till it has become an almost hopeless antiphony wailed over seas.

The Result.

Two things result. First: The work suffers. Opportunities go unheeded. Development is arrested. Vast ripe areas remain untouched. Victory is turned to defeat for lack of reinforcements at the right moment.

Second: The missionaries suffer. The burden grows, the demands increase, opportunities multiply. The brave and loyal missionary tries to save the day. Then begins the saddest chapter in missionary history. A long struggle of one man with the work of two or three men. The hope deferred. The hoped-for recruits that never come. Then premature break-down and the sad leave-taking for home or heaven. The first result is wasteful; the second is worse than wasteful, it is cruel. One could write more calmly if this awful thing had never happened under his very eyes.

The Remedy.

Something out of the ordinary must be done. The ordinary is what we are complaining of. It is the ordinary pace that kills. We must somehow speed up the machinery. There are men waiting, but where is the money? The regular income will barely support those we have. It will not adequately equip even those. What then is the remedy? That is our story.

The first chapter in the story is one of prayer. Always that is the first chapter. If not, then no other chapter is worth while. Curiously enough, that was the first foundation stone of the Kingdom. "Ask of me and I shall give thee the heathen." How simple! So simple, we have overlooked it. Do we need laborers? "Pray ye the Lord of the harvest." That is where the program begins. Follow it. We pray for the missionary; do we pray that someone may go and stand by him? What would happen if the whole Church really got this on its heart and prayed a week? Even the angels cannot tell. Men have never tried it out. God himself is waiting for a chance to make it plain.

The second chapter is self denial. We need a spirit of corporate sacrifice. We need to get beside the missionary and feel the cost of it. Mothers give their sons, and with hot tears and aching hearts see them go away. That is self-denial. Young men and young women leave all they hold dear. That is self-denial. We give our little fifty cents a year, one cent a week. That is ——, well, that is not self-denial. What we call liberal giving often leaves us with not one luxury the less. We need to redden our giving with our heart's blood. Then it will count.

The Story.

That is our story. A Week of Prayer and Self-denial set like a golden portal at the entrance to the new year. The whole Church in closet, at home altar, in the congregation, praying for more laborers and for a brave and loyal Church to stand back of them. A whole Church putting their resolute shoulders under the burden and lifting. Some will have to go far to reach the quick of self-denial at all. For some the price of a missionary; for some, two or five. For some not much in dollars, but by the arithmetic of heaven "more than they all." O for the price of all the chewing gum, the cigars, the soda water, theater tickets and movies, from Methodist pockets for one week. Too much to expect you say? Yet it is for your Master and mine, who, though he was rich, for our sakes became poor. O the pity and the shame of our scant return!

When and How.

We are asking that January 4-11 be observed as a Week of Prayer and Self-denial. The Secretaries faced this whole question. Hours of prayer and discussion were given to it. Our decision was to call for a week of heart-searching and prayer. We believe our great people are loyal at heart and that if they can be led to face responsibility on their knees they will meet it and God will meet them. Will we face it thus? We know no other way and believe there is no better way.

The offering is not to be the main thing. It is not to be urged. The self-denial is to result in an offering, rather than end in a collection. Money grudgingly given is tainted. Only that given cheerfully is clean and acceptable. This cause is too sacred for anything but a free-will offering. It is to be cash. It is to be a surplus. It is not to be counted on assessment. It is to be sacredly used in sending new missionaries.

Close your eyes and think of the meaning and possibilities of this plan and see how it will stir your heart. Then begin preparing to carry it out. W. W. PINSON.

Nashville, Tenn.

A WISE PRECAUTION.

It is the rule of certain hospitals that nurses shall look closely at the label three times while giving medicine—first when they take up the bottle, next before giving the medicine, and once again immediately after the patient has taken the dose. Were we half as careful about choosing our words or harboring thoughts of other people, there would be far less danger of poisoning friendship.—Christian Intelligencer.

MUST BE ACQUIRED.

One may obtain self-control in great things only by exercising it in little things. We may all attain self-control if we will, but it must be gained by long continued payment in small progressive expenditures. Nature employs the installment plan. None of us are too poor to begin to pay for what we want and every small payment is stored up and accumulated as a reserved fund in the hour of need.—Southern Churchman.

A LETTER FROM BROTHER SHEPPARD.

Dear Brother Meek:

Having recently lost vision in one eye, and the vision in the other one having greatly declined, I am taking time by the forelock and writing once more for the dear old New Orleans Christian Advocate, a paper that has been an inspiration to me for more than a half century. I have been able to preach occasionally during the past year, for which I am profoundly thankful. No one who has not tried it can realize what it means to be relegated to the rear of the firing line. But I am thankful that I have a humble little home here in the midst of people for whom and with whom I have had the privilege of laboring for so long. I have united many of them in marriage, baptized their children, ministered to them in sickness, buried their loved ones, and am so thoroughly identified with them as to suffer with them in their troubles and rejoice in their achievements. How I love them they will never know. But I am straying from what I intended to say in the outset.

You know how dear Mansfield College is to me, and I am perfectly delighted with its present condition and its outlook for the future. And I have in mind to do one more thing for the College which will speak for me and will be a benediction to every inmate and visitor of the College long after I have gone home. I want to grade and terrace the front of the campus, plant a hedge around the campus beginning at the new church and extending to the corner of College Street, and from thence east to the corner of the garden, a distance of about 1200 feet. I also want to plant 20 paper-shell pecan trees along the back fences of the premises. This I intend to do if God spares me a little longer.

If any of my old friends or friends of the College feel disposed to assist me in erecting this, the only monument I desire for myself, I will greatly appreciate their donations, whether great or small.

Cordially,

J. L. P. SHEPPARD.

Mansfield, La., Nov. 29, 1913.

THE BISHOPS AND MINORITY TRUSTEES COMMENDED.

(The following resolutions were adopted by the North Mississippi Conference in its recent session at Tupelo without a dissenting voice.)

Whereas, the General Conference which met at Asheville in May, 1910, formally instructed the Bishops of the Methodist Episcopal Church, South, in the following words: "The Bishops of the Church are hereby instructed to take whatever steps they may deem necessary to maintain the rights and claims of the Church," and

Whereas, in obedience to these instructions from the supreme authority in our Church, the Bishops, after the Board of Trust of Vanderbilt University had been wrested from the Church and her authority defied, successfully maintained a suit in the Chancery Court of Davidson County, Tennessee, against the Board of Trust to enforce the rights of the Church in and to Vanderbilt University, and

Whereas, though said lawsuit was pending on appeal to the Supreme Court of Tennessee, the Executive Committee of the Board of Trust, representing the revolting majority of that body, through James H. Kirkland, Chancellor, member of the Board and apparently the dominating influence thereupon, did negotiate with Andrew Carnegie, or his representatives, or both for a donation of one million dollars to one of the departments of the University upon terms wholly dishonoring to the Church, and

Whereas, the minority of the Board of Trust, composed of E. B. Chappell, W. J. Young, R. W. Millsaps and J. R. Pepper, repudiated the action of the Board in attempting to accept Mr. Carnegie's donation upon the conditions named and offered their formal protest, which was even refused a place upon the records of the Board, and

Whereas, the Bishops as visitors, a character given them by the Charter and confirmed to them by the decree of the Chancery Court, vetoed the act of the Trust by which it attempted to accept Mr. Carnegie's donation, now, therefore be it

Resolved 1st, That the North Mississippi Conference unqualifiedly condemns the whole course of the Board of Trust from the beginning of its revolutionary career, and it specifically condemns the Kirkland-Carnegie transaction in every particular.

Resolved 2nd, That we heartily endorse the course of the loyal minority of the Board of Trust and the veto of the Bishops, and that we assure these loyal servants of the Church and all others who have led in the battle for the rights of the Church, of our cordial sympathy and earnest support, and that we give special emphasis to our approval of the course and conduct of Bishop E. E. Hoss in Vanderbilt matters, without whose foresight and leadership our interests in Vanderbilt University might have been hopelessly alienated.

SUPERINTENDENT'S REPORT. LOUISIANA METHODIST ORPHANAGE.

To the Hon. S. D. Pearce, President, and Members of the Board of Directors of the Louisiana Methodist Orphanage:

Dear Brethren: I beg to submit my report of the work of the Louisiana Methodist Orphanage for the year beginning November 15, 1912, and ending November 15, 1913, as follows:

For reasons clearly stated to your honorable Board at that time, I found it necessary to surrender the work of the Orphanage at the close of last year, and Rev. P. H. Fontaine was appointed to and assumed charge of the work on December 17, 1912. After having charge of the work for eight and one-half months, Brother Fontaine resigned his place and I was recalled to the work, re-assuming charge of same Sept. 1, 1913. In spite of the fact that the financial condition of the Orphanage at one time presented a critical condition, we are glad to report to you that on the whole this has been the most prosperous year in the history of the institution, and we feel confident that our great work is now more durable and permanently established in the hearts of our people than at any time since the beginning of our operations.

We have been the recipients of two splendid benefactions this year that have done much to strengthen our cause. The will of Mrs. Albert Mackie, leaving to our institution $1000, proved a great blessing to our work, and came at a most critical time. The donation of a home for the Superintendent of the Orphanage, which has been built and completed at a cost of $4,335.27, has relieved a great and long-standing need, and solved one of the most vexing problems in connection with our cause. This home, now completed, stands as a noble monument to the generosity of our good friends, Mr. and Mrs. Lawson Higginbotham, of Mer Rouge, La., and will perpetuate the memory of their lamented child Edith, for unnumbered years to come. The name, "Edith Higginbotham Memorial Home," will be of endless value to our great work. We pray God's richest blessings, and the unspeakable consolation of his Divine Spirit on these noble-hearted people.

We have had 100 children under the care of the home this year. Of these children 14 have been returned to relatives who were in position to provide for them, and 13 have been placed in good Christian homes. We now have 72 children in the Orphanage and one in the Charity Hospital at Shreveport. The little unfortunate child in the Hospital has never been brought to the Orphanage, owing to his physical condition. The health of our children has been good in every respect, and we have not had one case of serious illness among them. They have made most excellent records in their school work, winning three out of four prizes offered and making the five highest records made in the public school in competition with about 600 children. We had 10 per cent of the children in the public school and won 75 per cent of the prizes offered. They have progressed and developed along every line. Their deportment and moral, physical and intellectual development have been of the highest order, and we are confident that our record cannot be surpassed by any similar institution in the land. We will have one girl to graduate from the North Louisiana Industrial Institute in less than a month, and we will be able to send her out with an earning capacity of from $50 to $75 per month.

Our financial showing, from Nov. 15, 1912, to Nov. 15, 1913, is as follows:

CASH RECEIPTS.

By Fontaine, on assessment and otherwise	$3,393.96	
Loaned by Fontaine	184.29—	$3,578.25
By Vaughan, on assessment and otherwise	6,856.96	
Cotton and seed	82.08—	6,939.04
		$10,517.29
Bequeathed by Mrs. Albert Mackie		1,000.00
Donated by Mr. and Mrs. Lawson Higginbotham for Superintendent's Home		4,335.27
Total from all sources		$15,852.56

DISBURSEMENTS.

Salaries—		
Superintendent, matron, helpers and farm labor		$ 2,659.34
Office, and otherwise—		
Traveling	$ 58.40	
Postage	99.73	
Stationery	39.95	
"Visitor"	123.96	
Insurance	656.55	
Interest on Loan	180.00—	$1,158.59
Fontaine—		
Returned for loan	184.29	
Error	26.00	
To Treasurer	114.03—	324.32
Maintenance—		
Groceries	2,104.98	
Dry Goods	738.85—	2,843.83
Sundries		1,995.22
Total		$ 8,981.30
Expended for building Superintendent's Home		4,335.27
Total Expenditure		$13,317.07
Balance to Treasurer		2,535.49
		$15,852.56

INVENTORY.

Assets—		
Cash, in hands of Treasurer	$2,557.81	
Cash, in hands of Superintendent	900.54—	$3,458.35
Main building, furniture and barn	$30,000.00	
Eighty-seven and one-half acres of land	4,210.00	
One mule	150.00	
One horse	100.00	
20 head of cattle	300.00	
27 head of hogs	200.00	
Fencing, etc.	230.00	
Superintendent's Home	4,335.27	
Wagon, farm implements, etc.	200.00—	39,725.27
Total Assets		$43,183.62
Liabilities—		
Indebtedness	$6,000.00	
Interest on same	180.00	
Total Liabilities		6,180.00
Actual worth		37,003.62
		$43,183.62

Insurance carried, $26,000.

We look to the future with renewed hope and courage. With the aroused interest of our people, the hearty sympathy of the Conference and preachers, and our increasing number of sympathizers outside the pales of the Church, we feel confident of the support and help we need. We are not unmindful, however, of the ever constant necessity of keeping our people informed as to our condition and our needs.

With our present needs, we should have at least $20,000 with which to pay off our indebtedness, make needful improvements, and meet our current expenses for the forth-coming year. We therefore ask that Easter Sunday in the spring and "Work Day" in the fall be made special days whereby the needs of the Orphanage shall be presented to our people and collections be taken in the Sunday schools and churches. With this help from the Conference, and the private efforts made throughout the State during the year, we hope to be able to secure the needed funds for our operations.

We are grateful for your co-operation, and are assured of your future help, guidance, and sympathy, and are further resolved to render to this cause our best endeavors, if in your judgment, and by action of the appointive powers of the Conference, we are retained in this position.

Your faithful servant,

ROB'T W. VAUGHAN,

Superintendent,

Louisiana Methodist Orphanage.

The Home Circle

A LITTLE GIRL'S SORROW.

My Brother Will, he used to be
The nicest kind of girl.
He wore a little dress like me,
And had his hair in curl.
We played with dolls and tea sets then,
And every kind of toy;
But all those good old times are gone.
Will turned into a boy.

Mamma made him little suits,
With pockets in his pants,
And cut off all his yellow curls
And sent them to my aunts;
And Will, he was so pleased, I believe
He almost jumped with joy,
And I must own, I didn't like
Will turned into a boy.

And now he plays with horrid tops
I don't know how to spin,
And marbles that I try to shoot,
But never hit nor win.
And leapfrog—I can't give a "back"
Like Charlie, Frank or Roy;
O no one knows how bad I feel
Since Will has turned a boy.

I have to wear frocks just the same,
And now they're mostly white;
I have to sit and just be good,
While Will can climb and fight.
But I must keep my dresses nice
And wear my hair in curl;
And worst—O worstest thing of all—
I have to stay a girl.

—Southern Churchman.

MENTAL ARITHMETIC.

The schoolmaster of a small village school asked his pupils the following question: "In a family there are five children, and the mother has only four potatoes to divide among them. She wants to give each child an equal share. What is she going to do?" Silence reigned, while everybody thought hard. Then a little boy stood up, and to the great surprise of the master, gave the following answer: "Mash the potatoes, sir."
—Christian Intelligencer.

"RED HEAD."

"Red head, ginger-bread, five cents a cabbage-head. Hurry up, Red, or you'll be late."

The words came from Roger Lee, a laughing, jolly-faced boy, as he bounced up the schoolhouse steps and, spoken tauntingly, as they were, they went far deeper than they would have otherwise done.

Johnny Black, better known as "Red," clenched his fists and set his teeth, as he came into the yard and started toward the door. But it was too late to catch Roger, for the bell had rung and most of the pupils were already in their seats.

"I'll get him at recess," he muttered to himself, as he dropped into a seat and pretended to look into his desk for something, in order to hide his flushed face from the teacher.

He stole a glance at Roger; Roger was looking at him with a teasing grin that made him more angry than ever. He began to ponder how he might "get even." It did not seem so bad when other boys teased him about his red head, but he and Roger had never been as good friends as schoolmates ought to be, and he felt that Roger did it with the direct intention of making him feel bad. They never ran across each other that Roger did not sing out the hated

Red head, ginger-bread,
Five cents a cabbage-head.

"I'll get him at recess," said Johnny to himself again. "You see if I don't. He's a little bigger'n I am, but I've thrashed him once and I'll do it again. I'll teach him to call me names."

While Johnny was still meditating vengeance on the grinning boy across the aisle and getting angrier every minute, there was a rap at the door and Farmer Jones entered. In a moment the whole school began to buzz with excitement. Farmer Jones had never been known to enter the school except when he had a complaint to register against some of the pupils. He had been there two or three times that season, and each time his complaint had been proven, and he had demanded immediate punishment, which accordingly had been administered.

"I'd like to see you a minute privately, sir," he said to the teacher. "Like to speak to Roger Lee at the same time," he added, frowning darkly at Roger, who arose, considerably frightened.

The three stepped outside the room for a minute. Johnny was then in high glee. "Now I'll see Roger catch it," he thought, well knowing that Farmer Jones had a good cause or he would not have come.

"Children," said the teacher, "Mr. Jones says he believes Roger killed one of his doves yesterday with a stone, though Roger denies it flatly. Do any of you know anything about it?"

Johnny started. "Killed one of Mr. Jones' doves? That was the charge, was it?" he said to himself. "Well, maybe he did, but I saw a hawk get one of his white ones yesterday. Maybe he thinks Roger killed it. He's always laying things on us boys. But I guess I'll not say anything."

"Let him get thrashed," thought Johnny. "He needs it, whether he killed the dove or not. Good enough for him, I say."

While these thoughts were passing through Johnny's mind, the teacher was waiting.

"I hope," he said finally, "if any of you do know anything you will speak, but speak truthfully, boys, and justly. Mr. Jones says he saw Roger throwing stones at some birds, and he is certain his dove was killed in that way."

"Justly!" Johnny had a keen sense of justice when he took the trouble to think about a thing. Red headed persons often have. They have ample reasons to have sometimes. Johnny saw at once what was right in this case. But Roger was his enemy. Then he remembered the words his father had read at breakfast that morning: "Do unto others as you'd have others do to you," or somethink like that. Was he doing that?

In an instant he was on his feet, and was telling his story. When it was over, Farmer Jones apologized and left.

At recess, as soon as the bell rang, Roger rushed over to Johnny. "Johnny," he exclaimed, "I'm sorry I hollowed at you this morning. I'll not do it again, if you'll forget it this time."

"That's all right," laughed Johnny, in an embarrassed manner, and, not knowing what else to say, "call me Red as much as you please."

So the two boys had a new friend apiece, because of the fairness of one of them.—Baptist Boys and Girls.

A CLASS-MEETING STORY.

"I know God answers prayers," said the oldest member, a railway man. "It was on the second day of last December that I was surprised by the visit of a young fellow on the tramp. He was in rags and in great destitution. I found that he had been well brought up, but through drink and other sins had left his home and brought himself to this. I was just getting a bit of food, and offered the stranger a bite and a cup of tea, which he was glad enough to accept. As he warmed himself by the stove in my cabin we talked together, and the poor, weary, distressed wayfarer told me his story. I begged him to go back home, but he said that was impossible. I related the story of the prodigal son, and as my heart was greatly touched by his sad and wretched condition I prayed hard for the poor fellow that he might at any rate return to the heavenly Father. As my mind was deeply impressed I set down the date—nothing else, only 'December 2, 1912.'

"Last Monday a gentleman came to my cabin. 'Good morning,' he said; 'Do you know me?' 'No,' I said, 'I don't, sir, at all.' 'Don't you? Look again.' He was in good health and spirits, and beautifully dressed. 'Well, I've been here before, and I owe you more than I can tell.

"'It was on the second of December you gave me a bit of breakfast, and spoke to me very kindly. You asked me to go home, but I refused. When I got away I began to think about your words. I went home. As I knocked at the door I heard my father's voice. He said, "Why, that's our Jack's knock—it is." And he opened the door and took me in just as you said about the prodigal.'

"Of course, I was full of joy and thankfulness when I heard this, but he went on to say:

"'And, best of all is, I have sought and found the Savior, and am now happy in his love.'

"I can tell you this has stirred me up to try and bring some more souls to Jesus, and I feel that I want to live longer to do such blessed work."—Methodist Recorder.

FORBEAR TO SPEAK HARSHLY.

From the beginning of the day to nightfall we need to say, not to our neighbor, but to ourselves—forbear; and again, forbear. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory and leave scars. One questions whether affection is again the same after an unjust or brutal attack has flawed its perfect arc.

In the home realm, where relatives meet in the unrestraint of daily intercourse and the social guard is down, there is always occasion for the exercise of forbearance. Wait a little; repress the impulse to censure; drive back the spirit which is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that "better is he that ruleth his spirit than he that taketh a city." If the small son or daughter has transgressed, forbear the reproof until assured that the error was intentional; that the accident was due not to innocent misunderstanding, but to wilful mischief. If the friend fails to do what in given circumstances is expected of her, forbear the unkind reflection, and give her the benefit of charity. Most wrongs right themselves and most frictions are smoothed if only forbearance directs the domestic engineering.—Harper's Bazar.

AGAINST THE KIRKLAND-CARNEGIE TRANSACTION.

(The following resolutions were adopted without opposition at the recent session of the Mississippi Conference at Natchez.)

Whereas our honored Bishops have been made the target of criticism by certain persons in the Church and also by outsiders because of their action in vetoing the acceptance by the Vanderbilt Board of Trust of the proposed Carnegie gift of $1,000,000 to the Medical Department of the University;

And whereas, the four members of the Vanderbilt Board of Trust who entered a protest against the acceptance of said gift have also been severely assailed, it being claimed that neither the veto of the Bishops nor the protest of the minority members of the Board of Trust represents the real sentiment and conviction of Southern Methodists generally; therefore be it

Resolved: 1. That while we regret that the conditions of said gift as specified in Mr. Carnegie's letter were such that it could not be accepted without a sacrifice of self-respect, we do hereby heartily endorse both the Bishops' veto and the protest of the minority of the Board of Trust.

2. That we are in thorough accord with the position and convictions of the Bishops as expressed in their "veto" and message to the Church at large, and also with the sentiments and attitude expressed by the minority of the Board of Trust in their protest.

3. That we hereby pledge our unqualified sympathy and support to the Bishops and the minority members of the Board of Trust in the discharge of the weighty but unpleasant responsibilities resting upon them in this and the whole Vanderbilt matter.

4. That we hereby express our hearty appreciation of the strong and faithful defense made by Bishops Hoss and Candler and the editors of the Nashville Christian Advocate and the New Orleans Christian Advocate in behalf of the action of the Bishops and the minority trustees in this important matter.

Signed: N. B. Harmon, H. W. Featherstun, I. W. Cooper, M. B. Sharbrough, C. W. Crisler.

PROCEEDINGS OF THE MISSISSIPPI CONFERENCE.

(Reported by Osmond S. Lewis.)

The one-hundredth session of the Mississippi Conference met in Natchez, Miss., Wednesday, Dec. 3, 1913. Early in the proceedings of the Conference it was clearly seen that this was to be a record-breaking Conference in every way. A larger per cent of preachers than usual came in the day before—Tuesday—in order to attend the meeting of the Conference Historical Society.

Never were the preachers more delighted with the manner of their reception. Rev. H. B. Watkins, the Conference host, proved himself to be a past master in this art. Ten days before the Conference met he had mailed each preacher and delegate a bulletin, containing the assignments to homes. He did not wait for the preachers to get to the station, but boarded the train several miles out from the city, and checked off each one, notifying them of whatever changes had been made. Without any delay or a single hitch, the preachers were soon speeding away in automobiles and other vehicles to their homes. The pastor was ably assisted by Rev. Roy Kleiser, of the Pearl Street Church, and a committee of ladies from the Jefferson Street Church. What a striking contrast to the arrival of those pioneer preachers of a hundred years ago at the seat of their Conference, coming for many a mile, and after many days of riding on horseback!

As so much has been said in the columns of the Advocate about Natchez and Natchez Methodism, setting forth the appropriateness of this historic city as the place for celebrating the centennial of organized Methodism in Mississippi, it is needless to add anything more.

Tuesday Evening.

The Historical Society of the Mississippi Conference met Tuesday evening at 7:30 o'clock, and was called to order by the President, Rev. T. B. Holloman, beloved not only by his brethren of the Conference, but also by the people of Natchez where he is so well known. Devotional exercises were conducted by Rev. H. P. Lewis, Sr., who has been for 56 years a member of the Mississippi Conference.

After a brief talk by the president, stating the object and importance of the meeting, Rev. Robert Selby was introduced as one of the principal speakers of the evening. He gave a very interesting address on "The History of Education in the Mississippi Conference." Some intensely interesting facts were brought out in reference to the growth and development of educational institutions in Mississippi under Methodist influence.

Dr. H. W. Featherstun spoke on the subject of "Our First Conference," which was held at the home of Rev. Newitt Vick, a Methodist local preacher, about 20 miles northeast of Natchez, and five miles southwest of the present town of Fayette. Our hearts were stirred as he graphically portrayed the times and conditions of those days and gave a brief character sketch of those heroes of faith who composed the Conference.

> "They climbed the steep ascent of heaven,
> Through peril, toil and pain;
> O God, may grace to us be given
> To follow in their train."

Wednesday Morning.

The Conference was opened by singing "Jesus the name high over all," led by Bishop Candler. This hymn is a great favorite with the Bishop. He then led in prayer, and our hearts were strangely warmed as we felt ourselves drawn nearer the Throne of Grace. The Scripture lesson was Matt. 20:17-29 and 21:33-46. The Bishop talked on "The evils of ambition in the Church," sounding a note of warning against unholy ambition as well as covetousness. The morning talks by the Bishop are among the most interesting features of the Conference. There is no one the brethren more delight to hear more than Bishop Candler. The preachers of the Mississippi Conference have learned to love him and are always glad to have him as their presiding officer.

After singing, "Am I a soldier of the cross?" the roll was called by the Secretary of the last Conference, Dr. A. F. Watkins. Most of the preachers answered to their names. Dr. A. F. Watkins was elected Secretary, with G. S. Harmon and J. A. Moore as assistants. J. L. Neill, G. P. McKeown, and J. L. Decell were elected statistical secretaries.

As soon as the Conference was organized for work, Rev. H. B. Watkins, pastor of the Jefferson Street Church, presented the Bishop with a gavel made from a walnut post, taken from the porch of the house where the first Conference was held over which a Bishop presided. That Conference was held in 1816, and Bishop Roberts presided.

Rev. Dr. Chisholm, pastor of the First Presbyterian Church, and Rev. Wm. Merrin, pastor of the Red Lick Presbyterian Church, were introduced to the Conference. Rev. J. L. Greenway, of the North Indiana Conference, was introduced, as were also Brother Campbell of the Publishing House and Brother Chalmers of the New Orleans Advocate. They have become as familiar to us as any of the brethren. We were glad to have Brother G. W. Bachman, our colporter, with us again, and to know that he still carries on his good work. Rev. Briscoe Carter of the Louisiana Conference was also introduced.

Question 22 was called—"Are all the preachers blameless in their life and official administration?" The Bishop called the names of the presiding elders, and they reported as follows:

Robert Selby for the Brookhaven District.

There has been perfect harmony all over the District. The preachers have been at work. Good revivals in every charge, 760 accessions, three-fourths of which were by profession of faith. One-half the charges paid in full. All the charges advanced over the past few years in payment of benevolences. One licensed to preach and up for admission.

Geo. H. Thompson for the Hattiesburg District.

Had an excellent year, good health prevailing among the preachers. Organized 3 new churches, built one new church, laid the foundation for a $6000 church, 750 added to the Church on profession of faith.

Paul D. Hardin for the Jackson District.

Pastors have all been faithful. Their labors rewarded with success. Gracious revivals held. Two new churches under course of construction, one being the Galloway Memorial in Jackson. One new parsonage. Painted 3 churches. Paid debt on 3 parsonages and 1 church. There has been an increase in all collections.

J. T. Leggett for the Meridian District.

Had a harmonious and successful year. We had 700 conversions, 400 accessions to the Church by profession of faith.

H. Walter Featherstun for the Newton District.

A very interesting and hopeful year. Fine set of preachers. Progress has been made all over the District. There have been gracious revivals, resulting in 750 accessions to the Church on profession of faith. One handsome church finished and 2 in course of construction. Finances increased. This is the most rural District in the Conference, and contains the only Choctaws in the State, there being about 1500 of them.

T. W. Adams for the Port Gibson District.

Not many white people in the District. Congregations not large. There has been a large exodus of people from the District, due to financial disasters. In face of these conditions 400 were added to the Church, and there has been 4½ per cent increase in finances. Several churches and parsonages have been repaired.

W. H. Huntley for the Sea Shore District.

A very prosperous year; 600 added to the Church on profession of faith. Several fine churches finished, and work done on parsonages.

After the report of the presiding elders, the roll of superannuates was called. Only six responded to their names; the others were kept away on account of feebleness. Their messages to the brethren were very touching and inspiring. Two of the veterans have crossed over the river—Revs. J. W. Sandell and C. McDonald. The call of this roll is one of the most affecting periods of the Conference.

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A. F. Watkins, W. H. La Prade and R. W. Millsaps were appointed a Committee on Memorials to the General Conference. On motion, a committee of five was appointed to draft suitable resolutions regarding the Vanderbilt matter. Those appointed were M. B. Sharbrough, H. W. Featherstun, I. W. Cooper, C. W. Crisler, N. B. Harmon.

Dr. W. W. Pinson, General Secretary of Missions, was introduced to the Conference.

Question 22 was resumed, and in rapid order the names of the preachers in the Brookhaven, Hattiesburg, Jackson and Meridian Districts were called and the pastors gave in their reports. On the whole the reports were encouraging, showing a healthy growth in the spiritual state of the Church as well as an increase in finances.

In connection with the reports, Bishop Candler spoke of the decay of the family altar. He made a plea for more home religion. He said he felt sorry for little children who go out in the hard world without the influence of the family altar.

Dr. A. F. Smith was located at his own request.

Resolutions were passed expressing the utmost confidence in Dr. A. F. Smith as a Christian man and his ability as a preacher, and regret that he felt led to take the step he has in locating. Dr. Smith has endeared himself to the Mississippi Conference during his 3½ years' stay in Jackson.

Wednesday Night.

The Missionary Anniversary was held on Wednesday night. In a letter from the Parent Board, read by M. M. Black, the fact was brought out that the General Board of Missions had to pay in one year seven thousand dollars for interest because of delay in collections.

Dr. W. W. Pinson, our General Secretary, was the speaker for the evening. After commenting on the letter that had been read, Dr. Pinson announced as a text Deut. 32:11—"As an eagle stirreth up her nest, fluttereth over her young, etc." Using this passage as a basis, he spoke of the unrest in China, the changed and changing conditions, and how God was making a new China. Dr. Pinson very forcibly brought out our great responsibility to China. Hearts were thrilled by his message. He is a man of large vision. He is a worthy successor to our honored missionary leader, Bishop Lambuth.

Thursday Morning.

"Come ye that love the Lord," was the opening hymn, led by Bishop Candler. The singing of these great old hymns by the brethren is one very interesting feature of the Conference. Dr. H. W. Featherstun led the prayer. Bishop Candler read the first Chapter of Acts for the Scripture lesson. He very strongly emphasized the fact that Jesus Christ is still the great Head of the Church, and that the Holy Spirit is our Guide. The constant recognition of this great truth will save us from many errors. At the conclusion of the talk the brethren sang with great feeling, "Holy Spirit, faithful Guide."

The roll was called and in accordance with a standing rule of the Conference the preachers answered yes or no with reference to having handed in their reports to the auditors. Delay in this matter very greatly hinders the progress of the work of getting up the statistics. The auditors and statistical secretaries have very trying experiences, and are sometimes expected to unravel mysteries and do the impossible.

After the roll call of the lay delegates, the journal of Wednesday's session was read and corrected.

Rev. M. Shirley of the Baptist Church, and Captain Coy of the Salvation Army were introduced to the Conference.

Resolutions on the Vanderbilt matter were introduced by the committee and read by Dr. I. W. Cooper. On motion, the resolutions were unanimously adopted by a rising vote of the Conference. If there was any opposition it was neither heard nor seen. There is no uncertainty as to how the Mississippi Conference stands in this matter.

Question 10 was called, "What traveling preachers are elected deacons?" The following were elected: Chas. A. Shultz, Benjamin L. Sutherland, William M. Thomas, and W. Bishop Waldrop.

The Bishop introduced Dr. G. S. Sexton, representing the Washington City Church. He presented his cause in a masterly and forceful manner. The Bishop followed in a strong presentation of this worthy cause.

Report of the Hospital Committee was received and approved. Rev. H. M. Ellis made an earnest talk in behalf of the Methodist Hospital to be located in Memphis. Brother Ellis is doing a great work and is making progress in this enterprise.

M. M. Black introduced a resolution, urging early collections on missions. Dr. W. W. Pinson made a statement in behalf of this resolution. After much discussion it was adopted.

At this juncture, the Millsaps College Quartette favored the Conference with a selection, which was well received.

The Bishop announced 10 o'clock Friday morning as the time for receiving the class into full connection.

Thursday Night.

Thursday night was given over to the interest of Education. After devotional exercises conducted by Rev. W. H. La Prade, D. D., Bishop Candler was introduced as the chief speaker of the evening. The vast auditorium was filled with eager, expectant listeners. The Bishop fully met all expectations and gave one of the most thrilling and powerful addresses on Christian Education the brethren of the Conference have ever heard. He made masterly and conclusive arguments in favor of the denominational school. In a very forceful manner he cited illustrations of some of the broadest and biggest men of the nation being the product of church schools, thus refuting the statement that church schools are narrow, and the Church unfit to govern schools. We feel that the cause of Christian education in the Mississippi Conference has received a wonderful impetus and will go forward.

Friday Morning—Dec. 5th.

Conference opened with the singing of Hymn No. 547, "Children of the Heavenly King." Rev. M. B. Sharbrough led in prayer. "Rock of Ages" was then sung, and the Conference was called to order. After the reading of the journal of Thursday's session, the vote on change of name from Methodist Episcopal Church, South, to Methodist Episcopal Church of America, was taken and resulted in 121 against and 13 for the change.

Dr. C. F. Reid, the wide-awake secretary of the Laymen's Missionary Movement, was introduced to the Conference. He spoke briefly of the Junaluska Conference, and of the book giving the proceedings and containing the addresses made at that great Missionary Conference. He had 19 on hand for sale to any who wished to secure a copy. Just 49 preachers made a rush for these.

At the appointed time the Bishop called the class, coming up for admission into full connection, composed of the following: C. A. Shultz, B. L. Sutherland, W. B. Waldrop, W. N. Thomas, J. H. Moore. The Bishop addressed them and propounded to them the disciplinary questions, after which they were voted in. This was one of the most impressive features of the Conference.

At this time, it having been made the order of the day, the Conference proceeded to the election of delegates to the General Conference. On the first ballot, Dr. A. F. Watkins and Dr. I. W. Cooper were elected clerical delegates, and Major R. W, Millsaps and L. P. Brown were elected lay delegates. J. T. Leggett was elected a clerical delegate on the 3d ballot. On the 6th ballot J. W. Beeson was added to the lay delegates, as on the seventh was P. L. Blackwell, thus completing the lay delegation. P. D. Hardin was elected on the eighth ballot, thus completing the clerical list. J. A. McLeod and J. C. Ballard were elected lay alternates.

Dr. F. S. Parker, Epworth League Secretary, was introduced to the Conference.

The Conference Secretary read a communication from Bishop Cottrell, of the C. M. E. Church. On motion the Secretary was instructed to send a suitable reply. Bishop Candler made some remarks on our obligation to the colored race.

Question 22 was resumed, and the preachers of the Newton, Port Gibson, and Seashore Districts made their reports, thus completing the call of that question.

Prof. G. L. Harrell, of Millsaps College, was introduced to the Conference, and made an earnest appeal for contributions to repair the telescope in the Observatory at that institution. The brethren responded at once with an offering amounting to $51.50.

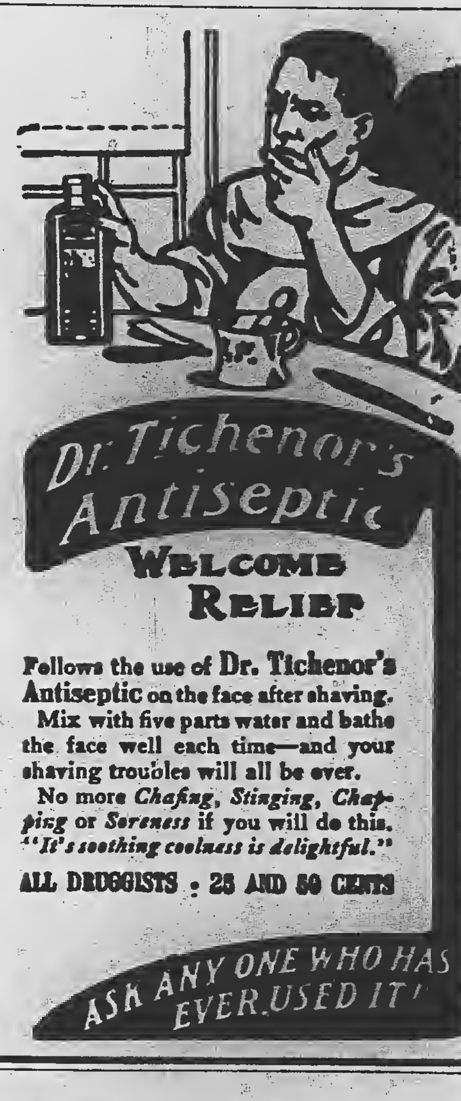
Dr. R. A. Meek of the New Orleans Christian Advocate was introduced. The brethren of the Conference are gratified to know he is to continue as Editor of the Advocate. Bishop Candler spoke in high praise of the excellent paper Dr. Meek is making.

The Conference then adjourned till 3:30 p. m.

Friday Afternoon.

The Conference was opened by singing "Come thou Fount of every blessing." Rev. E. D. Phillips led in prayer.

After announcement of the result of 3d ballot for clerical delegates, Questions 12, 7, 8 and 11 were called and answered. Eight young men were admitted on trial.



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NOTICE.

Young ladies desiring to enter Boarding School should write to H. G. Hawkins, President of Memphis Conference Female Institute, Jackson, Tenn., for special low charge proposed to a few new students from Jan. 1 to close of session. Two young ladies who apply now may secure duties by which they can reduce expenses.

The Report of the Orphans' Home was read and adopted. The report shows the Home to be in excellent condition under the efficient management of Rev. W. M. Williams. The thanks of the Conference was voted to Mr. and Mrs. Wm. Womack of Pluto, Miss., for their very generous contribution to the Orphans' Home, amounting to $7000.

Friday Night.

The Laymen of the Mississippi Conference, with Prof. G. L. Harrell, Conference Lay Leader, as Chairman, had charge of the program for the evening.

Dr. C. F. Reid made a stirring and practical address, showing the pastors how they can develop their laymen and missionary committees.

There seems to be a brighter future for the Laymen's Movement in the Mississippi Conference.

(Continued on Page 8.)

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PROCEEDINGS OF THE MISSISSIPPI CONFERENCE CONTINUED.

On account of delayed trains and interrupted mail service, Brother Lewis' report of the Conference proceedings last Saturday, Sunday, and Monday had not reached us up to the time that we were forced to go to press on Tuesday night. His account of what was done on these days will appear in our next issue. Below we give the assignments of the preachers as they appeared in the Times-Democrat.

The Appointments.

Brookhaven District—Robert Selby, presiding elder; Adams, R. H. Barr; Barlow, C. A. Schultz; Brookhaven, W. H. Lewis; Bogue Chitto and Norfield, T. H. King; Bayou Pierre, J. H. Grice; Buford, C. E. Downer; Crystal Springs, B. F. Lewis; Fernwood, W. H. Saunders; Gallman, J. L. Smith; Hazlehurst, W. H. LaPrade; Magnolia, J. H. Moore; McComb, T. B. Clifford; South McComb, F. B. Ormond; Meadville, J. W. Thompson; Monticello, J. V. Bennett; Pleasant Grove, W. W. Nelson, Scotland, H. E. Carter; Summit and East McComb, B. W. Lewis; Topisaw, J. A. Wells; Tylertown, T. B. Cottrell; Wesson, J. H. Foreman; President Whitworth College, I. W. Cooper; Conference Secretary of Education, Robert Selby; Field Secretary of Methodist Hospital, H. M. Ellis.

Hattiesburg District—G. H. Thompson, presiding elder; Collins, J. C. Chambers; Ellisville, J. F. McClelland; Estabutchie, L. E. Wicht; Eucutta Circuit, W. W. Murray; Greene County Mission, W. J. Walters; Hattiesburg, Broad Street, M. M. Black; Hattiesburg, Court Street, G. H. Galloway; Hattiesburg, Main Street, C. W. Crisler; Heidelburg, W. J. Dawson; Leakesville, C. J. Stapp; Lucedale, F. L. Applewhite; Magee, W. E. Harrison; McLain, P. H. Howse; Mount Olive, W. G. Forsyth; New Augusta, W. D. Dominick; Oloh, A. H. Steele; Ovett, R. A. Breeland; Prentiss, B. H. Rawls; Purvis, H. L. Norton; Richton, G. P. McKeown; Seminary, J. S. Parker; Silver Creek, J. L. Greenway; Sumrall, L. E. Alford; Taylorsville, A. W. O'Bryant; Williamsburg Circuit, T. A. Ferguson; Conference Evangelist, D. E. Kelley; Conference Missionary Secretary, M. M. Black.

Jackson District—P. D. Hardin, presiding elder. Benton, J. W. Price; Bolton, R. P. Fikes; Brandon, O. S. Lewis; Braxton, W. B. Waldrop; Camden, H. N. McKibben; Canton, C. N. Guice; Eden, W. H. Lane; Edwards, J. G. Galloway; Fannin, J. T. McVey; Flora, M. L. White; Florence, R. E. Rutledge; Jackson, Galloway Memorial, W. G. Henry; Jackson, Millsaps Memorial, J. O. Ware, R. E. Selby, junior preacher; Jackson, Rankin Street, B. E. Meigs; Jackson, Capitol Street, J. M. Morse; Lake City to be supplied by R. T. Nolen; Lintonia, S. H. Frazier; Madison, W. A. Terry; Mendenhall, J. W. Ramsey; Satartia, W. W. Hopper; Sharon, R. A. Sibley, Jr.; Terry, B. F. Crook; Vaughan Circuit, J. B. King; Yazoo City, N. B. Harmon; Mississippi Orphans' Home, W. M. Williams; President Millsaps College, A. F. Watkins; student at Millsaps College, J. W. Chisholm.

Meridian District—J. T. Leggett, presiding elder. Buckatunna, B. L. Sutherland; Daleville, W. N. Thomas; De Kalb, W. F. Baggett; De Soto Circuit, A. J. Davis; Enterprise and Stonewall, J. M. Corley; Lauderdale, S. N. Young; Matherville, A. S. Oliver; Meridian, Central, J. R. Jones; Meridian, East End, W. B. Hogg; Meridian, Fifth Street, H. A. Gatlin; Meridian, South Side, A. M. Broadfoot; Meridian, Poplar Springs, G. S. Harmon; Meridian, Seventh Avenue, O. C. Seevers; Moscow, C. H. Ellis; Pachuta and Quitman, A. B. Barry; Porterville, H. R. McKee; Scooba, J. E. J. Ferguson; Shubuta, W. M. Sullivan; Vimville, W. E. Dickens; Waynesboro Circuit, H. S. Westbrook; Waynesboro Station, J. L. Decell; Conference Evangelist, I. L. Peebles.

Newton District—H. W. Featherstun, presiding elder; Bay Springs, J. H. Moore; Carthage, C. C. Griffin; Choctaw Mission to be supplied by S. J. Tubby; Chunkey Circuit, A. S. Byrd; Decatur and Union, W. A. Hayes; Forest, C. M. Crossley; Hickory and Mehan, O. G. Halliburton; Homewood, J. C. Ellis; Lake, W. W. Graves; Laurel, First Church, J. L. Neill; Second Avenue, C. C. Evans; Fourteenth Avenue, E. H. Mounger; Louin to be supplied by N. S. Loftus; McDonald, M. R. Jones; Morton and Pelahatchie, J. T. Abney; Newton and Montrose, H. F. Tolle; Philadelphia Circuit, G. P. Fikes; Philadelphia Station, W. J. Ferguson; Rose Hill, D. E. Vickers; Shiloh, R. T. Pickett: Suqulena to be suplied by J. H. Jolly; Trenton, W. H. Young; Walnut Grove, E. H. Cooley; Montrose College, J. T. O'Neill, President.

Port Gibson District—T. W. Adams, presiding elder; Anguilla, E. L. Alford; Centerville, R. F. Harrell; Fayette, J. E. Gray; Gloster, J. E. Williams; Harriston, J. F. Campbell; Hermanville, G. G. Yeager; Liberty, P. F. Daniels; Meyersville, E. J. Coker; Natchez, Jefferson Street, H. B. Watkins; Natchez, Pearl Street, H. J. Maddox; Nebo, W. B. Alsworth; Oak Ridge, H. K. McKee; Port Gibson, T. B. Holloman; Rocky Springs, C. H. Strait; Rolling Fork, J. S. Purcell; Silver City, R. F. Witt; Utica, J. Y. Bowman; Vicksburg, Crawford Street, C. F. Emery; Vicksburg,, Gibson Memorial, L. L. Roberts; Washington, R. H. Kleiser; Woodville Station, J. D. Ellis; Woodville Circuit, C. H. Herring; President Port Gibson Female College, C. M. Chapman; student in Trinity College, M. F. Adams.

Seachore District—W. H. Huntley, presiding elder; Americus, H. M. Johnson; Bay St. Louis, G. A. Guice; Biloxi, W. L. Linfield; Brooklyn and Bond, J. L. Sells; Carriere and Picayune, J. M. Lewis; Coalville, C. C. Gibson; Columbia, M. B. Sharborough; Derby, P. H. Guice; Escatawpa, W. G. Roberts; Gulfport, First Church, M. L. Burton; Gulfport Bethel and Mississippi City, W. T. Griffin; Howison and Saucier, L. F. Alford; Hub, S. E. Flurry; Long Beach and Pass Christian, E. C. Gunn; Lumberton, W. B. Jones; Logtown, H. Mellard; McHenry and Lyman, L. A. Dorsey; Mentorum, D. W. Ulmer; Moss Point, B. F. Jones; Pascagoula and Ocean Springs, W. W. Moore; Poplarville, H. P. Lewis, Jr.; Vancleave, W. L. Blackwell; Wiggins, H. J. Moore; Wolf River to be supplied by Lewis Fayard; Seashore Camp Ground School, H. W. VanHook, Principal.

Transferred to South Georgia Conference, J. E. Sampley and R. S. Stuart; to the South Carolina Conference, John Paul.

MISSISSIPPI CONFERENCE NOTES.

The church in which the Conference sessions were held is a spacious structure of the old style, consisting of a fine auditorium above and Sunday school rooms in the basement. It presented quite an attractive appearance, having lately been stuccoed at a considerable cost. We confess to a fondness for this style of church architecture since it manifestly had regard to preaching as the chief agency in impresing men with the glorious truths of the gospel and winning them to Christ. Some of our modern houses of worship bear significant witness to the dwindling place of the pulpit in the religious operations of this day.

Bishop Candler's presidency gave great satisfaction. He was at all times courteous and brotherly, and without seeming to be in a hurry, he dispatched business with surprising rapidity. His utterances from the chair, his address to the class admitted into full connection, his speech on the occasion of the Educational Anniversary, and his sermon on Sunday were all of an extraordinarily high order—such as could only emanate from a man endowed with a great heart and a masterful intellect. American Methodism has never had a panel of Bishops in which this great Georgian would not have been a conspicuous figure and the peer of any.

Dr. W. C. Black, who now resides in Meridian, was physically unable to be present at the Conference. He was much missed by the brethren, and not a few of the citizens of Natchez, to whom he is so well known, were disappointed by his failure to attend.

Major R. W. Millsaps is easily the first layman of the Mississippi Conference, as indeed he is of the entire State of Mississippi. It is beautiful to see the veneration and esteem in which he is held by the brethren, both clerical and lay; and well may they honor him, for men of his mental and moral stature are very rare. Nor has he been the least bit spoiled by the success that he has achieved and the distinctions that have been conferred upon him. He is a plain, simple, unaffected Christian gentleman, whose tastes are democratic and whose modesty is charming. He is altogether too large a man to be afflicted with pretense or vanity. He is the Treasurer of the Conference Board of Education and takes a deep interest in all the work of that body.

Rev. H. P. Lewis, Sr., who has been a member of the Conference for fifty-six years, was on hand, looking hale, hearty, and happy. He has a remarkably strong face and is greatly beloved by his fellow-itinerants. He has four worthy sons in the Mississippi Conference and one in the North Mississippi Conference. The record that he has behind him is a shining one, but we dare say that brighter still is the way that stretches out before him.

One of the readiest men on the floor of the Conference is Rev. M. B. Sharbrough, of Columbia. He quickly sees what propriety calls for, and promptly says or does what is needed. His report of his year's work was one of the best made. He has under way a movement to erect a $25,000 church at Columbia, and that he will have it ready for the next session of the Conference, which is to be held in that progressive little city, we do not at all doubt.

Rev. H. B. Watkins made a superb Conference host, and the hospitality of Natchez was all that could be desired. This charming old city is rich in historic memories, and is beautiful for situation, the view of the Mississippi River from the elevated bluff along its front being surpassingly fine. In company with Dr. I. W. Cooper, of Whitworth College, and Mr. John A. McLeod, of Hattiesburg, we went to see the grave of the South's matchless orator, S. S. Prentiss; but of that interesting visit, we shall have to defer writing until another time.

The country surrounding Natchez has been seriously hurt by the depredations of the boll weevil, and great financial stringency prevails. There have been five bank failures within the bounds of the Port Gibson District within the past twelve months. But notwithstanding these adverse conditions, we did not hear a single pessimistic note from the pastors laboring in this section. Our Church has been fortunate during these trying days in having for its leader in this part of the Conference so capable and resourceful a minister as Rev. T. W. Adams, who deserves great credit for what has been accomplished in the face of difficulties so grave. The lands in this portion of the State are fertile and productive, however, and we do not believe that this period of depression will continue long.

Of the eight delegates elected to the General Conference, four were members of our great legislative assembly a quadrennium ago, and four are new men. Two preachers—Dr. A. F. Watkins and Dr. I. W. Cooper—were elected on the first ballot, as were also two laymen—Major R. W. Millsaps and Mr. L. P. Brown. And by the way, this quartette were the ones who served at the Asheville General Conference. It took somewhat more balloting to name the new gentlemen on the delegation.

While in Natchez the Editor stopped at the Corina Hotel, where also were quartered Dr. I. W. Cooper, Mr. J. A. McLeod, and Brother Campbell, of the Publishing House at Nashville. Our association with these brethren was most enjoyable.

As he invariably does, Rev. W. M. Williams made an admirable speech in representing the Orphans' Home at Jackson. He stated that the receipts from "Work Day" this fall amounted to about $5500. It is exceedingly interesting to hear him tell what he hopes to do with the 200-acre farm which, through his efforts, was acquired by the Orphanage three of four months ago. Brother Williams is the right man in the right place.

Rev. H. M. Ellis, the Field Agent for the Memphis Methodist Hospital, was cordially welcomed by the brethren of his Conference. He represented that worthy enterprise in his usual forceful and effective manner. Over $100,000 has been subscribed toward the consummation of this project, of which about $20,000 is in cash. Brother Ellis has wrought remarkably well.

The Publisher of the Advocate, Brother C. O. Chalmers, was entertained in the palatial home of Mrs. J. S. Copeland on North Pearl Street, where a gracious hospitality was dispensed. His associate guests were Rev. M. L. Burton, Rev. C. M. Crossley, Rev. W. E. Harrison, Rev. C. F. Emery, Dr. W. H. LaPrade, Rev. T. B. Clifford, and Rev. J. W. Chisolm. Brother Chalmers speaks with much appreciation of his fellowship with this fine company of Methodist itinerants.

Rev. Robert Selby, the presiding elder of the Brookhaven District, was called away from the Conference for a couple of days by the death of his father. He had the tender sympathy of the entire body in his sore bereavement. We hope to have a fuller account of the decease of Mr. Selby for our columns at an early date. Rev. W. T. Griffin likewise had illness in his family and was prevented from getting to Natchez. His absence was the occasion of much regret.

The statistics showed a gain of nearly 2000 in church membership, which is now 57,364. This again gives the Mississippi Conference a numerical lead over the North Mississippi Conference, which reported a gain of only 550, and in which there are 56,432 members.

PERSONAL AND OTHER NOTES.

Rev. E. B. Troy, who recently transferred from the Louisiana Conference to the Western North Carolina Conference, is now pastor of the Fairview Circuit in that State.

Rev. T. D. Lipscomb is closing out a satisfactory year's work on the Donaldsonville (La.) charge and expects to make a good report when his name is called at Crowley this week.

Rev. H. B. Carre, Professor of Biblical Theology in Vanderbilt University, occupied the pulpit of the First Methodist Church of New Orleans last Sunday. Those who heard him report that he gave an interesting and scholarly message.

Rev. J. W. Bell, presiding elder of the Aberdeen (Miss.) District, writes as follows: "Please say for me that I will not be in Aberdeen for two weeks. I am on a visit to Kentucky and will not be at home until about December 15."

A dispatch from Shreveport, published in the New Orleans Picayune, states that the Texas Avenue Church building in that city is to be torn down and a new edifice constructed. Rev. H. T. Young has the oversight of that important field, and no doubt his plans are wise ones.

Rev. W. L. Doss, Jr., the pastor of Epworth Church of New Orleans, has ample reason to be in good spirits. Last week his congregation paid the last dollar of indebtedness on their church. This is the second congregation in New Orleans that has lifted the debt off its building during this Conference year

Rev. Thomas Carter, Professor of Greek in Vanderbilt University, occupied the pulpit of Felicity Street Church of this city last Sunday night. He was quite at home in that historic old church, for his lamented father, Dr. C. W. Carter, was the pastor there when Brother Carter was a boy, and it was in Felicity Church that he was licensed to preach.

Dr. J. M. Henry has compiled statistics showing that the Methodists of New Orleans have averaged giving $1.50 per month to the Church for the last ten years. This includes men, women, and children. Of course, many members have given very little, and hence it is evident that some have given very liberally. Eighteen dollars per member annually is not a bad average to maintain for ten successive years.

Mr. H. H. Ahrens, one of the Editors of the New Orleans Picayune, will be a familiar figure at the Louisiana Conference this week. The Methodists of Louisiana have learned to look forward with pleasure to his reports of the Conference proceedings in the great daily with which he is connected. Brother Ahrens is a local elder and one of the official members of the Louisiana Avenue Church of New Orleans.

Rev. C. F. Sheppard has transferred from the Louisiana Conference to the West Oklahoma Conference and has been stationed at Luke, Okla. He has served our Church at Trout, La., most successfully for the past three years, and his brethren will regret to lose him. Brother Sheppard is a young man of fine intellectual attainments and will doubtless prove to be an effective itinerant in the new field to which he has gone.

We regret to learn that Rev. S. L. Riggs, our pastor at Oakdale, La., is in poor health and that he will be unable to attend the present session of the Louisiana Conference. He is now with Sister Rigg's mother, Mrs. F. L. Matthews, at Gretna, La., where he will remain for awhile, and from there he expects to go to St. Francisville, La., and rest for at least a year. We hope that this rest will restore his health and that he will be able to resumes his loved employ in 1915.

Miss Elizabeth Kilpatrick writes the Advocate as follows: "The Commercial Appeal had our Sunday school appointments arranged wrong. I have received so many calls for explanation that I take this means of answering all at once. Rev. V. C. Curtis of Kosciusko and the writer were appointed Field Secretaries, and Mr. R. M. Weaver, of Corinth, was appointed Assistant Field Secretary." The Advocate did not fail to get these appointments in correctly, but we are most happy to again make the matter clear.

Mrs. George S. Brown of New Orleans will represent the Times-Democrat as special correspondent during the session of the Louisiana Conference at Crowley. Mrs. Brown is personally acquainted with many of the Louisiana preachers, on account of so often having reported the news of the special summer meetings at the Seashore Camp Ground. She is a product of a Methodist parsonage and is thoroughly acquainted with the usages of the Methodist Church. The readers of the Times-Democrat will no doubt read an accurate report of the proceedings of the Conference.

Rev. William M. Haywood of Dublin, Ga., a graduate of the Meridian (Miss.) Male College, and Miss Lora Bachstrom of McLain, Miss., were married by Rev. M. L. White, of Richton, Miss., at the bride's home on December 3. The bride and groom left on the afternoon train of that date for Dublin to visit the groom's parents, from which place they will go to Ashburn, Ga., where Brother Haywood is the pastor of our church. He joined the South Georgia Conference at its last session and possesses the elements of a successful minister. We extend to the happy couple our congratulations and best wishes.

Rev. D. E. Kelly, who has again been appointed one of the evangelists of the Mississippi Conference, made a fine record in his work last year. He assisted in 25 revivals, and witnessed 772 additions to the M. E. Church, South, and 632 family altars established as a result of his labors. Brother Kelly is fast becoming one of the leading evangelists of the Connection. Persons desiring to secure his assistance in meetings would do well to write him at once, since his slate is already being fast filled up. His address is Hattiesburg, Miss.

During the early part of November, Rev. J. J. Golden, pastor of the Brooklyn and Bond charge of the Mississippi Conference, was compelled to give up his work and seek a higher altitude for his health. He was given an appointment in New Mexico, but found upon reaching El Paso, Texas, that he was unable to serve any work. He and his family are now domiciled in a tent near Altura, Texas, five miles from El Paso, where Brother Golden is making a heroic fight against that dread disease, consumption. Let the brethren of the Mississippi Conference and all the readers of the Advocate join in earnest prayer that God may restore to him health and strength, and that he may be spared to serve in his loved employ for many years to come.

The corner stone of the new nine-story building which will be the home of our Trinity congregation of Los Angeles, Cal., was laid with impressive ceremonies on November 29. Rev. C. C. Selecman, for some time a pastor in New Orleans, is at present the pastor of this church. It has many special features that make it one of the most modern institutional plants in Southern Methodism. Among these special features is a Social and Banquet Hall which will be open every night in order that young men and women may meet in a social way under the watch care of a Christian man and his wife. Bishop Waterhouse, who resides in Los Angeles, was to have laid the corner stone, but having come East to attend the semi-annual meeting of the Bishops in St. Louis, he did not reach home in time to do so.

In the editorial utterance introducing the poem "On Giving One's Heart to Christ," which appeared in the Advocate of December 4, it was stated that those fine stanzas were first published in the New York Christian Advocate some months ago. Referring to this statement, Rev. W. L. Doss, of New Orleans, says: "In this announcement you are in error. This poem was printed in the Nashville Christian Advocate four or five years ago. I clipped it from that paper at the time of its appearance and still have the clipping in my possession. Knowing your desire for absolute accuracy in the publication of the New Orleans Advocate, I am moved to inform you of this fact." We are grateful to Brother Doss for this act of kindness, and we gladly make this correction. We do not desire our readers to be misled by any sort of misinformation found in our columns.

Perhaps the greatest revival meetiing in the history of Gulfport, Miss., was closed in the new First Methodist Church of that city on December 3. It was conducted by Rev. J. B. Andrews, of Siloam Springs, Ark., and the music was under the direction of Mr. L. C. Smith, Brother Andrews' chorister. On the last day of the meeting the business houses all closed and the Circuit Court adjourned to give everybody an opportunity to attend the services. Some of the visible results of the revival were 675 conversions and 125 accessions to our Church. Quite a number also united with other denominations. The pastor who was chiefly instrumental in carrying Brother Andrews to Gulfport and who was the leader in directing the evangelistic forces in this remarkable religious awakening was Rev. M. L. Burton, who has accomplished much for Methodism in his present important field. It seems most fitting that the opening of our beautiful new house of worship in Gulfport should have been immediately following by a season of spiritual refreshing of such extent and power.

A BEAUTIFUL YOUNG WOMAN MAY BE THE DEVIL'S AGENT.

A young man in a Wisconsin town gave his heart to God and was converted through and through. He was very bright and before his conversion was very worldly. There was a young lady in that town he had been wont to visit often. She said to a familiar friend of hers, when she heard of his conversion, "I wonder if he will come to our parties now?" That friend replied, "I don't believe he ever will, and after hearing what he said, I don't think he will play cards any more." "I'll bet I can get him to play," said she. "I'll bet you can't," said her friend, and they made some kind of a bet together, the two girls, both members of the Church, though they had no interest in religion. "Now, I'll tell you," said the first, "I'll give him two weeks, then will report to you."

A few nights after the meeting closed he came down to spend the evening with the girl. He put his wraps on the rack in the hall and stepped into the parlor. She invited him to a chair. By and by she said, "Well, let's have a little game of cards to-night." "No, thanks," said he; "I am not going to play any more." "You are not? What do you mean?" "I mean just that—that I am not." "Well, I know that you are not going to play with bad men, or gamble any more, but you will play with me." This was his reply: "I played my first game in a parlor with a girl, and my last with a gambler in a gambling den. Before I knew it I was gambling with all I could get. I don't propose to start again where I did the first time." A brave, kind, polite answer. He had turned out a miserable gambler, and he did not propose to be caught a second time that way.

They talked on a few minutes together, and then she said: "Oh, pshaw! I am not going to let you be so particular. What will we do if we don't play cards?" Continuing, she said: "There is such a thing as being fanatical. I am glad you have changed, but I don't want you to be fanatical. And right here alone, just you and I—will you play a little game with me? I'll never tell." She pulled out a little drawer and from it took a pack of beautiful enameled, gilt-edged cards, and as she held them out to him she gave them that quick snap, music to the player's ear. "Come on! any game you say, your deal!" He looked at the cards; he looked at her; she was almost trembling with excitement. He looked into that eager face and she smiled upon him out of those beautiful eyes; he saw those pearly white teeth as they flashed out from behind coralline lips; she smiled at him again so temptingly. He thought the world of that girl. He stood for an instant looking into her face hesitatingly, then he reached out and took the cards from her hands and—tossed them over into a corner of the room. He turned and said: "I have a lesson to prepare to-night for to-morrow's recitation; I guess I had better go home and get it. Good evening." And he bowed and walked out of the room.

Young man, are you one of this sort?—The Young People's Paper.

THESE OLD MEN MADE GOOD.

John Wesley, the preacher, lived to be 38 years old. Arnauld, the theologian and sage, translated Josephus in his 80th year. Dryden, in his 68th year, commenced the translation of the Iliad. Dr. Cary, the founder of missions, acquired many of the dialects of India after he was quite advanced in life. Michael Angelo was still painting his giant canvases at eighty-nine years of age; Titian, at ninety, painted with the vigor of youth, and kept on painting until he was ninety-nine. Franklin did not commence his philosophical pursuits until he was fifty. Newton, at eighty-three, worked as hard as he did in middle life. Verily, it would seem that there is now no age at which a man—or woman—may retire! An old lady was running over the catalogue of her ailments to her physician, and he replied, "What would you have madam? I cannot make you young again." "I know that, doctor," she replied; "what I want you to do is to help me grow old a little longer."—The Christian Herald.

Dr. Lewis Hart Marks, a native of New Orleans, who has for the past five years been in charge of an Institute of Medical Research in Germany, on December 1 announced that he had perfected a cure for blood poisoning. He demonstrated his discovery before a medical association in Frankfort, Germany, and it is said to have proved to be all that he claimed for it. New Orleans boasts of a number of medical men of international fame.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On September 23 God saw fit to send the death angel into the home of Brother J. L. and Sister Cattle to pluck from it one of its most beautiful flowers. Little Dorris Cattle was 2 years 10 months and 22 days old. She was their youngest child, and every member of the family loved and petted her. She was loved by all who knew her. She leaves a father, mother, four brothers and two sisters to mourn her death. It seems that she was called from us too soon, but our loss was her gain. God knows best, and we will trust in him. Life is not judged by how long we live, but by how well we live. We know she will dwell eternally with God, in whose presence there is fullness of joy and pleasure forevermore.

J. J. FUTRELL.

Mrs. MARTHA J. DREHER (nee Lipscomb), a good woman, strong in faith, fell asleep in Jesus Sept. 27, 1913, at the age of 75 years, one month and twenty days, in the home of her youngest son, twelve miles south of Clinton, La. She was converted and joined the Methodist Church, South, in girlhood and lived a Christian life. In fact, she grew up in the Church, never having any desire for worldly pleasure and vanities. Her husband, five children, several sisters, and one brother had gone before to await her coming, while three of her children and one brother continue here. She encouraged others and delighted in helping the poor and sick. Several weeks before her decease she fell and broke her right hip and passed through a vale of awful suffering, but said she was "ready, willing and prepared to go." Those who knew her, speak of her as a devout Christian. She was resigned to God's will. Strength was given to this writer by her sympathetic words and an assurance that she always prayed for him. Loved ones, look unto her Christ for peace and comfort. Her funeral was conducted by Rev. H. B. Bamburg and the writer.

Her nephew, T. D. LIPSCOMB.

WILLIAM HACKETT DAY was born in Amite County, Miss., Nov. 17, 1850, and departed this life at 6 o'clock a. m., March 28, 1913, surrounded by nearly all of his devoted children and two brothers, S. V. and C. M. Day, and other loved ones. He was married to Polly Falkner Butler on October 8, 1872. To them were born nine children—four sons and five daughters—who have all reached their majority and are yet living. Mr. Day was bereft of his precious wife on Nov. 19, 1912, which was the greatest and most crushing sorrow he had ever met. They had lived happily together for a few weeks more than forty years. Bravely and humbly he bore this sorrow with a Christlikeness that was beautiful. Under the ministry of the late Rev. E. F. Edgar he was converted and united with the Methodist Church, South, at old Salem Church near his home, and remained a true and loyal member till his death—covering a period of more than thirty years. He served as steward and trustee through most of these years. His home was situated near the Church and was always open for the preacher; and many and numerous were the times the weary itinerants rested there and partook of abundant hospitalities. No more honorable man have I ever known and no truer friend. Justice and charity and chastity were his crowning virtues. He loved his fellow-man, his family, and his God. He said to me only a few hours before he went away, "I know that between God and me there is not a frown nor a cloud." Again, he said, "I can humbly and truthfully say that I have never wilfully done a dishonorable thing in my life." God blessed him with reasonable prosperity in this world's affairs and while he gave of his substance liberally (even more than was generally known), we are glad he never felt the tinge of want. We know that there was "laid up for him a crown of life which the Lord, the righteous Judge, had prepared." No wonder his "children rise up and call him blessed." He toiled hard and suffered much during the last ten years of his life here, but now he sleeps sweetly beside his precious wife beneath the quiet oaks in the old Zion Hill Cemetery. We would not call him back from his present, joyous, associations, but would revere his precious memory and strive to join both mother and father amongst the ransomed throng.

His son-in-law,
J. EARLY GRAY.

A LOVING TRIBUTE.

On the 23d of November, 1913, the Pearly Gates were opened to admit the spirit of Mrs. Sarah A. Joyner into that house not made with hands, eternal in the heavens. She was born in Warren County, N. C., on the 11th day of February, 1824, and in her girlhood days sought and found the "pearl of great price" and joined the Methodist Church, and during the long years of her remaining life, her love for her family and friends was exceeded only by her loyalty to her church and her God. She was the loving and devoted wife of that splendid specimen of the ante-bellum Southern gentleman, Dr. W. H. Joyner, who preceded her to the better land many years ago, and the mother of five sons, all noble, high-toned gentlemen, and one daughter, a queen among women, besides three others who had gone on before and were waiting to welcome her into the joys of the Lord. In paying these, my last, respects to the memory of such a grand and perfect character, it is hard to find words that can fittingly portray the eminent virtues that adorned her womanhood and sanctified her life. Since the days of Sarah of Biblical times but few women have lived on this earth who were endowed with more of the heavenly virtues that go to make up a perfect life. It was my good fortune to be associated with her for fifty years, and during all that time I never heard her speak a harsh word to the humblest menial or utter an evil thought against a single human being. On the contrary, she ever had a kind word for the hardened reprobate, a whisper of comfort for the unfortunate, and a helping hand for the poor and needy. From the meekness and gentleness of her nature always emanated a benign influence like the aroma wafted from the spices of Araby the Blest, and no one ever left her presence without feeling that he was a better man than when he entered it. God lengthened her days on earth a score of years beyond the three score and ten allotted to man to live, because she was such a faithful worker in her Master's vineyard, and when her work was done he translated her from earth to heaven almost like he did the old prophet Elijah—without the pain of dissolution. On the evening of her death, being apparently in her usual health, she disrobed for bed and in a few minutes her spirit was wafted to the realms of bliss, quietly, peacefully, calmly, like the one who "quietly folds the drapery of his couch about him and lies down to pleasant dreams." She is gone, and in that pleasant home at Pelican, La., there is an aching void that never can be filled, because the sacred word, mother, will never again be uttered within its walls. We are bowed down with grief, but when I think of that triumphant entrance into heaven and the glad hosannas that were sung at her coming, I can almost shout for joy. Farewell, my good old Aunt! God knows from my very heart how I did love and esteem you, and the wish that my last days may be like yours is the highest compliment I can pay to your memory. J. C. PITCHFORD.

Canton, Miss.

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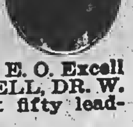

E. O. Excell

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Tidings From the Field

Conway, Ark.

Dear Mr. Editor: We are behind time in sending in the money to renew mamma's subscription to the Advocate. We want her copy to come right on. She looks forward to its weekly visits like she does to the home coming of her children. She must have it while she lives if we can get the money to pay for it, and I have faith enough in God to believe that he will make it possible. We would have been pleased to have been at Tupelo, Miss. (our old home town), for the session of the North Mississippi Conference which was held there last week. The Arkansas Conference has been held and we have our same preacher for another year. This is the fourth year for Brother E. R. Steel at this place. His wife has been ill for some time with typhoid fever, but not seriously so. We are worshiping with the Presbyterian people now. Our old church was not large enough for the congregation so we had to enlarge it. Our Sunday school had entirely outgrown its quarters. We had 642 present on a recent Sunday, and it was not a special occasion either. I did not intend to write such a long letter, but these things interest me so much that I want to tell them.—Lilly Baskin.

Pachuta, Miss.

Dear Brother Meek: I have been appointed by our Sunday school superintendent, Mr. H. B. Graves, to write a report of what our school has been doing the past Conference year and to send it to the Advocate. Pachuta is just on the map and that is all—the population is only about 300. We have two churches—a Methodist and a Baptist. Our County Sunday School Convention met here last June. Brother Fred Long, Miss Elizabeth Kilpatrick, and several other Sunday school workers were with us and we were greatly inspired. The town is about equally divided between the Methodist and Baptist churches. We have an enrollment in the Methodist Sunday school of 8 officers and teachers and 59 pupils, making a total of 67. Our superintendent is very enthusiastic and is filled with the Spirit, and he puts the same enthusiastic spirit into all his officers and teachers, and you know when you have the Lord on your side and a good leader you can cross "Jordans" and conquer "Jerichos" without any trouble. Our Sunday school this year has been better attended than ever before in its history. We have six classes—the Beginners, the Juniors, the Intermediates and three Adult classes. We have a men's class with an enrollment of 20, and from 15 to 18 are present nearly every Sunday. Our financial report for the past year is as follows: The total collections from Nov. 24, 1912, to Nov. 23, 1913, were $102.19. Total expended as follows: For missions, $17.12; for Orphans' Home, $32; for charity, $2; for Sunday school supplies, etc., $47.94; total expended, $99.56. We are at work now to divide the church into Sunday school rooms by means of curtains. The Lord has wonderfully blessed our efforts this year, and we want your prayers that we may still do more.—(Miss) Lottie Cooper.

BATON ROUGE DISTRICT NOTES.

We found Rev. S. D. Roberts and his accomplished young wife cheerful and happy in the work of the Port Vincent Circuit, notwithstanding discouragements. Brother Roberts has learned a very important lesson that every pastor ought ever to practice: that of living within his income, even though it be small. Much good has been accomplished on this charge this year and we expect the final report to be a good one.

The pastor at Plaquemine, Rev. G. P. White, is in favor with his people and is diligent in the work of his large charge. In addition to Plaquemine, he has all of Pointe Coupee Parish. The Plaquemine congregation is small numerically, but faithful and loyal.

The elder was with the pastor, Rev. J. A. McCormack, in an eight days' revival in Ponchatoula. Brother Jeffries and the able local choir rendered valuable service, the weather was splendid, and the Lord graciously blessed our efforts. Twenty were received into the Church on profession of faith and a large number took a stand for a better life. The editor of the local paper and a prominent business man and his wife were among those who united with the Church. The elder has a warm spot in his heart for the Ponchatoula people. Among them are some of the choicest spirits of the land, and this is one of the most attractive charges in the Baton Rouge District. The pastor is doing an excellent work, and is loved by all the people.

The elder spent three days with Rev. J. W. Harper on the Denham Springs Circuit in connection with the fourth quarterly conference and found the charge making some very gratifying progress in both material and spiritual things.

Brother Howard of the Baker Circuit is closing his third year on that charge with marked success in the work. He serves a most excellent people of culture and refinement who love God and appreciate their pastor.

At Hackley and Franklinton we found the people much disturbed over recent bank failures and unsettled business conditions, but at both places there is a commendable appreciation of the Church and a desire to meet all financial obligations, and the pastors, Brothers Murphy and Wilson, are faithful at their respective posts. There is no place in the District more worthy of special mention and deserving greater praise than Zona on the Franklinton charge. Though our congregation there is small, they are loyal and attentive. They pay their pastor's salary monthly and have doubled their assessment for next year. The owner of the mill, Brother Sanford, has set an example worthy of emulation by encouraging and liberally supporting the Church among his employees.

Brothers Fulton of Tickfaw, Rutledge of Pine Grove, Perritt of Greensburg, Walton of Kentwood, and Bowman of Amite City are all closing the year with a degree of success that is very gratifying. Every pastor in the District has done faithful, efficient work, and notwithstanding certain discouraging conditions throughout the country there has been an advance in finances, a perfecting of organizations, a deepening and enriching of the spiritual life of the Church, and a considerable increase in membership, for all of which we give grateful thanks to our God. The new district parsonage in Baton Rouge is now ready for occupancy.

WM. H. COLEMAN, P. E.

RARE CLEVERNESS.

"Why won't you buy something at my table?" demanded the girl at the charity fair.

"Because I only buy from the homely girls," said the man. "They have a harder time making sales."

The girl was not offended, and he worked this right down the line.—Louisville Courier-Journal.

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A NOTE FROM BROTHER LANGLEY.

Dear Dr. Meek: We feel fortunate that we are back at Verona for the fourth year. What preacher would not be glad to go back where his salary was more than paid, and where, in addition to this, he was presented with a fine suit of clothes and a nice hat for Conference? And then, as soon as Conference was over, we were welcomed with a genuine pounding by which we are supplied with sugar, coffee, lard, rice, canned goods in great variety, and many other good and useful things too numerous to mention. These Veronians will do such things! We feel unworthy of such kindness. But we pray that God may abundantly bless them, and help us by his grace to be more faithful as their pastor. A. W. LANGLEY.

December 4, 1913.

LANGUAGE GROWS 5,000 WORDS A YEAR.

Roughly speaking the English language may be said to grow at the rate of 5000 words a year. At least, that is the average growth by the measure of the dictionaries.

Bullokar's "Compleat English Dictionary," in 1616, the year of Shakespeare's death, contained 5080 words. Thomas Blount's "Glossographia" (1656) improved on this and was superseded in its turn by Edward Phillips' "New World of English Words" (1656), a small folio containing 13,000 words, and by the time it reached its sixth edition (1706) the number had grown to 20,000 odd.

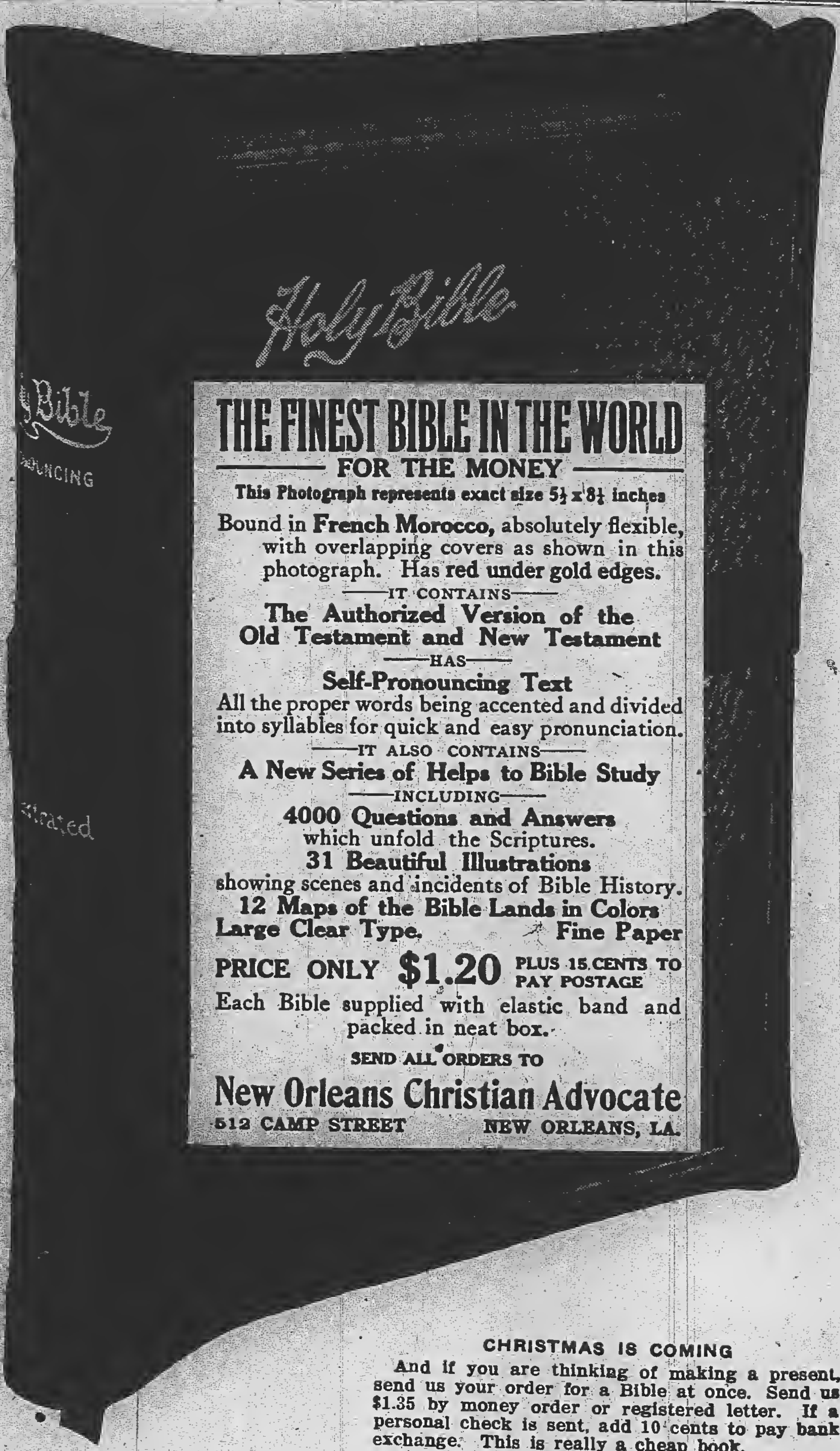
Johnson's dictionary, published on April 15, 1755, though it routed all predecessors off the face of the earth by the perfection of its system and the soundness and breadth of its reading, contained only 50,000 words, and it remained master of the field, even at this modest total, until Noah Webster's came along in 1828, and Worcester's "Comprehensive Pronouncing and Explanatory English Dictionary," in 1830, with 160,000 and 105,000 words respectively.

The latter part of the nineteenth century kept the ball rolling. The "Imperial Dictionary" contained 200,000 words, and Dr. Funk's "Standard Dictionary" (1894) entered the field with half as many again—318,000 words in all. There have been half a dozen editions of this, and the new one reaches high water mark with a total of 450,000 words, most of which are English beyond question.

Sardis District—Fourth Round.

Sardis	Dec. 7,
Senatobia	Dec. 7,
Sardis Circuit	Dec. 13, 14
Como	Dec. 14, 15
Batesville	Dec. 16,
Hernando	Dec. 20, 21
Pleasant Hill	Jan. 3, 4
Olive Branch	Jan. 4, 5
Cockrum	Jan. 10, 11
Wall Hill	Jan. 17, 18
Tyro	Jan. 24, 25
Longtown	Jan. 31, Feb. 1
Crenshaw	Feb. 2,
Arkabutla	Feb. 7, 8
Coldwater	Feb. 8, 9
Lake Cormorant and Hinds,	Feb. 14, 15
Charleston	Feb. 21, 22
Oakland	Feb. 22, 23
Courtland	Feb. 28, March 1
Eureka	March 7, 8

J. W. DORMAN, P. E.



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"Music! Oh, how faint, how weak,
Language fades before thy spell!
Why should feeling ever speak
When thou canst breathe her soul
so well?" —Moore.

The New Orleans Christian Advocate Piano Club brings The King of Musical Instruments—the Piano—within reach of practically every reader of this paper. Those who have already taken advantage of the opportunity presented by the Club are enthusiastic in their praise of its plans and its instruments. Write for copies of their letters and see how easy it will be for you to satisfy that longing for music in your home. The Club gives you perfect protection and insures thorough satisfaction to every Club member. You are cordially invited to join us. Write for illustrated catalogue and full information. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

THE BIBLE IN FOREIGN LANDS.

The American Bible Society was organized in 1816. It issued last year, at home and in other lands, 4,049,610 volumes of Scripture. It circulates the Bible in more than 100 languages. Its issues last year from the Bible House, New York, were 2,107,859 volumes in seventy languages. It issued last year from its agencies abroad 1,941,751 volumes of Scripture, largely in the great Asiatic languages. Its twelve foreign and nine home agencies cover nearly the entire home and much of the foreign missionary field, and it has correspondents in more than thirty countries outside of those included in the agency fields.

CONDITIONS IN ICELAND.

Iceland has no jails, no penitentiary, no court and only one policeman according to a Canadian paper, nor is a drop of alcoholic liquor made on the island. Its 78,000 people are total abstainers, since they will not permit any liquor to be imported. According to the same authority, there is not an illiterate person on the island nor a child ten years old unable to read.—Southern Churchman.

STOPPED THOSE PAINS.

Copper Hill, Va.—Mrs. Ida Conner, of this place, says, "For years, I had a pain in my right side, and I was very sick with womanly troubles. I tried different doctors but could get no relief. I had given up all hope of ever getting well. I took Cardui, and it relieved the pain in my side, and now I feel like a new person. It is a wonderful medicine." Many women are completely worn-out and discouraged on account of some womanly trouble. Are you? Take Cardui, the woman's tonic. Its record shows that it will help you. Why wait? Try it to-day. Ask your druggist about it.

Strong Blood

Or weak blood governs for good or ill every part of the body. The medicine that makes weak blood pure and strong is HOOD'S SARSAPARILLA. For over a third of a century it has been the leading blood purifier.

Temperance

FROM NORTH TO SOUTH.

A brief account of my trip to the World's and National W. C. T. U. Conventions—in the North and the State, at Slidell, in the extreme South, may be of interest to some. Fifty-five delegates from the Southern States boarded the White Ribbon Special at Birmingham, Ala., on the morning of Nov. 20. Another coach was taken on at Atlanta, Ga. We were many women with many minds, but with one object in view. The journey was enlivened by conferences, song and prayer services, and general discussions. After a night's rest in New York we were "tubed" over to Brooklyn for registration and assignment. This being accomplished, we sallied forth on a sight-seeing expedition, which took us over Brooklyn Bridge to the Woolworth Building, the Aquarium, and other places of interest. It would not be hard to make a first-class fish story of what we saw at the Aquarium. We also took a trip by boat all around New York, saw little and big Hell Gates, but had no desire to enter either. Thirty-four countries were represented at the World's Convention. Lady Aurea Howard represented her mother, the Countiss of Carlisle, who was re-elected president of the World's W. C. T. U., which has gained 50,000 members in the past three years. Lady Holder started from her home in South Australia on Sept. 16, and arrived in New York Oct. 20. Baroness de Lareleije of Belgium made a plea for her people, saying that there is one saloon for every thirty-four inhabitants in Belgium; that their King is just beginning to attend temperance meetings; that her people seldom drink water, and that some drink as many as 12 glasses of beer each day. The same old story came from China, Japan, Africa, and other heathen countries, of how the work of the missionaries is hindered by the liquor traffic. Dr. Brown says that a person who claims to be interested in missions and not in temperance is a traitor to the cause. One noticeable feature was the plainness and simplicity of the dress of the royal guests.

One hundred pulpits in Brooklyn and New York were filled Sunday morning and night by our speakers, and the people "turned out" to hear them like Louisiana people do to a nickel theater or street carnival. The buildings could not contain the crowds that went to hear Mrs. Armor, and all the churches wanted her. She says this is God's fight—right against wrong, heaven against hell. She puts first things first and God is with her. A beautiful situation is Asbury Park, New Jersey. The Casino is built on a pier, and has a seating capacity of about 5,000. The building was filled at nearly every meeting of the National Convention. There were 703 voting delegates present. Twenty-six States have made gains in membership ranging from 9 to 2,800, Pennsylvania having made the largest gain and New York coming next. Louisiana has gained nearly three hundred, according to the State Treasurer's books, but only one hundred and eighty had been reported to the National Treasurer. The total gain for the nation is 15,000. The total paid memberships, 289,545. Plans were formulated and a campaign for National Constitutional prohibition was launched. The Countess of Carlisle gave $5,000 and Mrs. McDonell of Pennsylvania promised to duplicate every hundred dollars given in America for the World's Temperance Missionary fund until $10,000 shall have been given. The liquor men have counted the cost and estimated that for every temperance dollar received they will have to give $70 to offset it. In other words, every dollar of clean money is worth seventy of tainted money. Dr. Richards' Sunday evening address on "The Destruction of the Great Dragon," was soul-stirring and inspiring. Dr. Polwigs' lecture on "The Mothers of Men," contained the most logical and convincing argument in favor of woman suffrage we have ever heard. There are 50,000 women already who have the ballot, and ten States are soon going after it.

For the first time in the history of the Louisiana W. C. T. U., we have a State Evangelist, Mrs. T. D. Lipscomb, of Donaldsonville, and a State organizer, Mrs. Willa S. Norwood, of St. Mark's Hall, New Orleans. We thoroughly enjoyed our visit to this interesting little mission and rejoice with them that they are to be the beneficiaries of the Sycles bequest. Let us remember St. Mark's Hall in our prayers and with our gifts. The W. C. T. U. has a missionary at Ellis Island who speaks seven different languages. It was our privilege to visit this Island and study conditions while in New York. Truly, the harvest is great and the laborers few. We hope to bring the needs of the Immigrant Station in New Orleans before the National W. C. T. U. in such a way as to secure help. We are also raising a fund to educate and train a Creole worker for definite temperance work in Louisiana, if a consecrated young woman can be found. The signs are encouraging, but we need men, women, money and prayers. Come over and help us.

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While you are educating your children and giving them the benefit of every possible opportunity to improve their talents, do not overlook supplying them with a sweet-toned Piano or Player Piano. You can never tell what talent a child may possess, or what skill it may acquire until you have given it a chance. Daily companionship with a high-grade instrument will be the greatest incentive to acquire that most coveted Art of Music. Do not make the mistake of waiting until your boy or girl has reached mature years. There will then be other demands on their time; their minds will have lost much of their earlier alertness, and it will be difficult for them to master the piano.

Act now while the New Orleans Christian Advocate Piano Club offers you the opportunity to secure the best pianos and player-pianos at the lowest possible cost and on terms to suit your convenience. For catalogue and full information address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Advertisement.

ECZEMA BOOK FREE.

The National Skin Hospital, located at 121 Main Street, St. Joseph, Mo., who treat skin diseases only, have published a book of more than sixty pages which they are mailing free to anyone writing for it. It has many colored plates showing the different forms of skin diseases and tells how they can be treated at home. Anyone interested should write for it at once.

Winona Dist.—First Round.

Winona Ct., at New Hope..	Dec. 7,
Greenwood Sta., ...	Dec. 14, 15
Winona Sta., ...	Dec. 21, 22
Moorhead Ct., at Moorhead.	Dec. 27, 28
Itta Bena Sta	Dec. 28, 29
Belzoni Ct., at Belzoni.....	Jan. 3, 4
Isola Ct., at Inverness.....	Jan. 4. 5
Indianola Ct., at Fairview..	Jan. 10, 11
Indianola Sta.	Jan. 11, 12
Ruleville Ct., at Ruleville..	Jan. 17, 18
Drew Ct., at Drew.........	Jan. 18, 19
Minter City, at Minter City	Jan. 24, 25
Webb Ct., at Sumner.....	Jan. 25, 26
Dublin Ct., at Mattson....	Jan. 30,
Lambert Ct., at Vance..	Jan. 31, Feb. 1
Tutwiler Ct., at Tutwiler..	Feb. 1, 2
Schlater Ct., at Schlater...	Feb. 7, 8
North Carrollton Ct., at Poplar Springs	Feb. 14,
Carrollton Ct., at Carrollton	Feb. 15, 16
Mars' Hill Ct., at Gore's Springs	Feb. 21, 22

The District Stewards will please meet at Greenwood, Miss., Jan. 29, 1914, at 10 a. m. in the Methodist Church. BEN P. JACO, P. E.

FREE TO READERS OF THIS PAPER.

Despite the fact that Gray's Ointment is nearly a century old, and has cured scores of people of what seemed to be hopeless suffering, there are some yet who don't know the true merit of this celebrated ointment, and in order that every one may test its efficiency, a free sample box will be sent to any reader of this paper on request. "Gray's Ointment" is a remarkable remedy for cuts, bruises, boils, burns, poison oak, insect bits, old sores and all skin eruptions. Write Dr. W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., for your free sample or get a 25c box from your druggist to-day.

TO PROSPECTIVE STUDENTS.

The Meridian Colleges have only a few vacancies in each College. In order to complete their limit of students they are making a special rate for the fraction of the session. For particulars write Prof. J. W. Beeson, Meridian, Miss.

WHAT THE IMMIGRANTS DO.

Here are some facts about immigrants: They contribute eighty-nine per cent of all the labor in the iron mines and steel mills.

They refine nineteen-twentieths of the sugar.

They build and keep in repair the railroad tracks.

They make four-fifths of the furniture.

They do nine-tenths of all the work in the cotton mills.

They mine ninety per cent of the all the clothing.

They mine ninety per cent. of the coal.

They own eighty-one per cent of the farms they operate. Which facts move the American Leader to remark: It strikes me that the problem is not, What are we going to do about him; but, What would we do without him?—Living Church.

TERRIBLE PICTURE OF SUFFERING.

Clinton, Ky.—Mrs. M. C. McElroy, in a letter from Clinton, writes: "For six years I was a sufferer from female troubles. I could not eat, and could not stand on my feet, without suffering great pain. Three of the best doctors in the State said I was in a critical condition, and going down hill. I lost hope. After using Cardui a week, I began to improve. Now I feel better than in six years." Fifty years of success, in actual practice, is positive proof that Cardui can always be relied on, for relieving female weakness and disease. Why not test it for yourself? Sold by all druggists. —Advertisement.

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Remain in Sleeper until - - - 7:00 a m

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Lv. Alexandria - - - - - - - - - 11:56 p m
Ar. New Orleans - - - - - - - - - 8:40 a m
Sleeper ready for occupancy - - 9:00 p m

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Woman's Missionary Work

Edited by .... **Mrs. R. F. Harrell, Centerville, Miss.**

Conference Press Superintendents:

Louisiana .... Mrs. A. C. McKinney, Ruston, La.
Mississippi .... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi .... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

DISTRICT MEETING AT BROOKVILLE, MISS., NOV. 19, 20.

The initial service at the Methodist Church at 8 p. m. was one of great interest. After devotional services the pastor, Rev. J. J. Baird, on behalf of the local auxiliary and citizens, gave the visitors and delegates a hearty welcome. Mrs. Woodward of Starkville, the District Secretary, responded in her own happy style, and then introduced to the audience Miss Daniels, the deaconess from Corinth, Miss., who gave in a most interesting and sympathetic manner an account of settlement work in general, and her own particular work in Corinth, where the ultimate object is the establishment of a co-operative home for young women in business, where they may have the comforts and Christian influence they so much need at a price within their means.

Miss Daniels is a most pleasing and magnetic speaker, and the audience felt as they listened to her a call to aid in this great work to which her life is devoted.

Miss Daniels was followed by Mrs. Vic Thompson Hoyle, the Conference President, in a stirring and eloquent plea for a consecration of the young life of the Church to its service. Beautiful music by the choir closed the afternoon session.

The morning exercises opened with a devotional service, followed by a series of testimonies in which the workers told of the blessings they had experienced in the work. Mrs. Woodward, the District Secretary, then declared the meeting open for reports, discussions and the transaction of business. She said she hoped the Conference would resolve itself into a question mark and find out everything it needed to know.

The claims of The Missionary Voice were presented and the delegates pledged themselves to renew their efforts to obtain subscribers. Then followed reports of work in the Home Department in which it developed that there is an awakening conscience in regard to missionary efforts among the Negro race.

In the course of an interesting discussion of Social Service, Mrs. Hoyle said that we might well begin by endeavoring to point our own loved ones to Christ and then let our efforts go out in ever widening circles of interest and blessing to the whole world.

A motion prevailed to appoint a committee consisting of one member from each auxiliary with the District Secretary as chairman, whose duty it should be to care for the interior of the District Parsonage at Columbus.

The afternoon session was devoted to reports of work in the Foreign Department, interspersed with talks on various subjects vital to missionary endeavor and Christian development. It was resolved that the women of the District meeting memorialize the Annual Conference to continue the publication of the bulletins and leaflets, it being the opinion of all that they were indispensable to the conduct of the work.

The Conference was most fortunate in having such a presiding officer as Mrs. Helen Porter Woodward, in the presence of the Conference President who sounded such a clarion call to the higher life, and in the concrete example of the blessedness of Christian service in Miss Daniels. It was with warm feelings of gratitude for the hospitality extended them by the people of Brookville that the delegates left for their homes, carrying with them renewed zeal and inspiration for the great privilege of working in the fields so white unto harvest.

MRS. N. D. GUERRY.

THE ALL-CONQUERING CHRIST.

China has adopted the Christian method of reckoning time. They no longer begin their year with Feb. 5 as was the custom of their ancestors, but have accepted the date of Jan. 1. China's Calendar now reckons the year as 1913 A. D.

So the power of the Gospel of Christ is penetrating into all parts of all the world. Have you and I a share in these glorious triumphs? Only in so much as we share in sending this gospel to all the earth. In our Missionary Society we now have only about one woman in four—can we be content that they shall not share with us these glorious labors of love? Let us go and get these women!

OUR FINANCES.

Mrs. F. H. E. Ross, our Council Treasurer, reports a total of $34,605.24 for the third quarter, Home Department. This shows an increase of $1757.43 from the auxiliaries over that of the same quarter last year. The income through other sources exceeds by $4168.07. By "other sources" is meant tuition fees returned to the general treasury from our different schools. This quarter it also includes $1000 given to Brevard Institute by an interested friend, and $1250 from the sale of property given to the Vashti Industrial Institute. These sums go directly to the schools and are not available for current expenses. Total collection for the quarter ending October 1, 1913, $34,605.24; total collection for the quarter ending October 1, 1912, $28,679.74. Increase, $5925.50.

The appropriation for the Connectional Work of the Home Department was $118,175. In order to meet the current expenses $60,000 must be collected this last quarter. There was no appropriation made for building or enlargement in this $118,000. If we are to look forward to the necessary building this amount must be increased by $10,000. We are sure that the rank and file of our women will rally to this all-important work which God has committed to them.

Foreign Department.

(1912)	
First Quarter	$57,014.15
Second Quarter	47,076.72
Third Quarter	56,699.15
(1913)	
First Quarter	$52,136.86
Second Quarter	52,235.63
Third Quarter	55,083.39

The report for the third quarter of this year falls below that for the same quarter of 1912. A strenuous effort must be made this last quarter of 1913 to secure a sufficient amount to meet the regular appropriations.

The fourth quarter always brings in a large return. Shall we not make this one the best in our history? Each one must do her utmost. Urgent appeals come from the fields which cannot be met unless an extra effort is made.

PROPERTY PURCHASED IN RIO.

Mrs. J. B. Cobb writes that the site for our girls' school in Rio has been purchased. Misses Bennett and Gibson selected the site. $200,000 was paid for the property.

PRAYER CALENDARS.

Prayer Calendars for 1914 are now ready for distribution. This calendar has the names of all our workers on our fields at home and abroad, with the date when we shall remember them at God's Throne. Think what it must mean to these hard worked women to feel that on a certain date all their friends in Southern Methodism are praying for them. How it strengthens and encourages them, and helps them to overcome difficulties which come oven to missionaries! We hope every woman in our three Conferences will get one of these calendars and use it. It will help you, too. The price of them is twenty-five cents each. You can get them from your District Secretary or Publicity Superintendent.

THE HOME BEAUTIFUL.

What is it that makes home beautiful? First of all, it is the spirit of love which predominates and brings into unison the highest and best impulses of which human hearts are capable. But what implements does love use to cultivate this spirit in the home and make the home-life beautiful, happy and inviting? They are lovely furnishings, of which the PIANO is KING. What is there in the home, next to the Bible, which can be used in inspire greater appreciation of life, loftier ideals and deeper sincerity, than the Piano or Self-player Piano?

The New Orleans Christian Advocate Piano Club gives you the opportunity to combine your order with those of ninety-nine other Club members which we secure, thereby obtaining the maximum Factory discount on instruments of the highest quality. Every feature of the Club is guaranteed, so that you take no risk of being dissatisfied. Write for your copy of the catalogue and letters from old Club members. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta Ga.

BAD COLDS
Some colds are worse than others, but they are all bad. Let your doctor decide the medicine. If he orders Ayer's Cherry Pectoral, remember we have been making it for 75 years.
J. C. Ayer Co., Lowell, Mass.

We offer all house owners a plan whereby cost of wiring for electricity may be paid in monthly installments with the lighting bill. Ask our Commercial Agent.
NEW ORLEANS RAILWAY & LIGHT CO.

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OR CROUP The Celebrated Effectual Remedy *Without Internal Medicine.*
For 120 years this Remedy has met with continued and growing popularity.
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are also Quickly Relieved by a Few Applications.
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This is Guaranteed to Stop Your Cough
Make this Family Supply of Cough Syrup at Home and Save $2.

This plan makes a pint of better cough syrup than you could buy ready made for $2.50. A few doses usually conquer an ordinary cough—relieves even whooping cough quickly. Simple as it is, no better remedy can be had at any price.

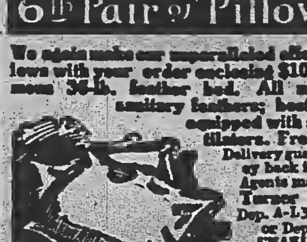
Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle; then add the Sugar Syrup. It has a pleasant taste and lasts a family a long time. Take a teaspoonful every one, two or three hours.

You can feel this take hold of a cough in a way that means business. Has a good tonic effect, braces up the appetite, and is slightly laxative, too, which is helpful. A handy remedy for hoarseness, spasmodic croup, bronchitis, bronchial asthma and whooping cough.

The effect of pine on the membranes is well known. Pinex is a most valuable concentrated compound of Norwegian white pine extract, and is rich in guaiacol and other natural healing pine elements. Other preparations will not work in this combination.

This Pinex and Sugar Syrup remedy has often been imitated, though never successfully. It is now used in more homes than any other cough remedy.

A guaranty of absolute satisfaction, or money promptly refunded, goes with this preparation. Your druggist has Pinex, or will get it for you. If not, send to The Pinex Co., Ft. Wayne, Ind.



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We again make our unparalleled offer of free pillows with your order enclosing $10 for our famous 36-lb. feather bed. All made of new sanitary feathers; best ticking and equipped with sanitary ventilators. Freight prepaid. Delivery guaranteed. Money back if not satisfied. Agents make big money. Turner & Cornwell, Dep. A-L Memphis. Tenn or Dept. A-L CHARLOTTE, N. C.

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Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped up; you should try this Remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.

This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit-forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods, such as sprays, douches, salves, inhalers and the stomach-ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga, and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

Paint Without Oil.

Remarkable Discovery That Cuts Down the Cost of Paint Seventy-Five Per Cent.

A Free Trial Package is Mailed to Everyone Who Writes.

A. L. Rice, a prominent manufacturer of Adams, N. Y., has discovered a process of making a new kind of paint without the use of oil. He calls it Powderpaint. It comes in the form of dry powder and all that is required is cold water to make a paint weather-proof, fireproof and as durable as oil paint. It adheres to any surface, wood, stone or brick; spreads and looks like oil paint and costs about one-fourth as much.

Write to Mr. A. L. Rice, Manuf'r., 138 North St., Adams, N. Y., and he will send you a free trial package, also color card and full information showing you how you can save a good many dollars. Write to-day.

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A Home Cure Given by One Who Had It

In the spring of 1893 I was attacked by Muscular and Inflammatory Rheumatism. I suffered as only those who have it know, for over three years. I tried remedy after remedy, and doctor after doctor, but such relief as I received was only temporary. Finally, I found a remedy that cured me completely, and it has never returned. I have given it to a number who were terribly afflicted and even bedridden with Rheumatism, and it effected a cure in every case.

I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you? Don't delay. Write today.

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Of Famous Christian,
By J. Gilchrist Lawson.

Just published, is the greatest book on the Spirit-filled life. 382 pages. Twenty-one full portraits. Cloth $1.00; Paper 50c.

Glad Tidings Publishing Company,
Lakeside Building, Chicago.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The growing social service spirit of our times is finding expression in a movement of the Southern lumbermen to hold "Welfare Conferences" in the interest of the physical, educational and social and religious betterment of their employees and of their families. One of these Conferences was held in New Orleans on Dec. 3, and another at Alexandria, Dec. 5. At the latter meeting Mr. H. L. Baker, chairman of our Conference Sunday School Board, discussed the place of the Sunday school in the saw mill community. Brother Baker, being a leader in Sunday school extension work, a trained superintendent, a practical teacher, and a mill operator, is eminently qualified to advise his fellow lumbermen in the matter assigned him for discussion. The mill men are liberal contributors to the Sunday school cause, and in most instances make provision for Sunday school work among their employees, and to have the question discussed at this meeting is what might have been expected.

In addition to teaching their Sunday school classes the regular lessons, Brothers V. L. Fulton and J. C. Foster of the First Church of Shreveport are promoting religious education among their people by circulating religious books, mainly those of the Moody Colportage Library of Chicago. These books are by the best of Christian writers and can be bought in quantities for 8 cents each. These same brethren are giving a wide circulation to that choicest of missionary books, "The Call of the World." This is a reading age and to substitute such books as the above in the thought and companionship of our Christian young people for other things that they would read, is doubtless one of the best things that could be done for their spiritual welfare. This interest in their pupils, and initiative on the part of these teachers, marks them as leaders whose methods might well be followed by others who would go beyond the beaten paths of non-progression.

One of the best pieces of child rescue work that we have known was done by Brother Lipscomb and his Sunday school at Vacherle in the taking of Bell Yeager from a houseboat in the Mississippi River and placing her in our Methodist Orphanage at Ruston. She sold fish among our kindhearted Sunday school workers at Vacherle and thus became known to them. In due time clothes were provided for her and she was enrolled in Sunday school, having part in the Children's Day program this year. Upon a better acquaintance it was found that although she was fourteen years old she could not read and was subject to brutal treatment at home. Thereupon Brother Lipscomb, who learned the law in such cases while connected with the Ruston Orphanage, had the District Judge summons witnesses and by due process of law to deliver the girl to him to be placed in the hands of the Superintendent of our Orphanage as her legal guardian, according to a State law with which up to this time the Judge himself was not acquainted. What, under the grace of God and Christian training, this half starved and much abused child may become remains to be seen.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

As usual your Field Secretary is ready and willing to respond to any and every call possible and is most anxious to organize and register one or a half dozen Adult Bible Classes and Teen-age Classes for boys and girls in each Sunday school.

This should be the best and finest Sunday school year in our Conference history and we Secretaries, as well as our directing assistant secretary, Mr. R. M. Weaver of Corinth, and the entire Sunday School Board, bespeak the earnest co-operation of every man, woman, and child within our Conference limits.

Some goals for next year: A Sunday school in every church. A real attempt to approximate our Standard of Excellence. To organize and register an Adult Bible Class in every school. To organize and register a Teen-age Class in every school. To emphasize our Elementary and Home Department Work. To save every Sunday school scholar safely in the church.

The fact that Rev. V. C. Curtis of Kosciusko has been appointed Associate Field Secretary is welcomed with keen appreciation. Brother Curtis has ever been filled with not only Sunday school enthusiasm but with the spirit of Sunday school progress, and his work will mean much to many schools that have not been reached because of the magnitude of the work. He will be ready and willing to respond to calls all over the Conference, especially out in the country where he hopes to render valuable assistance.

Tupelo has 131 per cent of the number on its church roll in Sunday school.———Mrs. R. P. Neblett's fine adult class at Houston enjoyed a Thanksgiving banquet at which 42 were present. Mrs. Neblett's class does great things.———Rev. W. C. Lester of the Isola Circuit has 109 church members and 196 on his Sunday school roll.———Five new Sunday schools have been organized between Benoit and Beulah.———At Greenville, Rev. W. S. Lagrone has 471 church members and 363 in Sunday school. These few, of many, encouraging reports should go far toward creating enthusiasm for this great work.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

THE PIANOLESS HOME.

Have you ever visited a home where discord had usurped the place of sweet accord and where time seemed to hang heavy on the hands of the individual members of the family? There was no entertainer there! A sweet-toned Piano or Self-player Piano would have kept that home so happy, enlivened and entertaining that the home-life would have been like "One grand, sweet song."

Why let your home grow dull and your folks seek amusement in questionable places, all for the want of proper entertainment at home? The New Orleans Christian Advocate Piano Club enables you to secure a high grade piano or player-piano of the sweetest tone, at the lowest Factory price and on terms to suit your convenience. Every feature of the Club is guaranteed so that you cannot fail to be delighted. Write for handsomely illustrated catalogue and full particulars. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

A MESSAGE FROM MISS HEAD.

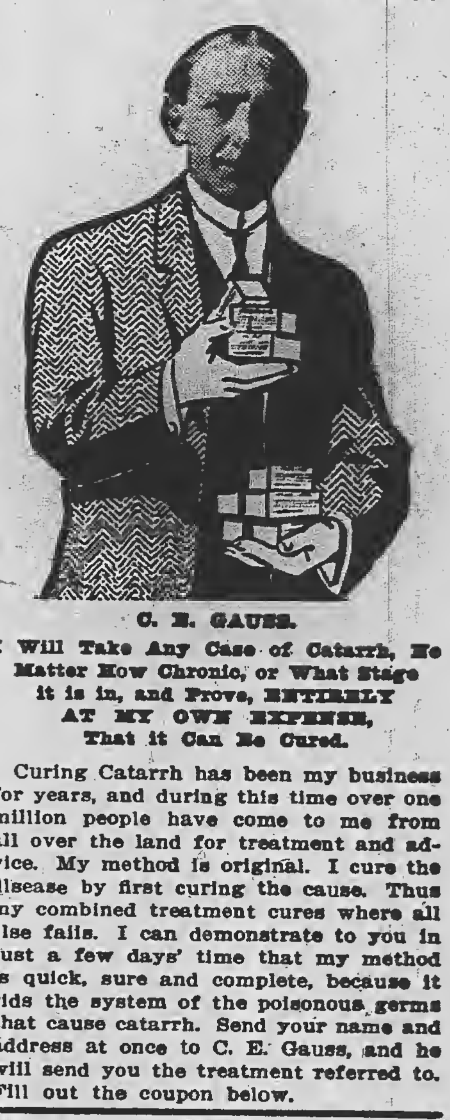
To the Women of the Church:

After months of enforced idleness and great suffering, I am back at work. I think I am quite well. Unless you have had a like experience, you can hardly know the joy of again being in active service. All these months I have appreciated, more than I can express, the generosity of the Woman's Missionary Council, and the many assurances of interest and prayers.

My Lord has been ever present with me, revealing himself in many ways. I have learned anew that my life is precious to him. During these hard times I have learned so many beautiful lessons—have had so many victories of faith—that I come forth with a new song of praise. My great desire is to give him a more royal service. I hope that the summer has brought you rest and pleasure, and that you, too, have a new assurance that the work is going forward because it is His, and we who are doing it are His. I hope we may know at the end of the year that this has been the best year you have ever had in your Conference or Department.

Yours for greater service,
MABEL HEAD.

Let Me Send You A Treatment of My Catarrh Cure Free



C. E. GAUSS.

I Will Take Any Case of Catarrh, No Matter How Chronic, or What Stage it is in, and Prove, ENTIRELY AT MY OWN EXPENSE, That it Can Be Cured.

Curing Catarrh has been my business for years, and during this time over one million people have come to me from all over the land for treatment and advice. My method is original. I cure the disease by first curing the cause. Thus my combined treatment cures where all else fails. I can demonstrate to you in just a few days' time that my method is quick, sure and complete, because it rids the system of the poisonous germs that cause catarrh. Send your name and address at once to C. E. Gauss, and he will send you the treatment referred to. Fill out the coupon below.

FREE

This coupon is good for a package of GAUSS COMBINED CATARRH CURE sent free by mail. Simply fill in name and address on dotted lines below, and mail to C. E. GAUSS, 5112 Main St., Marshall, Mich.

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and the various forms of Uric Acid poisoning, such as muscular and sciatic rheumatism, gout, stiff and swollen joints, shifting pains and stitches in different parts of the body, have been successfully treated for the last 20 years by **Dr. Whitehall's**

RHEUMATIC REMEDY

To demonstrate how quickly it relieves the acute pains, reduces the fever and eliminates diseases from the system, we will send a **Full Box Free** to any one who will give it a trial. Address

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TO MINISTERS.

The Meridian Colleges give free tuition and a liberal deduction in board to sons and daughters of ministers, and to young men studying for the ministry and for Mission fields. For particulars write Pres. J. W. Beeson, Meridian, Miss.

Church News

The Northern Methodist Church has long since removed the time limit. In the Illinois Conference of that Church there are 306 pastors. Of these 160 are in their first year, 83 in their second year, 35 in their third year, and 16 in their fourth year. Only 15 have served their present charges more than four years.

* * *

The Northern Methodist Book Concern has been a profitable institution from a financial standpoint, not to mention the good it has done by circulating good literature. Dr. H. C. Jennings, one of its managers, recently compiled figures showing that since its establishment it had paid to Conference Claimants $3,548,000, two-thirds of which has been given in the last 13 years.

* * *

According to Rev. J. A. Baylor's statement in the Midland Methodist last week, the Holston Conference made a net gain of 3,292 members last year, giving that Conference a present membership of 73,810. He says that the printed minutes of his Conference shows errors in addition amounting to 1105 in the membership column alone. In this day of the adding machine such mistakes should not be made.

* * *

The Louisiana Baptists are in a prosperous condition. At their recent convention in Amite City, they reported that the State Board of Missions, which was in debt to the amount of $13,000 a year ago, is now out of debt; that the Orphanage at Lake Charles is out of debt and has on hand $10,000 to be used for building purposes, and that the Baptists have raised $50,000 for the endowment of their college at Pineville.

Secular News and Comment

By Rev. A. J. Gearheard.

The annual toy bill of the United States is said to be $20,000,000.

* * *

Congress closed the special session that began on April 7 last Saturday and without any ceremony began the regular session last Monday.

* * *

Agricultural experts who recently have examined soil conditions in South Louisiana are confident that this State will in the future be one of the largest producers of citrus fruits among the commonwealths of the American Union.

* * *

The Louisiana Railway Commission on December 4 ordered the Yazoo and Mississippi Valley and the Texas and Pacific Railroads to install the block signal system on their main lines inside the State at the rate of not less than 20 miles per year until their entire main lines are thus equipped. This order is deserving of commendation.

* * *

The movement for the establishment of a great Federal University at Washington, D. C., which was inaugurated some time ago by the National Association of State Universities, took a more definite form on November 12, when a Committee composed of President James of the University of Illinois, President Thompson of the Ohio State University, and President Ayers of the Tennessee University began drafting a bill for the appropriation of $500,000 for the erection of the buildings. The proposed University will be chiefly a school for advanced work, and its board of control will be appointed by the President of the United States.

* * *

Dr. John D. Quackenbos, formerly a professor of psychology in Columbia University, is a member of the American Society for the Study of Alcohol and Other Narcotics. He delivered an address before the Society in Philadelphia on December 3 and told his auditors that the surest way to cure a drunkard is to appeal to his inner or spiritual man. Dr. Quackenbos is pretty nearly right. When that appeal is made to the drunkard's spiritual nature he must first be taught that he is spiritually dead until first quickened by the power of God. Science had nothing to do with the so-called discovery that man dominated by his spiritual nature is master of his physical temptations—that truth came by revelation.

* * *

Without counting any gifts of less than $10,000, the St. Louis Globe-Democrat states that a total of $300,000,000 was given away for the benefit of humanity in the United States last year. Of this amount more than half was given for the promotion of the sciences of medicine and surgery and the putting into effect of better sanitation methods. The donors were in some instances men of high character, but the largest gifts were made by such men as Adolphus Busch, who amassed his fortune as a brewer and saloon man, and Andrew Carnegie, who has not given a cent in the name of Christianity. The time has come when Christian people must refuse to become the beneficiaries of men who seek to advertise themselves by giving away large sums of money which they have amassed by engaging in questionable businesses or by practicing questionable methods.

* * *

Seventeen States in the North spend annually $28 per child in their public school work. The fifteen exclusively Southern States spend annually less than $14 per pupil in the public schools—less than half of what is expended in the North. The South is no longer poor. She has long since recovered from the ravages of cruel war, and is in every respect abundantly able to take high rank in the work of educating her children. The schools we have are, for the most part, doing fairly efficient work, but there are many districts that are without any public schools whatever. This writer was solicited last month to aid in securing a public school for a locality that has been a populous community in Louisiana for fifty years and has never had a public school. Three years ago he aided in locating a public school in a locality where there were 88 children of school age living 8 miles from the nearest schoolhouse, and where the heads of but five families out of forty could read or write. As Southerners, we should increase our efforts to give the children of the South an equal chance with those of the North.

THE MEANING OF THE WORD BAPTISM.

By Rev. M. B. Sharbrough.

If all would carefully and fairly study the meaning of the word Baptism, as it was used when and where the New Testament was written, strife as to the mode would cease. As we should all know, the word Baptism, or Baptize, in its various forms is not strictly English, but a Greek term, brought into our language without change of meaning, and with only such change of structure as to properly adapt it to our English speech. Therefore, if we can find out what this Greek word meant, to the writers of the New Testament, and to the Jewish people of their day, we shall know what it should mean to us. And this can be learned by fair and careful study of the New Testament itself. Hence to such a study you are here for a brief time invited.

In Hebrews (9th chap., 10th verse) we read concerning the Old Covenant, that it, "consisted only of meats, and drinks, and divers washings, and carnal ordinances." Now, the word "washings," in the above quotation, is a translation of the Greek word for baptism, in its plural form. Hence, if instead of being translated, it had been transferred into our language, like the same word baptize in the singular number has been, the reading would be "divers baptisms," instead of "divers washings." And in this same chapter the writer goes on to mention some of these divers baptisms specifically. In verses 13 and 14, we read: "For if the blood of bulls and of goats and the ashes of a red heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, purge your conscience from dead works, to worship the living God?" Again, in verses 19 and 22, inclusive, we read: "For when Moses had spoken every precept to the people, according to the law, he took the blood of calves, with water, and scarlet wool, and hyssop, and sprikled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the service. And almost all things are by the law purged with blood." Now from the foregoing quotations it is evident that the word baptism as here used refers to the various ritualistic washings or symbolic purifications established by Moses under the law. To one, who on careful examination cannot or will not see this, argument would be useless.

Again, in Mark's Gospel, chapter 7, verses 2 and 4, inclusive, we read: "And when they (the Pharisees and Scribes) saw some of his disciples eat bread with defiled, that is to say unwashed hands, they found fault. For the Pharisees and all the Jews unless they wash their hands often (or with the fist) eat not, holding the tradition of the elders. And when they come from the market unless they wash, they eat not, and many other things there be which they have received to hold, such as the washing of cups, and pots, and brazen vessels, and tables." Now, in the last verse of the above quotation, the term "washing," is in the Greek Testament, "baptism," of course in its Greek form. And the term "wash," in the same verse in some of the Greek manuscripts from which our New Testament is translated, is "baptize." In others, it is the Greek word for sprinkle, or purify, or wash. So again, it is evident without proof that baptism as used above refers to such ritualistic, or ceremonial, purifications as were established and upheld among the Jews through the traditions of the elders, and that some of these, such as the baptism of tables, must have been by sprinkling.

But yet again, in Luke's Gospel (chapter 11, verse 37) we read: "And as he spake a certain Pharisee besought him to dine with him, and he went in and sat down to meat. And when the Pharisee saw it he marveled, that he had not first washed before eating." Now the word "washed" in the above verse in the Greek Testament is a form of the word "baptize." And if it had been transferred into the English instead of being translated, we would read, The Pharisee marveled that he was not first "baptized" before eating. Of course it is evident without proof that the baptism here referred to was merely the washing of the hands, and perhaps the face, as a symbolic or ceremonial cleansing—another one of the divers baptisms established by the tradition of the elders.

And from all of the foregoing quotations, it is evident, without other proof, that the word "baptism," or "baptize," in its various forms in the Greek language was used in Judea in the days of John the Baptist, and of the Apostles, to express the various acts of symbolic, ceremonial and ritualistic purification among the Jews, whether ordained by Moses, or established by the tradition of the elders. And while we may not be able to prove absolutely that none of these purifications or baptisms were by immersion, yet it is absolutely certain that many of them, indeed the most of them, were performed by sprinkling. Hence, all intelligent, unprejudiced minds ought to be able to agree that baptism is simply a symbol of purification by the application of water, no matter what the mode may be. In harmony with this are the definitions of baptism given by the great English lexicographers. For instance, we find in Webster's Dictionary baptism defined as the application of water to a person with religious significance, or as a sacrament. The application is not limited to any mode. And this is the position of the Methodist Church. This is why it accepts immersion as a valid mode of baptism while usually practicing sprinkling or pouring. One thing is certain, viz.: if there be only one mode of baptism, it cannot be immersion.

Columbia, Miss.

SINCERITY.

Give a man every other virtue, or a woman every other charm, and if sincerity be wanting, they are yet poor indeed. We cannot trust them. We do not want them for our friends. The insincere man is not a whole. He is broken into fragments, and those fragments are not consistent with each other. We do not know which of these inconsistent pieces of himself we shall find in any given case. Sincerity, on the other hand, is wholeness, unity, consistency.

Sincerity and truth are virtues not easily exercised in social life. They often find an antagonist in the laudable desire to please. It is often difficult to speak what we really think. The temptation is strong to make our speech vary according to the person spoken to, to pretend to agree with opinions with which we entirely and strongly disagree, and to encourage a show of intimacy with people whom we dislike, and perhaps go so far as to despise. It is often extremely difficult in association with others to act at once sincerely and kindly. Nevertheless, truth is divine and absolute, and of all duties the love and practice of truth ranks first and highest.—Baptist Commonwealth.

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 18, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

"A life on service bent,
A life for love laid down:
It is the life for others spent
Which God will crown."

* * *

Most of all the minister and Christian worker need to keep in touch with Christ. Vital contact with him alone can bring spiritual life and power. When the connection with him is broken the greatest men are utterly impotent for effectice service in ushering in the Divine Kingdom. "Without me, ye can do nothing," said the Master. Yet, strange to say, this is a difficult truth for many to learn.

* * *

Ninety-nine hundredths of the latitudinarianism and disloyalty to our polity that exists in Southern Methodism is among what, speaking after the manner of men of the world, might be termed the upper strata. The great body of our preachers and people are both sound in the faith and satisfied with our system of government. It is in the sterling common sense of the plain, simple-hearted, hard-working men and women who constitute the rank and file of our ministry and membership that the safety of the Church lies.

* * *

The Presbyterian, of Philadelphia, says it is reported that Mr. Gilbert K. Chesterton, the brilliant English writer, who has been so ably defending orthodox Christianity for some years, is becoming inclined toward Roman Catholicism. If this be true, it should serve as a warning to Protestants. There is no doubt that the firm stand of the Romish Church against higher criticism and the skepticism prevalent in ecclesiastical circles is a source of strength to it. Men want certitude in religious matters, and are little disposed to remain in an atmosphere that is foggy with speculation. Protestantism is free from many of the superstitions that have long handicapped the Church of the Vatican, but we must hold to "the faith once delivered to the saints" in its fullness and entirety if we would continue to maintain our superiority.

* * *

A recent dispatch from London, England, tells of a girl who writes from right to left and does everything else backward, which, according to the physicians, is due to the fact that her heart is on the wrong side and that her brain also is out of the proper position. It is not in the physical realm only that when a person's heart is wrong his actions are contrary to what they ought to be. This is likewise true in the religious sphere. But the fleshly heart that beats in one's breast must not be confused with "the heart" so often spoken of in the Scriptures, which is synonymous with man's moral nature. It is sometimes a bit taxing on one's patience to hear a preacher perpetrate this blunder, as when, for instance, he labors to show that Christ's great love for humanity and the treatment that he received broke the muscular organ that sent the blood bounding through his body.

WHERE EARTH'S TREASURES ARE.

Of all the things upon our planet, human beings alone are great. Between man in his lowest state and the noblest of the brute creation there is a distance that is immeasurable—a mighty chasm that has never been bridged. Both in his larger and more varied intellectual endowment and in his possession of a moral nature, man stands apart to himself and is unique. And so sublime are his possibilities that no finite imagination can scale them. 'It doth not yet appear what he may be.' So when governments, churches, philanthropists, and individual Christian workers busy themselves in efforts to uplift humanity they are addressing themselves to the task which counts for most. To make wiser and better and stronger a single member of the race is to perform a deed that is worthy of an angel's hand and which will outlive the stars. The real treasures of earth are not in its mines of silver or gold or diamonds, but in the poor and struggling millions of mankind that tread its surface. From among these toiling and suffering ones the Lord will gather many of his imperishable jewels and take them to his heavenly home where they will forever shine.

IS YOUR CHURCH PROPERTY INSURED?

The duty of keeping the property of the Church insured is quite an important one, and the neglect of it upon the part of any pastor and congregation is highly culpable. The annual losses that we sustain on account of carelessness in this respect foots up a considerable sum. The responsibility in this matter rests primarily upon the trustees, but in reality the Church looks to the preacher in charge to see that her interests are adequately safeguarded against posible disasters. This is one of the first things that a pastor should look into when he goes to a new field; and if he does not jot down in his memorandum book the amounts of the policies carried and the dates of their expiration and keep his eye upon them, he is not as alert as he should be. Nor is insurance against fire all that is needed. Protection against storms should likewise be provided. The cost of the latter is so small that it is easily within the reach of even our poorest flocks. It is high time that we were adopting wiser and more business-like methods in conserving the material welfare of Zion. There is neither good sense nor religion in drifting along in a reckless and slipshod manner.

SOME VAGARIES OF SCIENTISTS.

That the world owes a great debt to scientists, is undeniably true. Many of them have wrought nobly and have revolutionized the civilizations of the globe. They have promoted immensely the march of human progress and have made the earth a far better place for the habitation of the race. But by no means all the doings and sayings of the men of science are to be appraised as sound and valuable. Along with the fine wheat that they have given us, there has been a tremendous amount of chaff. Thick as the leaves in autumn, lie the exploded theories of scientists along the pathway of the years.

One of the things over which these students of nature and her laws have made the most ado is Evolution. This has profoundly stirred the currents of thought in all enlightened lands and volumes enough to fill a library have been written concerning it. With Theistic Evolution, though we can not say that we accept it, we have never had any particular disposition to quarrel, as it merely means that God's method in creation was to evolve the higher forms of life from the lower by gradual processes. But Atheistic Evolution has always seemed to us to be one of the most inconceivable of absurdities. That blind, unthinking forces, operating through indefinite ages, have brought into existence this planet and all that on it is, including the intelligent beings that inhabit it, has been wholly beyond the reach of our credulity. Can an effect become superior to its cause? Can that which has not the power of thought communicate the power to think, such as man possesses?

Of late years, if we may believe what we read, Evolution has been decidedly on the wane. It does not seem to be commanding anything like the attention that it did a couple of decades ago. Persons of high standing in the scientific world are more and more beginning to take issue with some of its most important conclusions. One of the latest develoments of this kind is quite amusing. According to the secular papers, Dr. J. Leon Williams of London, England, who is said to be eminent as an anthropologist and geologist, has recently returned to the British metropolis from an exploring expedition, bringing with him fifteen skulls of prehistoric men, one of which he claims is 500,000 years and 7 months old. This distinguished gentleman affirms that there is an undoubted kinship between man and the anthropoid ape, but that Mr. Darwin was on the back trail; that the latter is the descendant and not the progenitor of the former.

Why not? Is there not a noticeable tendency in all the world around us upon the part of the offspring of great men to degenerate? 'Is it not a common saying that geniuses have no posterity after their own kind? We have seen more than one son of an illustrious father who would not have been a total mismatch for the aristocrat of the jungle. At any rate, Mr. Leon is entitled to his guess in this matter as well as Charles Darwin. No proof has been offered in either case—it is all a question of pure speculation.

But this is only one of the late vagaries of science. There is a fresh spawn of them every few days. The great believers among mankind are not those who accept the supernatural in the Bible, but those who swallow the ever varying teachings of these so-called high priests of reason. A few days since the Ohio State Journal, one of the brightest of American dailies, sent the following shafts at the whimsical fancies conjured up by some of these speculators who affect to be able to wrench from nature her elemental secrets and to tell what will be in the far off future:

"A German scientist says in 3000 years all men will be bald, and a Danish scientist predicts that by that time the women will be wearing long beards. This is the worst piece of scientific prediction yet made. The current generations are to be congratulated that they are not to live to behold that sad day. Think of making love to a dear creature and bathing your fingers in her long whiskers! Poor old world this will be when the bearded lady breaks out of the side show and swarms everywhere. But, of course, it is impossible. The evolution of this world is not toward whiskers. It is still upward bent."

PALMETTO LETTER.

By Rev. S. A. Steel, D. D.

The South Carolina Conference met this year in Rock Hill. Twenty-five miles away in Charlotte, N. C., the Western N. C. Conference was in session at the same time. We had three Bishops in Rock Hill, Bishop Wilson, who was in charge, Bishop Denny, who was at hand to assist him, and Bishop Kilgo, who though a visitor, took a hand in the work. Being himself a South Carolinian he was at home. Bishop Wilson has often held the Conference and is a familiar person; but a special interest attached to this visit, as it is probably his final official presidency of the Conference. Though feeble, he was able to preside a number of times, and his farewell address will long be remembered. We have had only one A. W. Wilson. This was Bishop Denny's first appearance as a Bishop in the Conference, and his visit gave entire satisfaction. His uniform courtesy and evident desire to be fair and impartial, and at the same time his firmness and his easy grasp of the situation, made a fine impression. He will be welcome whenever he comes again.

This is a large Conference, numbering over two hundred pastors. Yet I voted against the motion to divide it. The motion prevailed, however. But it is a mistake. I believe in big bodies. They seriously crippled the Epworth League when they changed the policy of holding great State conventions and cut the meetings down to little pony assemblies. Instead of dividing the Conference, they should make Columbia the stated place of meeting every year, and provide for the entertainment of the Conference at the hotels. The day is past for going around and putting communities to the inconvenience of entertaining the body.

I voted against the proposed change of name. As I did so a friend at my side punched me in the ribs and said, "What do you mean? I thought you were in favor of that?" But I am not. I am in favor of eliminating the word "South," and if the name proposed had been Episcopal Methodist Church, instead of Methodist Church in America, I would have gladly voted to change. But we would lose rather than gain by the change proposed. How would the name proposed sound? Methodist Episcopal Church in America in Asia; the Methodist Episcopal Church in America in Africa, and so forth. The fate of such a change was evident from the first. But the name Episcopal Methodist Church will finally be adopted. I have held for that name from the beginning, it having been suggested to me by Dr. James Duncan, of Virginia, in the long ago. That name would work anywhere and everywhere in the world. But while a change of name that eliminated the word "South" would help the cause in the West, that is not going to do all that ought to be done. When I was Epworth League Secretary I wrote several articles on "Our Pacific Coast Problem." They were published in the St. Louis Christian Advocate, and drew down on my unprotected head the vengeance of the authorities. But they are slowly adopting my advice, one item of which was the permanent residence on the coast of one of the Bishops. They tried me for my war on the use of tobacco, but have now put substantially what I contended for in the Discipline. They will catch up with me after awhile, Meek.

We did not even table the Laity Rights matter. I don't think the thing bobbed up at all. The more I study the subject the more I am convinced that the whole movement is unscriptural and wrong. I wish I could feel sure that Southern Methodism will stand firm for Scriptural Christianity, and not weaken its hold on the conscience of America by adopting the infidel "fad" of Woman's Rights. Neither Christ nor the apostles conferred so-called "laity rights" on women, yet they treated woman with a rare respect and deference, and gratefully accepted her service and honored her for it. We will be strong in proportion as we are faithful to the principles and precedents of primitive Christianity along all the lines of social and religious progress. But there is a tremendous tide of fanaticism now rolling onward, and it threatens to sweep away some of our most sacred institutions. I wish every one would read the article in the December Atlantic Monthly on Feminist Intentions, by Mr. George. He, as he says, deliberately "lets the cat out of the bag," and frankly outlines the purpose of the modern movement for the "emancipation of woman;" and if the virtual abolition of marriage and substitution of a sort of free love social program is not advocated, I do not know the difference between a squirrel and a giraffe. If the Methodist Church will stand firm as a rock against this flood of folly it will make itself a mighty power for salvation to the country; but if it is borne away with the rest, it will only aid in the ruin that is sure to ensue. Better the Virgin Mary as the ideal of womanhood than Anna Shaw—and that is the change now proposed.

Rawlings, the sweet-spirited Virginia gentleman, was at Rock Hill, and Chappell, and Culbreth, and Cannon. Cannon came to my room, and jumped on me with both feet, right in the presence of Hardin—the man they have selected to handle the Washington City problem. And you know Cannon wears hob-nail shoes when he jumps on a fellow. Well, sir, what do you reckon he jumped on me for? Why, for nothing in the world but because I said the reason I did not go to Junaluska to rest last summer was that it was off on a side track. I said it in the New Orleans Christian Advocate. When I read it to the wise woman she admonished me to beware. How many brickbats I would have escaped if I had always heeded her advice! So when I told her what Cannon had done at Rock Hill, the chance was too good to be allowed to pass, and she broke her amiable rule and said: "I told you so." Well, I don't take it back. And do you want to know what I think? I think that Cannon feels since he has whipped everything he has been up against, he would like to get up a scrap with somebody, and as I have been living a quiet and peaceable life, he thinks he can punch me without much danger. He and I have always been on the same side of nearly every question; but if he thinks I am superannuated, and don't know how to handle my "shillaly," just let him come on, and by the time we are through folks will think Junaluska is on the main line sure enough. Junaluska! Cannon's connection with it is a guarantee of success, for he would break his record if he did not put it through.

I was returned to Washington Street, Columbia. Amen.

Columbia, S. C.

WHY DID JOHN BAPTIZE, AND HOW?

By Rev. M. B. Sharbrough.

In a former article it was shown that the Greek word from which our word Baptize was formed is used by the New Testament writers to express the various ritualistic or ceremonial purifications then common among the Jews.

Now John's mission was to prepare the people for the kingdom of heaven and to introduce Jesus who was to set up this kingdom among men. As this kingdom was to be one of righteousness, and as the people were engrossed in sin, John must needs preach repentance. And when they were ready to pledge repentance in order that they might enter the kingdom, John baptized them, both as a sign of their repentance, and as a symbolic and ceremonial purification in virtue thereof. And this ceremonial cleansing was both a type and pledge of that real purification which was to be wrought by the Holy Spirit in all who had truly repented and would accept the kingdom at its coming. Hence we find John saying, "I indeed baptize you with water unto repentance: but he that cometh after me is mighter than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Spirit and with fire."

But how did John baptize? Now we read in our English Bibles that John baptized Jesus in the River Jordan. That Jesus, when being baptized, went down into the water, and that he came up straightway out of the water. Hence, many people infer that John must have baptized by immersion. But this inference will not bear a fair and careful investigation. Jesus might have gone down into the waters of the Jordan and yet have been baptized by affusion, that is sprinkling or pouring. But as it is by no means certain, as will now be shown, that our English text is here the correct rendering of the original Greek, we do not have to believe that Jesus went into the waters of the Jordan at all. Please note, that where we read that Jesus was baptized in the River Jordan, the Greek word translated "in," is elsewhere in the New Testament translated, "by," "with," and "at," about one hundered times each; and our Bibles would be just as accurate if they should be made to read that Jesus was baptized "by" the River Jordan, or at the River Jordan, instead of "in" the River Jordan. And, besides, he might have been baptized in the River Jordan, that is within the outer banks of the river, without going into the water at all.

Again, where we read that Jesus went down into the water, the Greek word there translated "into" is elsewhere in the New Testament translated "to" about five hundred times. And our Bibles would be just as accurate if they should read, "Jesus went down to the water," instead of "into" the water.

Again, where we read that Jesus went up out of the water, the Greek word in St. Matthew's Gospel translated "out of" is used more than six hundred times in the New Testament and is translated "out of" only forty times; and in all these cases it might have been translated "from," which is its usual rendering elsewhere in the New Testament. The word used by St. Mark and translated "out of," in the same connection, is in our English Testament translated "from" one hundred and seventy times, and is only rendered "out of" one hundred and forty times. From this it is also evident that our Bibles would be just as correct, if not indeed more so, if they should read: "Jesus came up straightway from the water," instead of "out of the water." Thus, carefully considered, these Scriptures give us no basis for an inference as to how John baptized.

Now, consider further that John was a Jewish priest, and that most, if not all of, the ceremonial cleansings (baptisms) among the Jews were performed by affusion; and that none of them performed by the priests, according to the law, were ever by immersion, and we have a sufficient basis to warrant the inference that it is almost, if not quite, certain that John baptized by affusion.

And this inference is made stronger in consideration of the hundreds of thousands of people that, according to the record, must have received the baptism of John. In this connection we should remember that John did not spend all of his time in baptizing, but that he had to preach in order to bring the people to repentance before baptizing them. And it would seem impossible for him, in addition to his preaching, to have immersed so many people within his short ministry of a little more than six months. Indeed, there seems but one way in which he could have baptized so many, and that was to have formed them in companies and sprinkled as many as he conveniently could at once. This he could easily have done by dipping a branch of hyssop into the flowing waters of the Jordan and sprinkling the company as it stood along the brink of the stream. Thus Moses had sprinkled the people with water and the blood of the covenant.

And the inference that John baptized by affusion is still further strengthened by the fact that the Jews did not go to John to be baptized, but to see and hear a prophet. For the most part, doubtless, they consented to baptism after they heard him, hence they were not prepared with changes of clothing, and John himself, a poor hermit priest, was not able to furnish baptismal robes. And we cannot think of a highly civilized people, such as the Jews were in that day, being immersed in their usual attire, even if they removed the outer garment, and coming out of the water wet and bedraggled, to be dried by the sun and wind as they remained to hear John preach, or else wended their way homeward. Now, when all these things are frankly considered, the inference that affusion was the mode of baptism used by John seems well-nigh conclusive. But as it may not be absolutely certain, men should be tolerant upon this subject in whatever mode they may believe.

Columbia, Miss.

LOUISIANA CONFERENCE PROCEEDINGS.

Reported by Rev. A. J. Gearheard.

The Sixty-eighth session of the Louisiana Conference convened in Crowley at 9 o'clock Wednesday morning, December 10, with Bishop Warren A. Candler in the chair. The first service ever held in Crowley's new $30,000 church was on the previous night, when Rev. W. W. Drake, who has served Crowley Methodists as pastor, in all, for seven years, preached an inspiring sermon on Missions. The brethren had reached the city during Tuesday and had already acquainted themselves with the features of the new building and had mostly completed their rounds of hand-shaking and glad greetings, when Bishop Candler led in singing, "Jesus the Name High Over All." The ministers were ready for the session and more than a hundred voices swelled the chorus of praise. The Bishop led the opening prayer and then continued the devotional service by reading the Scriptures and delivering a plain heart-to-heart talk on "Personal Ambition among Ministers." The devotional service closed by the singing of Hymn No. 458.

Dr. F. S. Parker called the roll and a large number answered to their names. He was re-elected Secretary and nominated Rev. M. C. Holt as Assistant Secretary, Rev. R. W. Vaughan as Statistical Secretary, and Revs. W. L. Doss, R. W. Harper, and R. S. Walton as assistants to the Statistical Secretary. His nominations were confirmed by vote of the Conference. Rev. R. W. Vaughan offered his resignation as Editor of the Conference Journal, which was accepted, after which Rev. J. F. Foster was elected to fill the vacancy. The report of the Trustees of the Methodist Orphanage was read and properly referred.

The names of the presiding elders were called, their characters passed, and their reports heard as follows:

H. W. May for Alexandria District.

This has been a successful year. The collections are in advance of previous years. Many revivals have been held and more than 400 have been added to the Church on profession of faith. We have bought and paid for a new district parsonage and the elder is now living in it. Many new churches and parsonages have been built.

W. H. Coleman for Baton Rouge District.

Progress has been made along all lines. The finances are in excess of what they were last year. We had good revivals and many accessions to the Church. A new district parsonage has been built at a cost of $5000 and the debt on it is but $900. The old parsonage, upon which there was a debt of $700, has been sold.

J. I. Hoffpauir for Lafayette District.

I found the District in good condition, having been left thus by Dr. R. H. Wynn, who served it the first half of the year. We have built three new churches, one of which this Conference is now deliberating in. The year has been one of revivals and good fellowship. Some of the charges have suffered heavily because of floods.

Wm. Schuhle for Monroe District.

One new church and one parsonage have been built and two churches that were wrecked by storms have been rebuilt during the year. We have had 250 additions to the Church on profession of faith. While the District has suffered because of floods, we are able to report some advancement over last year on finances.

J. M. Henry for New Orleans District.

This District has made progress in many ways. One $23,000 debt has been provided for, and another church has been freed of debt. We still have some debts that need to be paid. There have have been 350 additions on profession of faith, and while the collections are not quite in full, they are in advance of what they were last year. Every preacher in New Orleans received his salary in full.

C. B. Carter for Ruston District.

We have had in all 700 accessions to the Church, 450 of which were on profession of faith. It has been a year of great revivals. One point reports a fine new parsonage, and another reports having had more than 400 in Sunday school every Sunday during the year. The Sunday schools all over the District are in good shape and the finances are in most excellent condition.

P. M. Brown for Shreveport District.

This has been a good year in most respects. It has been a year of constant building and we have some elegant structures as the result of this building boom. There have been 200 accessions to the Church by profession of faith. We have erected two new parsonages.

After another brief address by the Bishop, Dr. J. M. Moore, of Nashville, was introduced.

The names of the superannuates were called and the following answered to their names: J. F. Wynn, R. S. Isbell, J. A. Parker, A. J. Coburn, and B. T. Crews. They made their reports, and Brothers Coburn and Crews asked that their names be not referred to the Committee on Conference relations, but that they might return to the regular work. The names of eighteen others were called and they did not answer because feebleness of body prevented their presence. The name of Dr. C. W. Carter was called, but alas! he was not, for during the year God had called him. A special memorial service was appointed to be held on Sunday evening in his memory, and Dr. F. S. Parker was asked to prepare a special address for the occasion.

The name of S. L. Riggs, who served the Oakdale charge last year, was called and referred for the superannuate relation.

The names of the pastors on the Alexandria and Baton Rouge Districts were called, their characters passed, and their reports heard. The announcements were made, and the first session of the Conference stood adjourned by order.

Wednesday Afternoon.

Rev. Thomas Carter, Professor of Greek in Vanderbilt University, delivered a strong sermon before a large audience asembled in the Presbyterian Church. His theme was "The Threefold Joy of Jesus." The sermon was full of thought, carefully outlined, and powerfully delivered.

Wednesday Night.

The Epworth League anniversary was held, beginning at 7:30 o'clock p. m. The new church auditorium was crowded to the rear wall and the large audience heard with interest a number of 5-minute addresses by local speakers and a scholarly presentation of the work of the League by Dr. F. S. Parker, General Secretary of the Epworth League Board and Editor of the Epworth Era.

Thursday Morning.

After the singing of Hymn No. 223, and prayer by Rev. R. S. Isbell, the Bishop called the Conference to order and read the last chapter of St. John. He spoke briefly about the need of personal religion in the life of the preacher, and deeply deplored the fact that many preachers hold family worship only in a half-hearted manner. The ministers sang with fervor, "Nearer My God to Thee," after which Dr. F. R. Hill led the Conference in another prayer.

After the reading of the minutes of Wednesday's session and the roll call of absentees, Bishop Candler called the question submitted by the last General Conference, Shall the name of the Church be changed to that of The Methodist Episcopal Church in America? The roll of the Conference was called and 103 ministers and 8 laymen voted against it, and 33 preachers and 5 laymen for it. By motion, the order of the day at 11 o'clock on Friday was fixed to hear the report of the Board of Education.

The following brethren were introduced to the Conference; Dr. J. W. Stewart of Nashville, Rev. H. C. Mount of the Crowley Baptist Church, Dr. G. L. I. Brown of the American Bible Society (from Cincinnati, Ohio), and Mr. W. C. Everett of our Publishing House in Dallas.

The question, "What traveling preachers are elected deacons?" was asked and names of members of the class were called. J. E. Craig, W. B. Perritt, and W. F. Roberts had not finished their studies and were continued in the Class of the Second Year. Rev. D. C. Bennett was granted a location at his own request. Rev. R. B. Fulton, being in deacon's orders, was advanced to the Class of the Third Year. Revs. Louis Hoffpauir, S. D. Roberts, and D. L. Griffin were elected to deacon's orders. The last four named were then called before the altar and addressed by the Bishop. This address was full of stirring truths. After the address the class was admitted into full connection.

The question, "Who are elected to elder's orders?" was called and the members of the class responded as follows: Rev. L. A. Simms and D. A. Morris were granted locations at their own request. A. J. Bonnett, being in elder's orders, was declared a graduate of the Conference Course of Study. Revs. T. D. Lipscomb, J. C. Rousseaux, H. Wade Cudd, and J. A. McCormack were elected to elder's orders.

Rev. H. B. Carre introduced a memorial to the General Conference asking that the time limit be removed. It was referred to the Committee on Memorials. Rev. W. W. Drake introduced a memorial asking that the Discipline be revised so as to include provision for the election at the fourth quarterly conference of each charge an agent for the General and Conference organs and for his report to each quarterly conference. It was likewise referred. The order of the day for Friday morning, immediately after devotional exercises, was announced to be the election of delegates to the General Conference.

Thursday Afternoon.

Another large audience assembled in the Presbyterian Church at 3 o'clock. Rev. J. W. Stewart, of Nashville, Tenn., was the speaker of the occasion and both instructed and edified his audience.

Thursday Night.

The Methodist Church was crowded to the rear on Thursday night to hear Dr. J. M. Moore deliver the annual missionary sermon. His address was world-wide in its scope and was without a doubt one of the strongest missionary appeals ever heard by the Louisiana Conference. Dr. G. E. Cameron of Shreveport presided at the service, and Rev. W. W. Drake also spoke concerning mission work in Louisiana.

Friday Morning.

The opening service was conducted by Rev. V. D. Skipper, after which Hymn No. 388 was sung. After the roll call of absentees and the reading and correcting of the minutes of the previous session, Bishop Candler asked the secretary to advise him as to how many delegates to the General Conference this body was allowed. Dr. Parker reported that the membership of the Conference was 183 and that it was therefore entitled to 4 clerical and 4 lay delegates. There were seven ballots cast by the ministers and five by the laymen before all the delegates were elected. When finished the delegation was as follows: Clerical, Dr. R. H. Wynn, Dr. F. S. Parker, Rev. W. H. Coleman, and Dr. J. M. Henry. Lay, A. M. Mayo of Lake Charles, A. P. Holt of Crowley, R. O. Randle of Monroe, and W. A. McKennon of Shreveport. Both the clerical and the lay delegates are written above in the order that they were elected.

The balloting for alternates for lay delegates when finished resulted in the election of S. H. Meyer of New Orleans, and T. W. Holloman of Alexandria.

While the ballots were being counted, the Conference continued its regular business. Dr. H. M. Hamill was introduced and delivered a forcible address on matters pertaining to the Sunday school, after which the calling of Question 22 was resumed.

In answer to Question 1, "Who are admitted on trial?" the following names were favorably reported and they were admitted: A. W. Hoffpauir from the Lafayette District; J. E. Napper from the Monroe District; A. D. George from the Ruston District, and F. M. Few, W. F. Henderson, Jr., and T. L. Bryson from the Shreveport District.

A communication from the Publishing House was read to the effect that it would not undertake to open a book store in New Orleans for five years, and that the trustees of the building at 512 Camp Street were at liberty to rent the ground floor of that structure for that length of time.

Rev. A. A. Bernard was readmitted. The Board of Education read report No. 1, which was duly received.

Question 22 was resumed, and the names of all the traveling preachers that had not been called before were called. R. W. Vaughan, manager of the Methodist Orphanage at Ruston, made a very satisfactory report of the condition of that institution. An announcement was made to the effect that Rev. W. W. Armstrong, formerly pastor of the Noel Memorial Church of Shreveport, had transferred to the Texas Conference.

Question 2, "Who remain on trial?" was called and resulted as follows: "W. V. Falcon and W. A. Mangum gave their reports and were advanced to the Class of the Second Year. E. B. Troy was transferred to the Western North Carolina Conference, and F. L. Tucker was discontinued at his own request. The hour of adjournment having arrived, the morning session stood adjourned.

Friday Afternoon.

A large audience heard Rev. H. B. Carre and Dr. H. M. Hamill deliver addresses at 3 o'clock on Friday afternoon.

Friday Night.

Rev. P. M. Brown presided at the anniversary of the Board of Education, which service began promptly at 7:30 p. m. Prof. R. E. Bobbit, President of Mansfield Female College, was introduced as the first speaker and gave a glowing report of the work of that institution. He asked but one thing, and that was for 20 girls more than he now has, after Christmas. Dr. R. H. Wynn, President of Centenary College, then spoke concerning the affairs of that school. He expressed a wish that advancement might be made along the line of securing an endowment. He was followed by the chairman of the evening, Brother Brown, who delivered an inspiring and enthusiastic address and called for a free-will offering to be used in launching a campaign to give Centenary College an endowment of $200,000. The offering amounted to nearly $500.

Saturday Morning.

The Conference sang "Stand Up, Stand Up for Jesus," after which Rev. J. D. Harper read the 19th Psalm and led in prayer. After the reading of the minutes and calling of the roll of the absentees, Rev. A. G. Shankle asked that Dr. F. R. Hill, Sr., lead the Conference in a special prayer for Bishop Candler's daughter-in-law, who was reported to be critically ill. The prayer was offered. Dr. Hill then asked to address the Conference. He requested that his name be referred to the Committee on Conference Relations. Touching tributes of love and confidence were paid him by Dr. Parker, Rev. C. B. Carter and the Bishop. His name was referred.

Question 2 was resumed and C. E. Fike, J. L. Cady and W. H. Long were advanced to the

Class of the Second Year. The following were advanced to the Class of the Fourth Year: H. W. Jamieson, R. M. Brown, George Fox, T. J. Embree, O. L. Tucker, J. H. Hoffpaulr, G. P. White, J. A. Alford, and W. J. Newsom. Rev. J. W. Harper was continued in the Class of the Third Year.

Under the question, "Who are admitted as local preachers from other Churches?" the name of W. T. Curry from the Holiness Fire-Baptized Church of God, and that of Henry B. Faulk from the Congregational Church, were offered. They were both received.

The result of the first ballot for alternate clerical delegates to the General Conference resulted in the election of P. M. Brown, and the second ballot resulted in the election of W. W. Drake.

Dr. W. F. McMurry, General Secretary of the Board of Church Extension; Rev. H. W. Van Hook, President of the Seashore Campground School at Biloxi, Miss.; Dr. R. A. Meek, Editor of the Advocate; Rev. P. A. Sowell of the Tennessee Conference, and Rev. J. J. Morgan, of the American Bible Society, were introduced to the Conference. The latter delivered a brief address.

Dr. J. W. Stewart delivered a short address on the importance of increasing the Superannuate Endowment Fund of our Church. A Committee that had been appointed to investigate the character of Rev. G. D. Anders reported that no trial was necessary.

"Where shall the next session of the Conference be held?" was asked, and New Iberia, Bogalusa, and First Church of Shreveport were nominated. A small vote was cast for the first two named places, but a large majority favored going to Shreveport, and it was selected.

The statistical report was read by R. W. Vaughan and the following important figures were obtained: There are in Louisiana 65 local preachers, 33,040 members; there were baptized 1213 infants, 803 adults; there are 45 Senior Epworth Leagues and 22 Junior Leagues with a combined membership of 2103; there are 320 Sunday schools, 2520 officers and teachers, and 28,324 scholars. The following money was raised: for superannuates, $4,271; for foreign missions, $4,851; for Home and Conference missions, $6,091; for Church extension, $2,879; for the American Bible Society, $441; for presiding elders, $15,789; for preachers in charge, $105,205; for Bishops, $1088. The educational statistics were: Collected for Conference education, $3499; for educational extension, $637. Centenary College is valued at $135,000, and is in debt $6000. It has 6 professors and 70 pupils. Mansfield College is valued at $50,000, and is in debt $24,000. It has 10 professors and 149 pupils.

Saturday Afternoon.

Rev. A. S. Lutz of New Iberia delivered a sermon that was full of comforting thoughts and was heard by a large audience.

Saturday Night.

The beautiful weather that had prevailed all the week was spoiled on Saturday, and nothing less than intense anxiety to hear the active Secretary of the General Board of Church Extension was responsible for the large audience that braved a veritable deluge of rain and filled the great auditorium in time to hear Dr. W. F. McMurry of Louisville, Ky. He was at his best and delivered a characteristic address.

Sunday Morning.

Sunday dawned with the clouds gone, and the morning radiant with an effulgence of sunshine. At 9:30 o'clock Rev. Robert Randle led a devotional service and opened the annual love feast. Until 11 o'clock every minute was occupied by the brethren telling their rich experiences and expressing their abiding love for the Master. Bishop Candler conducted the morning service, announcing as the opening hymn No. 213. He read from the 16th chapter of St. Matthew and took the 17th and 18th verses as his text. His theme was "The Abiding Church." To attempt to tell the wonderful power of the sermon he preached would be like trying to sketch a sunrise with but one color of paint. It is sufficient to say that great throughts and heavenly sentiments were intermingled with quaint and timely truisms, and these were reinforced by the power of the Holy Spirit. At the close of the sermon Louis Hoffpauir and D. L. Griffin were ordained deacons. S. D. Roberts, who was elected to deacon's orders, was absent on account of illness in his family.

Sunday Afternoon.

At 3 o'clock Sunday afternoon, Rev. W. H. Coleman preached a comforting sermon to a large audience. After the sermon Bishop Candler ordained the following brethren who had been elected to elder's orders: J. C. Rousseaux, H. W. Cudd, J. W. McCormack, and T. D. Lipscomb. He was assisted in the service by Dr. J. M. Henry and Rev. P. M. Brown, and Dr. J. M. Brown and Rev. P. H. Fontaine joined in the laying on of hands.

Sunday Night.

By special order, the Conference convened at 7:30 o'clock Sunday evening in memorial session, with Dr. J. A. Parker in the chair. But one pastor had died during the year, but that one was Dr. C. W. Carter, who was one of the most loved and honored men ever in the itinerant ministry in Louisiana. Dr. F. S. Parker had been appointed to prepare a memoir in his honor, which he read. It was a rare utterance, and held the attention of the great audience as but few memoirs in the past have done. Dr. Carter was well known in Crowley, and the members of our church there were specially appreciative of Dr. Parker's paper.

Monday Morning.

Bishop Candler called the Conference to order promptly at 9 a.m. Rev. J. D. Harper led the devotional service. Rev. W. W. Drake nominated Mr. W. S. Holmes of Shreveport as Conference Lay Leader and he was elected. The report of the Auditing Board was read by W. R. Harvell, and that of the Joint Board of Finance by J. F. Foster. Both reports were adopted. Mr. J. C. Foster was nominated to fill the place in the Legal Conference made vacant by the death of Mr. S. G. McCutcheon. He was elected. Reports were read by H. W. Bowman for the Committee on Conference Relations and by A. S. Lutz for the Sunday School Board. Both reports were adopted. Report No. 2 of the Board of Education was read by M. C. Holt. A. I. Townsley moved to strike out a resolution contained therein commending the action of the Bishops and the minority of the Board of Trust of Vanderbilt in the Kirkland-Carnegie transaction. The motion to strike out was seconded by S. J. Davies, but after many speeches was lost. The report was then adopted as read.

The report of the Committee on Prison Reform was read by H. S. Johns and adopted. Rev. S. H. Werlein offered the report of the Committee on Laity Rights for Women, favoring the granting to women laity rights. The report was adopted. The Orphanage Board, the American Bible Society Board, the Conference Epworth League Board, and the Committee on District Conference Records presented their reports, and all of them were adopted. A memorial to the General Conference asking that the name of the Church be changed to The Methodist Church was lost. Memorials asking that statistical reports be printed in the General Minutes, and that an agent for the Conference organ and General organ of the Church be elected by the Fourth Quarterly Conference for each charge and that he be required to report at each quarterly conference, were offered and adopted. A vote of thanks was given to the people of Crowley for their kind hospitality; to Brother C. D. Atkinson, the genial host; to the newspapers, and local business houses for courtesies.

Rev. M. C. Holt was located at his own request. The Bishop announced that Rev. Geo. S. Sexton was received by transfer from the Texas Conference, and that Rev. Hays Howell was received from the St. Louis Conference. The Assistant Secretary then read the minutes of the morning session, and by the request of the Bishop Dr. F. S. Parker read the appointments as follows:

The Appointments.

Alexandria District—H. W. May, presiding elder; Alexandria, G. E. Cameron; Bon Ami and Carson, W. H. Long; Boyce and Lecompte, A. S. J. Neill; Bunkie, R. S. Walton; Colfax, A. H. Parker; Columbia, J. M. Alford; De Ridder, W. S. Henry; Glenmora, L. E. Crooks; Harrisonburg, C. M. Thompson; Jena, W. B. Kleinschmidt; Longville and Hopewell, to be supplied by P. A. Swann; McNary, W. B. Perritt; Marksville and Simsport, to be supplied by W. F. McCrory; Melville, C. B. Powell; Merryville, J. W. Booth; Natchitoches, F. M. Freeman; Oakdale, B. H. Sheppard; Opelousas and Washington, G. A. Morgan; Pineville and Tioga, to be supplied by J. T. Dring; Pollock and Rochelle, to be supplied by E. G. Wood; Provencal, to be supplied; Selma, H. B. Perritt; Standard, E. L. Cargill; Trout, J. J. Kelly.

Baton Rouge District—H. W. Bowman, presiding elder; Amite City, J. F. Foster; Baker, S. D. Howard; Baton Rouge, First Church, W. W. Drake; Baton Rouge, Keener Memorial Church, W. A. Mangum; Clinton and Jackson, P. H. Fontaine; Denham Springs, J. W. Harper; East Feliciana, S. D. Roberts; Franklinton, J. A. McCormack; Hammond, W. L. Hunter; Kentwood, P. O. Lowrey; Mount Hermon, to be supplied by H. C. Murphy; Pine Grove, J. S. Rutledge; Plaquemine and New Roads, G. P. White; Ponchatoula, J. B. Williams; Port Vincent, A. W. Hoffpauir; St. Francisville, J. B. Fulton; St. Helena, R. V. Fulton; Tickfaw, W. T. Woodward; Wilson, F. N. Sweeney; Zachary, J. D. Harper; Conference Secretary of Missions, W. W. Drake; Chaplain to the State Penitentiary, H. S. Johns.

Lafayette District—J. I. Hoffpauir, presiding elder; Acadia Circuit, Thomas L. Bryson; Bell City, F. E. Few; Crowley, C. D. Atkinson; Eunice, A. A. Bernard; Evangeline Mission, Louis Hoffpauir; Franklin, A. F. Vaughan; Gueydan and Abbeville, J. D. Nesom; Houma Mission, C. V. Breithaupt; Indian Bayou, W. E. Akin; Jeanerette, to be supplied by P. A. Sowell; Jennings, L. N. Hoffpauir; Lafayette, H. N. Harrison; Lafourche, to be supplied by A. D. Martin; Lake Arthur, H. N. Brown; Lake Charles, K. W. Dodson; Morgan City, C. C. Wier; New Iberia, A. S. Lutz; Patterson, C. E. Fike; Rayne, John Sholars; St. Martinville Mission, W. V. Falcon; Sulphur and Vinton, A. J. Bonnett; Vermilion, to be supplied; French Missionary, M. Hebert.

Monroe District — William Schuhle, presiding elder; Bastrop and Collinston, E. C. Grice; Bonita, W. J. Newsom; Brooklyn, J. E. Craig; Calhoun, R. H. Bamburg; Eros, Robert Randle; Farmersville, A. J. Coburn; Gilbert, S. J. Davles; Lake Providence, J. W. Lee; Mangham, A. D. George; Mer Rouge and Oak Ridge, L. C. Wilson; Monroe, C. C. Miller; Oak Grove, G. D. Purcell; Rayville, A. I. Townsley; Sicily Island, J. F. Waltman; Tallulah and Delhi, V. D. Skipper; Waterproof, George Fox; West Monroe, H. W. Ledbetter; Winnsboro, D. C. Barr.

New Orleans District—J. M. Henry, presiding elder; Bogalusa, L. I. McCain; Donaldsonville and Vacherie, T. D. Lipscomb; McDonoghville, A. J. Gearheard; New Orleans, Algiers, R. M. Brown; Carrollton Avenue, J. G. Snelling; Epworth, W. L. Doss; Felicity, C. A. Battle; First Church, S. H. Werlein, H. W. Jamieson, junior preacher; Louisiana Avenue, to be supplied by J. L. Sutton; Parker Memorial, R. H. Harper; Rayne Memorial, Felix R. Hill, Jr.; Second Church, W. E. Thomas; Slidell and Covington, D. L. Griffin; St. Tamany Circuit, T. V. Peters; Superintendent of Orphan Boys' Home, J. L. Sutton; Professors in Vanderbilt University, H. B. Carre and Thomas Carter; Professor in Trinity College, F. N. Parker; General Secretary of the Epworth League, F. S. Parker.

Ruston District — Briscoe Carter, presiding elder; Alberta and Castor, H. W. Cudd; Arcadia, Hays Howell; Athens, W. R. Harvell; Bernice, S. S. Bogan; Bienville, W. J. Porter; Cotton Valley, J. L. Cady; Dubach, J. G. Sloane; Elmore, J. H. Hoffpauir; Gibsland, J. O. Bennett; Haughton, J. M. Brown; Haynesville, W. W. Perry; Homer, T. J. Warlick; Jonesboro, O. L. Tucker; Minden, A. G. Shankle; Plain Dealing, T. J. Embree; Ringgold, H. B. Vandenburg; Ruston, W. W. Holmes; Sibley, J. W. Faulk; Simsboro, to be supplied by J. L. Lay; Winnfield, L. A. Humphreys; Superintendent of Methodist Orphanage, Robert W. Vaughan.

Shreveport District—W. H. Coleman, presiding elder. Anacoco, J. E. Napper; Bayou Lachute, H. J. Boltz; Coushatta, T. J. Holladay; Grand Cane, J. C. Price; Greenwood, C. F. Staples; Ida, B. T. Crews; Leesville, R. W. Tucker; Logansport, F. R. Power; Mansfield, T. H. Morris; Many, W. F. Henderson, Sr.; Mooringsport and Oil City, C. M. Morris; Pelican, W. F. Henderson; Pleasant Hill, S. S. Holladay; Shreveport, First Church, George S. Sexton; Felix R. Hill, Sr., supernumerary; Shreveport, Noel Memorial, E. K. Means; Shreveport, Texas Avenue, H. T. Young; Shreveport, Queensborough, F. J. McCoy; South Mansfield, W. F. Roberts; Vivian, J. A. Alford; Wesley, G. D. Anders; Zwolle, J. C. Rousseaux; Centenary College, R. H. Wynn, President; H. T. Carley, Professor; Conference Secretary of Education, P. M. Brown; Superintendent Anti-Saloon League, A. W. Turner.

Transferred—To West Oklahoma Conference, C. F. Sheppard; to Holston Conference, J. W. Moore; to Western North Carolina Conference, E. B. Troy; to Texas Conference, W. W. Armstrong; to St. Louis Conference, H. R. Singleton.

NOTES.

The pastors of the following charges reported that they had received fifty or more into the Church during the past year: Alexandria, Pollock, Standard, Eros, Monroe, Crowley, Lake Charles, First Church of New Orleans, Algiers, and Winnfield. Had the other churches of the Conference done as well in proportion to their size, the Conference would not have reported a loss in membership of more than one thousand.

Rev. Briscoe Carter was never so full of good speeches as he was at this Conference. Time and again he electrified the body by his utterances. The most important thing about one of Briscoe's speeches is that it nearly always contains the most important truth on the right side of the question that is being discussed.

Those who did not attend the Sunday morning and evening services at the Methodist Church were permitted to hear Brothers Hebert and Dodson at the Northern Methodist Church, Dr. W. F. McMurry and Rev. J. F. Foster at the Presbyterian Church, Rev. W. W. Drake at the Baptist Church, and Rev. J. G. Snelling at the Episcopal Church. These men are all choice preachers and there is no doubt but that their audiences were both interested and instructed.

Bishop Candler's presidency was a delight to every member of the Conference. He was fair in every decision, kind in every criticism, positive in every act of discipline, and informing in every utterance.

The Advocate representative was entertained at the home of Mr Ben Goldstein, a Jewish merchant of Crowley who has a warm feeling for the Methodists. He took his meals at the home of Brother and Sister Garry Brooks, where he had the fine fellowship of Brothers C. V. Breithaupt, C. M. Morris, W. V. Falcon and Prof. R. A. Bobbitt. The Brooks home is one of the most elegant in Crowley, and no more hospitable people than

Brother and Sister Brooks could be found anywhere.

Rev. C. O. Weir reported that he baptized 40 infants last year on the Morgan City charge. This was the largest number reported by any pastor, and this is the first time the Indian Bayou charge has not led in this respect for many years.

Rev. C. V. Breithaupt was called from the session of the Conference by a telegram announcing that a little Breithaupt baby girl had arrived at the parsonage. Brother Breithaupt left in a fever of exultant excitement, for his other two children are boys.

Rev. C. M. Morris was called from the Conference to New Orleans on account of the illness of his son. The little boy had been bitten by a mad cat while playing in the parsonage at Mooringsport and had been taken to New Orleans by the attending physician, where he is being given the Pasteur treatment. We are glad to announce that the child is doing nicely.

The Home Circle

SOME LIKES.

Adelbert F. Caldwell.

I'd like to be a little fish,
And swim the ocean blue,
And never hear a person say
"Now do be careful—do!"

I'd like to be a squirrel gay,
And climb where'er I chose,
And never cautioned have to be,
"Now do not **tear your clothes!**"

I'd like to be a little bird,
And fly way off! It's hard
To have one say to yau each day,
"Now don't go out the yard!"

But, after all, it's awful nice
(If some things one can't do).
To have somebody always 'round—
To love and care for you!

Teacher—What is an engineer, Tommy?

Tommy—A man who works an engine.

Teacher—That's right. Now, Johnny, what is a pioneer?"

Johnny—A woman who works a piano.

THE RIGHT KIND OF A BOY.

A kitten afraid of a dog and just as much afraid to come down from the tree, to the top of which she had climbed in her terror, was piteously meowing in the branches. The kitten's owner was coaxing her to come down, but the little thing tried again and again, and then clung more closely to the bough where she had taken refuge. Eugene, on his way to school, saw the difficulty and was ready for the emergency. "I'll climb right up and get her," he said.

"She is so frightened that she will scratch you and perhaps you will fall. I dont't know whether you ought to try it," said the kitten's mistress; but while she spoke Eugene was half way up among the branches, and a moment later he was down again with the struggling, furry bundle safe under his arm.

"Don't mention it," he cried, as he hurried on to school. "I cannot see a poor little cat in distress and not do my best to rescue her."

He was making himself a hero. The boy who will climb a tree to rescue a kitten will not hesitate to do some bigger thing by and by.—Comrade.

THE GIRL WHO WENT.

A group of high-school girls stopped on their way home to talk over the day's happenings, and to regret the serious illness of one of their classmates.

"I should like to go to see her," said one, "but it wouldn't do any good. Margery can't see anyone."

"Of course not. We can go as soon as she's better."

"But might we not call, anyway?" asked Laura, thoughtfully.

"What's the use? She couldn't see us yet."

Laura walked home, still thoughtful.

"Mother," she said, when she had laid down her books, "may I call at Margery's house, just to inquire for her, and leave my card?"

"Certainly, my dear. Write a little message on your card, and draw a line through the formal 'Miss.' That makes it more cordial."

At the door of her schoolmate's house the maid told Laura that the patient was better, but she hastened to add, "She does not see any visitors."

"Oh, no. I did not expect to see her," Laura answered, and she gave the maid her card.

That was not the last of Laura's calls. Several times before Margery was convalescent, her card, with its pleasant message, sometimes accompanied with a rose or a few violets, brightened the dragging days in the dim room.

Several months later the group of high-school girls stopped again on their way home; this time Margery was among them.

"I think you were very ungrateful in showing partiality to Laura. We all came to see you when you were ill," said one of the girls.

"I know you did, but Laura"—she laid an affectionate hand on her friend's arm—"came when she knew she couldn't see me. That was what counted so much."—Youth's Companion.

FIDELITY TO HIS OWN PLACE.

Mr. J. W. Chapman is a well-known financial man. He was at one time president of a bank, and kept a small boy to attend the door and run errands. This boy's post of duty was at the door, and he was given a stool to sit on. Two or three days after he had taken up his work at the bank Mr. Chapman was surprised to get word from his secretary that the boy wished to see him.

This is the story as Mr. Chapman tells it: "He said that the boy would not talk to him, but insisted on seeing me. I was busy, but as I believe that all boys have a reason for what they attempt to do, I ordered him shown in. He came directly to my desk and said:

"'Mr. Chapman, you're the president of this bank?'

"'I am.'

"'You can order things done right, can't you?'

"'I believe I can.'

"'Well, sir, that stool they have given me at the front entrance ain't right with the rest of the bank. It's dirty; it ought to be varnished, and it ought to look as good as the doors. The janitor says I'm fussy, and won't help me. I thought you ought to know about it. The bank oughtn't to look cheap on account of a stool.'

"I suppose some men would have laughed. I could not. The boy's desire to have his position and equipment in harmony with all other parts of the bank struck me forcibly. He got the stool finished as he believed it should be, and not only that, he made friends through his fidelity to his own place.

"In the years that have passed since that place was given him he has steadily gone upward. He shows to-day the same desire to care for his particular place in work that he did when his wages were but three dollars a week and his post of dignity a stool by a bank entrance!"—Sunday School Advocate.

WE MUST HURRY AND BUILD THAT HOSPITAL.

We have waited already too long. What amazes and disheartens me is, the slow and sometimes no response our people are making to the appeal of our representative to give to this cause.

What is the matter? Do our people realize what it means not to have a Methodist Hospital in Memphis? Not only are we losing some members from our Methodist fold because of our lack in this matter, but it is coming to be our shame that other denominations are doing this work for us. I must confess to a feeling of humiliation when some distant friend writes to me to know about our Methodist Hospital, the rates, and that he expects to come or bring some one for treatment. My humiliation is not improved when I visit these hospitals, which I do frequently, and find our Methodist people in all of them.

I know the answer which some narrow people make to the appeal for our cause. "There is no Methodist medicine;" that "One hospital is as good as another."

There is a power in the atmosphere of a hospital that affects everybody that goes there. One would as soon expect a great Church to carry on its denominational work in a borrowed house with as much success as to do its hospital work in a Baptist or Roman Catholic institution. My point and plea is, we have a hospital as well as a missionary work to do. We have not been awake to its necessity, it is true, but the day of our enlightenment has come, and we must meet the responsibility like men.

It will require a large amount of money to build and equip a creditable Methodist Hospital; but our people have the money, and they ought to give it. The cry of "Hard Times" has been ringing in my ears nigh on to forty years, and hence it does not frighten me. **Our people have the money.** They will waste enough during the Christmas holidays to build this hospital and have something over for the New Year.

Good women of the four Conferences, about 70,000 of you, won't you practice a little self-denial—just a little—and give the price to this sacred cause for the sake of our sick? Please do.

There are 200,000 Methodists within the bounds of the four Conferences who are committed to this enterprise, and it should not be a difficult task to raise the money for this work.

This is a day of large things. Business men talk in millions when they propose to project a really great enterprise. Why should the Church of the living Redeemer hesitate and halt in a work of this kind? Would it not be a glorious thing if the TWO HUNDRED THOUSAND Methodists of these four Conferences would lay on the Lord's altar during the Christmas Holidays enough money to build the proposed Hospital? Let us rise up and build. T. W. LEWIS.

Memphis, Tenn.

WHAT CHRISTIANITY HAS DONE.

Some gentlemen tell us very complacently that they have no need of religion; they can get along well enough without it. Let me tell you, my friends, the worst kind of religion is no religion at all. And these men who live in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful that they live in lands where the gospel they neglected has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their bodies like the South Sea Islanders, or cut off their heads like the monsters of the French Revolution.

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, infancy respected, womanhood honored, and human life held in due regard—when the skeptic can find such a place on this globe where the gospel of Christ has not gone and cleared the way, and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither, and there ventilate their views.

But so long as these men are dependent upon religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Savior who alone has given to man that hope of eternal life which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—James Russell Lowell.

MISSISSIPPI CONFERENCE PROCEEDINGS,

Continued from Last Week's Issue.

(Reported by Rev. O. S. Lewis.)

Saturday Morning—Fourth Day.

The Conference opened with the singing of the Hymn, "Amazing Grace." Rev. J. M. Morse led in prayer. Bishop Candler read the latter part of the 16th Chapter of Matthew and made a short talk on what it means to follow Christ. He said that the Christian life is a personally conducted journey by the living person—Christ. One of the finest points of Christian character is sensitiveness to his touch. "Jesus, Savior, Pilot Me" was then sung, and the Conference settled down to work.

After the reading of the journal, a collection was taken for Bishop Cottrell's school, the Mississippi Industrial College at Holly Springs. The offering amounted to $32.37.

The Board of Trustees of the Mississippi Conference Endowment Fund made its report.

Mrs. John D. Hammond, whose husband is president of Paine College in Augusta, Ga., was introduced, and made a strong and touching appeal in behalf of Christian education for Negroes. Resolutions were passed pledging the support of the Mississippi Conference to this cause and subscriptions for it were taken.

The 7th ballot for clerical delegates was announced, but no one being elected, another was taken.

Rev. W. M. Williams was introduced and spoke to the Conference of the great work being done in the Orphans' Home. He said that if the pastors would only adopt the monthly plan the Home would suffer no embarrassment, and the pastors would not lose anything. We note with pleasure the healthy growth of this institution in the past few years.

Question 48 was called. "Where shall the next session of the Mississippi Conference be held?" Rev. M. L. Burton placed Gulfport in nomination and made a strong appeal in favor of that place. He was ably seconded by others. A handsome new church in which to hold the Conference was one of the inducements. Rev. M. B. Sharbrough nominated Columbia, setting forth several strong reasons for carrying the Conference there. W. E. Lampton, of Columbia, a prominent laymen of the Conference, read resolutions passed by the official members of the Methodist Church of Columbia, asking for the Conference. To add to this were several telegrams from various organizations. It seemed that Columbia was determined to have the Conference. The vote was close, Columbia winning by a vote of 78 to 72. It is interesting to note that the second session of the Mississippi Conference was held within a few miles of Columbia in the year 1814.

Report No. 1, on Temperance was read and adopted. Dr. G. W. Eichelberger, Superintendent of the Mississippi State Anti-Saloon League, addressed the Conference pending the adoption of the report.

Report No. 1, of the Sunday School Board was read and adopted. In it a more definite plan to raise funds for keeping the Field Secretary in the work, was suggested. Mr. R. A. Maddox, the Field Secretary, addressed the Conference in connection with this report. It is hoped that the 5 cents per Sunday school scholar, asked of the various charges, will be raised, so as to keep this good work going on without giving rise to embarrassing conditions.

Bishop Candler called for the statistical reports. The Secretaries announced ready and answered the various questions. There was reported a membership of 57,357—there being a net gain of nearly 2000 members. With but few exceptions, the statistics showed a very gratifying increase along all lines.

The Report on the Spiritual State of the Church brought out the fact that this has been a year of great success and victory in the Master's work.

The 8th ballot was announced, resulting in the election of P. D. Hardin as the fourth clerical delegate.

The reports on Church Extension, Sabbath Observance, and District Conference records were read and adopted.

The Committee on Memorials to the General Conference made several reports which were adopted.

Dr. Meek briefly addressed the Conference and asked that an effort be made to increase the number of subscribers to the New Orleans Advocate to 10,000 within the next few months. It is gratifying to know that the Advocate is on a better financial basis than it has been for years.

E. C. Gunn read the report of the Committee on Publishing Interests. The Methodist Review, the Nashville Advocate, and the New Orleans Advocate, were highly commended.

Report No. 2, on Temperance was read and adopted, in which was approved a memorial to the next Mississippi Legislature urging the enactment of a law similar to the one in Tennessee, declaring assignation and bawdy houses to be nuisances.

J. L. Neill introduced a resolution to make it a standing rule of the Conference that the statistical reports be handed in on the first day at roll-call, and that the financial tables should contain only even dollars so as to do away with the column of odd cents. After amending the first part of the resolution so as to leave it as the standing rule had been, the resolution was adopted.

The tellers reported and W. H. Huntley was declared elected as one of the alternates.

A telegram from H. G. Hawkins, President of the Memphis Conference Female College, was read.

Saturday Night.

Saturday night was Epworth League night. J. L. Neill conducted the devotional exercises, after which Dr. F. S. Parker, General Secretary of the Epworth League, was introduced and made a strong address on the need and possibilities of the Epworth League.

Sunday—the Fifth Day.

Sunday was the great day of the Conference. All the Protestant pulpits of the city were filled with Methodist preachers. At 9:30 a. m. the annual love feast was held, being conducted by Dr. T. B. Holloman. At the 11 o'clock hour, Bishop Candler preached in the Jefferson Street Church. Before preaching the Bishop took subscriptions for a Conference evangelist to be under the direction of the Conference Board of Missions. In a little while $1100 was secured.

The Bishop's text was Matt. 16, 17-18. He preached a wonderfully soul-thrilling sermon.

The large auditorium was crowded and every eye was riveted on the Bishop till the last sentence was uttered.

The ordination of deacons followed the sermon.

Memorial Session—Sunday Afternoon.

The Conference met in memorial session in the Methodist Church at 4 p. m., with B. F. Jones presiding. After devotional exercises, Question 21 was called: "What preachers have died during the year?" The report of the Committee on Memoirs was submitted, showing that three preachers had died during the year, viz.: J. W. Sandell, C. McDonald, and J. M. Weems. Rev. G. H. Galloway read the memoir of C. McDonald. The memoir of G. W. Sandell was read by J. A. Moore, and that of J. M. Weems by Dr. H. W. Featherstun. Loving tributes were paid to these worthy and now sainted veterans of the cross by a number of the brethren.

At the evening hour, 7:30 p. m., Dr. F. S. Parker preached the sermon at the Jefferson Street Methodist Church. The ordination of elders followed the sermon.

Services at the various other churches were as follows:

Pearl Street Methodist Episcopal, South, 11 a.m., Rev. C. W. Crossley; 7:30 p.m., Rev. H. P. Lewis, Jr.

First Presbyterian Church, 11 a.m., C. W. Crisler; 7:30 p.m., Rev. W. M. Sullivan.

First Baptist Church, 11 a.m., Rev. H. M. Ellis; 7;30 p.m., Dr. A. F. Watkins.

Rose Baptist Church (colored), 11 a.m., Rev. H. E. Carter; 7:30 p.m., Rev. W. W. Hopper.

St. John's Methodist Episcopal Church, 11 a.m., W. B. Hogg; 7:30 p.m., Rev. Geo. H. Galloway.

Vidalia, La., 11 a.m., Rev. N. B. Harmon; 7:30 p.m., Rev. M. B. Sharbrough.

Columbia, Miss., Rev. Dan. E. Kelly.

Monday Morning—Sixth Day.

The last day of the Conference dawned bright and clear. The Conference opened with the song, "Savior thy dying love," after which Rev. J. S. Parker led in prayer. Bishop Candler read the 90th Psalm and made an appropriate talk. "Children of the heavenly king" was then sung, after which the journal of Saturday's session was read.

A paper was presented by H. W. Featherstun, requesting the restoration of the credentials of Simpson J. Tubby, a Choctaw Indian, for local deacon's orders. The request was granted.

The chair then announced the result of the last ballot cast for clerical alternates, on Saturday, which showed the election of G. H. Thompson. 'This completed the list.

The full delegation is as follows:

Clerical—A. F. Watkins, I. W. Cooper, J. T. Leggett, P. D. Hardin; alternates, W. H. Huntley and G. H. Thompson; Lay—R. W. Millsaps, L. P. Brown, J. W. Beeson, P. L. Blackwell; alternates, J. A. McLeod and Dr. J. C. Ballard.

The Board of Education submitted its report, which after some minor amendments, was adopted.

After this report the Bishop asked J. R. Jones, to take the chair while he had a special meeting with the presiding elders.

Rev. B. W. Lewis read the report of the Epworth League Board.

A report of The Seashore Divinity School was read by H. M. Ellis. The brethren were pleased to learn that Bishop Candler has consented to be at the next session of the school.

Rev. Geo. S. J. Brown, Agency Secretary of the American Bible Society, was introduced, and made an interesting talk on the work of that Society.

Dr. A. F. Watkins read the report of the Editors of the Mississippi Conference Journal.

Rev. N. B. Harmon read the report of the Joint Board of Finance. The report showed that the superannuates and other claimants had been paid in full.

The report No. 2, of Sunday School Board, was read by J. E. Gray, and was adopted.

Rev. H. L. Norton read the report of the American Bible Society, showing the wonderful growth and influence of the Society. The report was adopted.

M. M. Black read report No. 2 of the Board of Missions, and it was adopted. Report No. 3, was also read and adopted.

A resolution that the various reports of the committees be condensed, so as to reduce the cost of publishing the minutes, was introduced by C. F. Emery, and was adopted.

Rev. C. F. Emery introduced a resolution of thanks to the good people of Natchez for their gracious hospitality, and to the pastors of the local churches, to the railroads, and to press and banks for appreciated courtesies. This resolution was unanimously adopted by a rising vote of the Conference.

Question 6 was called.

Rev. W. G. Henry was announced as a transfer to our Conference.

A resolution, with reference to petitioning the Mississippi Legislature to establish a Juvenile Reformatory, was read by M. B. Sharbrough, and adopted.

A resolution of thanks to Bishop Candler for taking, on Sunday, the collection asked for by the Board of Missions, and to those who had subscribed, was read and adopted. The amount raised was $1110.

There being no further business before the

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Conference, the reading of the journal was called for. A hush of expectancy fell upon the congregation as Question 48 was asked.

The Bishop led in singing, "Am I a Soldier of the Cross," and the brethren joined heartily in the song, as only an Annual Conference of preachers can sing. The Bishop then led in prayer. After some appropriate remarks by the Bishop, the appointments were read. The doxology was then sung and the benediction was pronounced by the Bishop. Thus ended the 100th session of the Mississippi Conference, the most historic and one of the most interesting and harmonious it has ever had.

The Appointments.

Brookhaven District—Robert Selby, presiding elder; Adams, R. H. Barr; Barlow, C. A. Schultz; Brookhaven, W. H. Lewis; Bogue Chitto and Norfield, T. H. King; Bayou Pierre, J. H. Grice; Buford, C. E. Downer; Crystal Springs, B. F. Lewis; Fernwood, W. H. Saunders; Gallman, J. L. Smith; Hazlehurst, W. H. LaPrade; Magnolia, J. A. Moore; McComb, T. B. Clifford; South McComb, F. B. Ormond; Meadville, J. W. Thompson; Monticello, J. V. Bennett; Pleasant Grove, W. W. Nelson; Scotland, H. E. Carter; Summit and East McComb, B. W. Lewis; Topisaw, J. A. Wells; Tylertown, T. B. Cottrell; Wesson, J. H. Foreman; President Whitworth College, I. W. Cooper; Conference Secretary of Education, Robert Selby; Field Secretary of Methodist Hospital, H. M. Ellis.

Hattiesburg District—G. H. Thompson, presiding elder; Collins, J. C. Chambers; Ellisville, J. F. McClelland; Estabutchie, L. E. Wicht; Eucutta Circuit, W. W. Murray; Greene County Mission, W. J. Walters; Hattiesburg, Broad Street, M. M. Black; Hattiesburg, Court Street, G. H. Galloway; Hattiesburg, Main Street, C. W. Crisler; Heidelburg, W. J. Dawson; Leakesville, C. J. Stapp; Lucedale, F. L. Applewhite; Magee, W. E. Harrison; McLain, P. H. Howse; Mount Olive, W. G. Forsyth; New Augusta, W. D. Dominick; Oloh, A. H. Steele; Ovette, R. A. Allums; Prentiss, B. H. Rawls; Purvis, H. L. Norton; Richton, G. P. McKeown; Seminary, J. S. Parker; Silver Creek, J. L. Greenway; Sumrall, L. E. Alford; Taylorsville, A. W. O'Bryant; Williamsburg Circuit, T. A. Ferguson; Conference Evangelist, D. E. Kelley; Conference Missionary Secretary, M. M. Black.

Jackson District—P. D. Hardin, presiding elder; Benton, J. W. Price; Bolton, R. P. Fikes; Brandon, O. S. Lewis; Braxton, W. B. Waldrop; Camden, H. N. McKibben; Canton, C. N. Guice; Eden, W. H. Lane; Edwards, J. G. Galloway; Fannin, J. T. McVey; Flora, M. L. White; Florence, R. E. Rutledge; Jackson, Galloway Memorial, W. G. Henry; Jackson, Millsaps Memorial, J. O. Ware, R. E. Selby, junior preacher; Jackson, Rankin Street, B. E. Meigs; Jackson, Capitol Street, J. M. Morse; Lake City to be supplied by R. T. Nolen; Lintonia, S. H. Frazier; Madison, W. A. Terry; Mendenhall, J. W. Ramsey; Satartia, W. W. Hopper; Sharon, R. A. Sibley, Jr.; Terry, B. F. Crook; Vaughan Circuit, J. B. King; Yazoo City, N. B. Harmon; Mississippi Orphans' Home, W. M. Williams; President Millsaps College, A. F. Watkins; student at Millsaps College, J. W. Chisholm.

Meridian District—J. T. Leggett, presiding elder; Buckatunna, B. L. Sutherland; Daleville, W. N. Thomas; De Kalb, W. F. Baggett; De Soto Circuit, A. J. Davis; Enterprise and Stonewall, J. M. Corley; Lauderdale, S. N. Young; Matherville, A. S. Oliver; Meridian, Central, J. R. Jones; Meridian, East End, W. B. Hogg; Meridian, Fifth Street, H. A. Gatlin; Meridian, South Side, A. M. Broadfoot; Meridian, Poplar Springs, G. S. Harmon; Meridian, Seventh Avenue, O. C. Seevers; Moscow, C. H. Ellis; Pachuta and Quitman, A. B. Barry; Porterville, H. R. McKee; Scooba, J. E. J. Ferguson; Shubuta, W. M. Sullivan; Vimville, W. E. Dickens; Waynesboro Circuit, H. S. Westbrook; Waynesboro Station, J. L. Deceil; Conference Evangelist, I. L. Peebles.

Newton District—H. W. Featherstun, presiding elder; Bay Springs, J. H. Moore; Carthage, C. C. Griffin; Choctaw Mission to be supplied by S. J. Tubby; Chunkey Circuit, A. S. Byrd; Decatur and Union, W. A. Hayes; Forest, C. M. Crossley; Hickory and Mehan, O. G. Halliburton; Homewood, J. C. Ellis; Lake, W. W. Graves; Laurel, First Church, J. L. Neill; Second Avenue, C. C. Evans; Fourteenth Avenue, E. H. Mounger; Louin to be supplied by N. S. Loftus; McDonald, M. R. Jones; Morton and Pelahatchie, J. T. Abney; Newton and Montrose, H. F. Tolle; Philadelphia Circuit, G. P. Fikes; Philadelphia Station, W. J. Ferguson; Rose Hill, D. E. Vickers; Shiloh, R. T. Pickett: Suquiena to be suplied by J. H. Jolly; Trenton, W. H. Young; Walnut Grove, E. H. Cooley; Montrose College, J. T. O'Neil, President.

Port Gibson District—T. W. Adams, presiding elder; Anguilla, E. L. Alford; Centerville, R. F. Harrell; Fayette, J. E. Gray; Gloster, J. E. Williams; Harriston, J. F. Campbell; Hermanville, G. G. Yeager; Liberty, P. F. Daniels; Meyersville, E. J. Coker; Natchez, Jefferson Street, H. B. Watkins; Natchez, Pearl Street, H. J. Maddox; Nebo, W. B. Alsworth; Oak Ridge, H. K. McKee; Port Gibson, T. B. Holloman; Rocky Springs, C. H. Strait; Rolling Fork, J. S. Purcell; Silver City, R. F. Witt; Utica, J. Y. Bowman; Vicksburg, Crawford Street, C. F. Emery; Vicksburg, Gibson Memorial, L. L. Roberts; Washington, R. H. Kleiser; Woodville Station, J. D. Ellis; Woodville Circuit, C. H. Herring; President Port Gibson Female College, C. M. Chapman; student in Trinity College, M. F. Adams.

Seashore District—W. H. Huntley, presiding elder; Americus, H. M. Johnson; Bay St. Louis, G. A. Guice; Biloxi, W. L. Linfield; Brooklyn and Bond, J. L. Sells; Carriere and Picayune, J. M. Lewis; Coalville, C. C. Gibson; Columbia, M. B. Sharborough; Derby, P. H. Guice; Escatawpa, W. G. Roberts; Gulfport, First Church, M. L. Burton; Gulfport Bethel and Mississippi City, W. T. Griffin; Howison and Saucier, L. F. Alford; Hub, S. E. Flurry; Long Beach and Pass Christian, E. C. Gunn; Lumberton, W. B. Jones; Logtown, H. Mellard; McHenry and Lyman, L. A. Darsey; Mentorum, D. W. Ulmer; Moss Point, B. F. Jones; Pascagoula and Ocean Springs, W. W. Moore; Poplarville, H. P. Lewis, Jr.; Vancleave, W. L. Blackwell; Wiggins, H. J. Moore; Wolf River to be supplied by Lewis Fayard; Seashore Camp Ground School, H. W. VanHook, Principal.

Transferred to South Georgia Conference, J. E. Sampley and R. S. Stuart; to the South Carolina Conference, John Paul.

SOME SIDE OBSERVATIONS.

Mississippi Conference.

It is the consensus of opinion among the brethren of the Conference that the sermon preached by Dr. F. S. Parker Sunday night was one of the best ever heard at an Annual Conference. We were delighted to have Dr. Parker with us.

On the whole, the appointments seemed to meet with satisfaction on the part of the preachers. We hope that the people also will accept them in the same spirit, and we look for nothing else since our laity is loyal.

Rev. C. N. Guice, our popular pastor at Canton, Miss., was delayed in reaching the seat of the Conference, arriving Thursday night. Natchez is home to him.

A shadow was cast over the brethren when it was learned that our beloved W. T. Griffin, of the Seaman's Bethel, was detained at home owing to the illness, and later the death, of his father-in-law, Dr. R. C. Bethea. Dr. Bethea was for long years a local preacher in the Mississippi Conference, and was widely known and greatly loved. The sympathies of the brethren go out to the bereaved family.

The Conference never had a more royal entertainment than that given it by the good people of Natchez. So many Conferences have been held in Natchez that the people have learned long ago to appreciate the importance of such a gathering.

We were very much delighted to see some of the wives of preachers and of laymen attending the Conference. Some of them were making their first acquaintance with an Annual Conference and seemed to greatly enjoy this feature of the Methodist itinerancy. The preachers' wives present were Mrs. A. F. Watkins, Mrs. E. H. Mounger, Mrs. J. G. Galloway, Mrs. T. W. Adams, Mrs.. J. F. Campbell, Mrs. B. L. Sutherland, Mrs. W. N. Thomas, Mrs. H. P. Lewis, Jr., Mrs. J. W. Thompson, Mrs. J. W. Gray and Mrs. E. C. Gunn. Among the laymen with their wives we note Mr. and Mrs. S. B. Watts, Mr. and Mrs. G. W. Mars, Mr. and Mrs. W. F. S. Tatum, Mr. and Mrs. W. N. Collins.

The resolution in regard to the Vanderbilt matter sounded no uncertain note, nor was there any uncertainty about that vote. The Mississippi Conference seems to be a unit in this matter.

One very appreciative and helpful feature of the Conference was the preaching services in the afternoon. Rev. J. L. Neill preached on Wednesday afternoon, Rev. Briscoe Carter, of the Louisiana Conference, preached Thursday afternoon, and T. B. Clifford preached Saturday afternoon. The earnest messages of these brethren were truly evangelical and up to true Methodist standard.

We greatly enjoyed having with us a part of the time Dr. W. W. Pinson, our General Secretary of the Board of Missions; Dr. C. F. Reid, Secretary of the Laymen's Movement; Dr. F. S. Parker, General Secretary of the Epworth League, and Dr. Geo. S. Sexton, representing our Washington City Church.

One very enjoyable and unique feature of the Conference was a banquet given to the honored superannuates on Friday evening by the 1912 Class. Those present of the superannuates were Rev. H. P. Lewis, Sr., Rev. Ira B. Robertson, Rev. L. Carley, Rev. G. W. Huff, Rev. J. W. Brown, Rev. W. W. Cammack, Rev. J. L. Sells, and Rev. R. Bradley. H. B. Watkins and L. L. Roberts were honor guests. Several very interesting speeches were made and a very enjoyable time was spent in fellowship. It is very remarkable to note that this class of young men, numbering 13, spent their first year on trial in the year 1913, and that all passed the required course of study and were advanced to the second year.

The Millsaps College faculty was well represented by Professors Harrell (Lay Leader of the Conference), Sullivan, and Swartz; also by the quartette, who rendered several beautiful selections during the Conference.

Rev. H. B. Watkins, host of the Conference, in speaking of the Conference, says: "Our Conference feels rich in the Lewis Quartette, who added immensely to the singing of the Conference. May this quartettee remain with us unbroken for many years."

BISHOP JOHN H. VINCENT'S CREED.

1. I believe that all men are sinners.

2. I believe that God the Father loves all men and hates all sin.

3. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in him.

4. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.

5. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sins. This is justification.

6. I believe that all who receive the forgiveness of sins are at the same time made new creatures in Christ Jesus. This is regeneration.

7. I believe that all who are made new creatures in Christ Jesus are accepted as children of God. This is adoption.

8. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. This is the witness of the Spirit.

9. I believe that all who truly desire and seek it may love God with all the heart, soul, mind and strength, and their neighbors as themselves. This is entire sanctification.

10. I believe that all who persevere to the end, and only these, shall be saved in heaven forever.

—Zion Herald.

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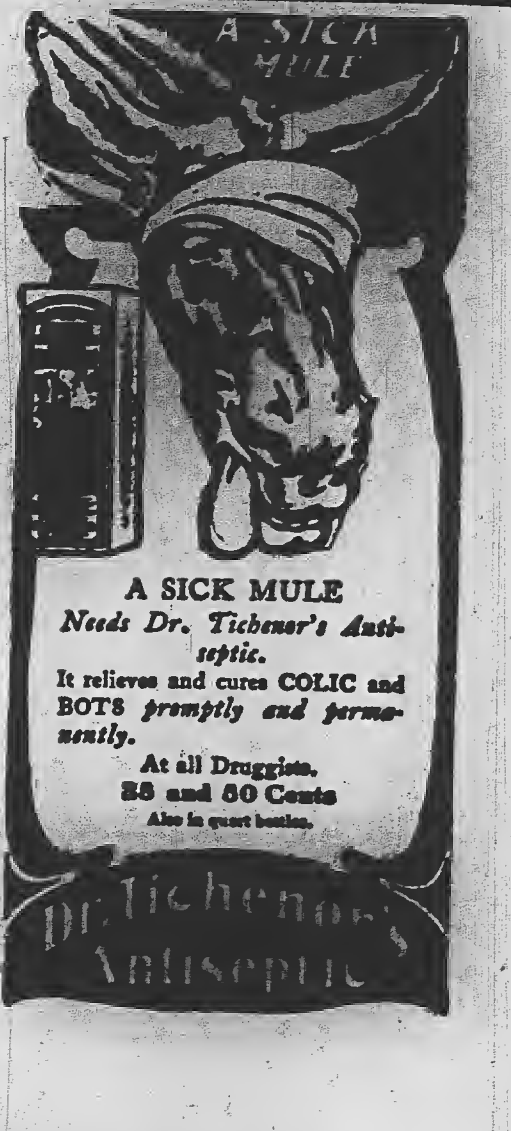
NOTICE.

Young ladies desiring to enter Boarding School should write to H. G. Hawkins, President of Memphis Conference Female Institute, Jackson, Tenn., for special low charge proposed to a few new students from Jan. 1 to close of session. Two young ladies who apply now may secure duties by which they can reduce expenses.



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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

LOUISIANA CONFERENCE NOTES.

The new church in Crowley is a fine structure. It has a large and splendidly ventilated basement, and above a spacious and attractive auditorium. There are quite a number of Sunday school rooms, and the front with its wide flight of stone steps and stately pillars is quite imposing in appearance. The building yet lacks a good deal of being completed, the main auditorium alone being finished. The projection and carrying forward of this enterprise is a great achievement, and the distinction of having led in it so soon after having been instrumental in the construction of the Parker Memorial Church of New Orleans has won high and deserved praise for Brother Atkinson on every side. He seems to be the Nehemiah of the Louisiana Conference.

Bishop Candler, though he was suffering from a severe cold and appeared to be somewhat weary from the strain of long-continued work, presided with his usual skill and ability, and the brethren seemed delighted with his administration. As a parliamentarian he has few equals, and though he kept a firm hand on the proceedings of the body, he was at all times considerate and courteous. Not once did he take a hand in the pending discussions and seek to bend things to his will. By his utterances from the chair and his powerful sermon on Sunday he made a profound impression upon the Conference and the entire community. A petition asking him to reside in New Orleans a part of the time was circulated among the preachers and largely signed by them, after which it was read to the Conference and unanimously adopted.

The hospitality of Crowley was up to the high-water mark. The people seemed to be really glad to have the members of the Conference among them, and they were most obliging and attentive. They also took much interest in the proceedings of the business sessions and flocked out to the various services held, not even the rain keeping them back. The town appears to be prosperous. It has nice stores, many elegant residences, and a "white way" that would be creditable even in a large city.

The personnel of the Louisiana Conference is above the average. Many of the older members are men of uncommon force of personality who show that they have bravely borne the heat and burden of the day and have gathered strength by the conflict. Service in such a field as is found in the Pelican State tends to produce characters of oak and rock—not reeds that can be shaken by the wind. There are also many young men in the body who are well equipped for the work and who give promise of large usefulness.

Several spirited debates took place upon the floor of the Conference. Quite a number of the brethren participated in these discussions, some of them speaking with much fluency and force. Among those most gifted in this line are Rev. Briscoe Carter, Rev. R. W. Tucker, Rev. W. H. Coleman, Dr. S. H. Werlein, Dr. F. S. Parker, Rev. C. C. Miller, and Rev. Paul M. Brown. None of these clashes, however, appeared to leave the slightest sting behind. It seems to be characteristic of the Louisiana preacher to have his own convictions and to battle for them, and to accord every one else the same privilege. We like this spirit.

The absence of Dr. F. N. Parker, of Trinity College, at Durham, N. C., who was prevented from attending by illness in his family, was the occasion of much regret. No member of the Conference is more generally admired and loved than this scholarly and gifted minister.

One of the most impressive scenes of the session was when Dr. Felix R. Hill made a statement in which he said that, though his health was much improved, he scarcely dared to subject himself to the strain of continuous labor, especially in the summer season, and his name was referred to the Committee on Conference Relations. Before this action was taken Rev. Briscoe Carter, Dr. F. S. Parker, and others spoke feelingly and beautifully of the service which Dr. Hili has rendered the Church. Bishop Candier affirmed that he had never known a greater pastor in Southern Methodism, and that in Baltimore, Louisville, St. Louis, Mobile, New Orleans, and other cities he had wrought most efficiently and left behind a name that is as ointment poured forth. Dr. Hill announced to the brethren that he would be glad to assist any of them who may desire his services in revival work or in any other way in his power from now until next April or May, when it will be necessary for him to seek a higher climate.

The presence of Rev. H. B. Carre and Dr. Thos. Carter, both of whom are Professors in the Vanderbilt Theological Department, was greatly enjoyed by the brethren. Dr. Carter preached a brilliant sermon one afternoon during the session and Brother Carre delivered an excellent address on the occasion of the Sunday School Anniversary. The Conference is justly proud of these two scholarly representatives in the leading educational institution of the Church.

The delegation to the General Conference is an entirely new one. It is composed, however, of capable men who will give a good account of themselves in our great law-making assembly. For the first time in its history the Louisiana Conference will have eight representatives—four clerical and four lay—in that body.

While at the Conference the Editor was entertained in the beautiful home of Mr. and Mrs. P. L. Lawrence, as were also Bishop Candier, Dr. F. S. Parker, Rev. H. W. May, and Rev. P. H. Fontaine. Dr. John M. Moore was also sheltered beneath this hospitable roof while in Crowley, but had left before our arrival. We do not need to say that there was high fellowship in this genial circle. With Bishop Candler as the center of attraction, we had some table talk that was worth going many miles to hear. Mr. Lawrence, who is an ex-Mississippian, is President of the First National Bank of Crowley and one of the most prominent business men in South Louisiana. As a hostess Mrs. Lawrence has few equals and no superiors.

Dr. W. F. McMurry visited the Conference, tarrying a couple of days. He addressed a fine audience in the interest of the great cause which he represents on Saturday evening, though the rain was steadily pouring down. He held the close attention of all present and made a deep impression. What a masterful executive he is, and how he is magnifying his responsible office! There is no brighter chapter in the history of Southern Methodism than that which deals with the work of our Church Extension Board. Dr. McMurry also delivered an able sermon in the Presbyterian Church on Sunday at 11 o'clock. He is a great favorite with the Louisiana brethren.

The other connectional men present were Dr. John M. Moore, one of the Secretaries of the General Board of Missions; Dr. J. R. Stewart, representing the Superannuate Endowment Fund; Dr. H. M. Hamill, Superintendent of the Training Department of our Sunday School work, and Dr. F. S. Parker, the official head of our Epworth League work, who is a member of the Conference. Rev. H. W. Van Hook, Principal of the Seashore Campground Training School, also came in the interest of that institution. These brethren all worthily represented the important causes that have been committed to their hands.

Brother C. O. Chalmers, the Publisher of the Advocate, was delightfully entertained by Rev. and Mrs. C. D. Atkinson in their parsonage home, having as his associate guests Rev. A. G. Shankie, Rev. J. G. Snelling, Rev. Robert Randle, Rev. T. L. Bryson, and Mr. R. O. Randle. Brother Chalmers speaks in terms of high appreciation of the kindnesses and courtesies shown him by Brother and Sister Atkinson and of his fellowship with the brethren.

This was the first Conference that has assembled since the decease of Dr. C. W. Carter, who had long been one of the most conspicuous figures of the body. His familiar face was greatly missed, as was also the inspiring message which he was accustomed to give the brethren on the occasion of their annual gathering. He was the only preacher that had passed away during the year, and a memorial service in his honor was held on Sunday evening. Standing room was at a premium at the Church, and the address delivered by Dr. F. S. Parker was pronounced by competent judges to be a masterpiece in every respect. Dr. Carter's name is writ large in the annals of Louisiana Methodism, and thousands of loving hearts will keep his memory green for many years to come.

PERSONAL AND OTHER NOTES.

A Greenville (Miss.) dispatch to the Vicksburg Herald states that Rev. J. T. Lewis filled his pulpit in that city on Sunday, Dec. 7, and made a most favorable impression.

Writing from Lulu, Miss., his new appointment, Rev. T. J. Halfacre says: "The people here have given us a very cordial reception. Everything indicates a good year in this charge."

Rev. R. O. Brown has reached his new field at Macon, Miss., and reports that he is pleased with the outlook. We dare say that the people also are pleased with their new pastor.

Rev. J. W. Ramsey, of Mendenhali, Miss., states that as his charge is now arranged, he will have some time to devote to evangelistic work. He would be pleased to hear from any of the brethren who may desire his assistance in meetings.

Bishop W. B. Murrah was in the city last Tuesday and paid our office an appreciated call. We never saw him looking better. He spoke pleasantly of his visit to the Orient, he said that he is glad to be at home again. He stated that Mrs. Murrah also is in excellent health.

Dr. J. E. McPherson, writing from Holly Springs, Miss., sends us $5, $1.50 of which is to renew a subscription, and the remainder to be placed to the credit of our "Helping Fund," which enables us to send the Advocate to persons who are too poor to pay for it. We highly appreciate this act of generosity.

In renewing his subscription to the Advocate, Brother J. W. Sturdivant, writing from Como, Miss., takes time to commend it and to wish us a merry Christmas and happy New Year. We appreciate his kindly words and pray that he may find his pathway thickly strewn with God's richest blessings in the days to come.

Rev. W. T. Griffin, of Gulfport, Miss., kindly sends us the following notes: "Rev. E. C. Gunn, the new pastor at Long Beach, has arrived there and has been given a hearty reception. Rev. W. W. Moore, who was assigned to Pascagoula and Ocean Springs, is moving to his new pastorate. He will reside at Pascagoula."

Rev. W. A. Bowlin, of the North Mississippi Conference, writes: "I filled my first appointment of the Booneville Circuit on Sunday, Dec. 7, and am well pleased with the prospect. I hope to hand you a list of subscribers to the Advocate soon." It is a wise pastor who takes up among his first tasks the circulation of the church paper.

In forwarding some subscriptions from Burk Place, La., Rev. W. J. Porter speaks in high terms of the Advocate and its influence within the bounds of his work. If we had in every pastoral charge as loyal and active a friend as Brother Porter, we could make our Conference organ far more worthy of the great constituency which it seeks to serve.

We are gratified to hear that Whitworth College is making headway with its enterprises, and that the work there in all the departments is progressing finely. We call special attention to the advertisement which appears in this week's issue of the Advocate. There is room for a few more students at this splendid institution, and special rates may be had by writing the President, Dr. I. W. Cooper. Those who are interested should communicate with him at once.

Brother J. E. W. Bridges, of Liverpool, La., was a pleasant visitor to the Advocate office Wednesday of last week. He is a steward of the Pine Ridge Church, on the Kentwood charge, and takes much interest in the work for the Master in his community. The congregation with which Brother Bridges is connected lost its house of worship by fire last May and has since been worshiping in a schoolhouse. An effort will be made to erect another church in the near future.

In a personal letter to the Editor, Dr. W. T. Johnson, of Greenwood, Miss., says: "Our new preacher (Rev. J. E. Cunningham was returned to this charge) arrived all right and gave us on the Sunday following the Annual Conference one of his best sermons. At the evening hour of the same day, Dr. J. W. Price occupied our pulpit, and, as he usually does, preached impressively. He served the Greenwood church several years ago, and we are always glad to have him among us."

A fine baby boy was born to Mr. and Mrs. R. A. Maddox in their home at Jackson, Miss., on Dec. 8. Speaking of him in a letter to our office, Brother Maddox, who is the Sunday School Field Agent of the Mississippi Conference, says: "I predict that he will be a Bishop. His name has already been placed on the Cradle Roll of the Capitol Street M. E. Church, South." We extend congratulations to the happy parents, and pray that God may have the little one in his gracious keeping.

At the recent session of the Mississippi Conference not a single layman voted to change the name of the Church. We are firmly convinced that there is almost no sentiment in favor of this movement among the masses of our people. This attempt has completely failed, as we predicted in the outset that it would. Nor do we believe that the result would have been different if any other name had been proposed. It is to be hoped that the next General Conference will put its foot down on any further effort to agitate this question.

Bishop Atkins must have felt kindly toward the people of Tupelo for the generous treatment accorded him there, if the man he gave them as pastor may be regarded as indicating his sentiments concerning them. They are indeed fortunate in having secured the services of Rev. J. C.

Park, who both in his spirit and capacity easily takes rank with the foremost of our preachers in the Magnolia State. We are delighted to know that Brother Park's health, which was somewhat impaired a couple of years ago, is now very much better.

Before he left Greenville, Miss., where he had wrought so successfully for four years, for his new appointment at Clarksdale, Rev. W. S. Lagrone received a cordial and kindly letter from Dr. T. M. Dye, of the latter place, which enclosed a check for $25, but made no mention of it. The correspondent who informed us of this remarked that it is the only such case on record. In this he is in error; there have been a few others, but they are exceedingly rare. Dr. Dye, who is a son of Rev T. W. Dye, is one of the choicest laymen in the North Mississippi Conference.

Writing from Columbus under date of Dec. 11, Rev. W. W. Woollard says: "The Epworth League in Columbus, as is its custom, will give Brother Duren and his family a reception at the church next Friday night. On the same evening the Board of Stewards and Leaguers in West Point are to treat Brother W. W. Mitchell similarly." It pleases us to chronicle such news. When a congregation shows such interest in the coming of a new pastor it generally means that it is not indifferent to the Master's work, but is ready to co-operate with their leader in carrying it forward.

Rev. H. W. Knickerbocker, a member of the Central Texas Conference who is now stationed at Temple, was in New Orleans last week and paid our office an appreciated call. He had been called here by the illness of his brother, Mr. H. H. Knickerbocker, who lives in the Crescent City. Brother Knickerbocker has just finished a quadrennium of notably successful service as pastor of one of the leading churches in Fort Worth, and after the death of Rev. Jerome Duncan, the presiding elder, he also had charge of the Fort Worth District until Conference. He is a Louisiana product, and yet feels a deep interest in the Methodism of the Pelican State.

We greatly regret to be informed of the death of Dr. R. C. Bethea, which occurred at the home of his daughter, Mrs. S. C. Sample, near Brookhaven, Miss., at the advanced age of 84. His obsequies were conducted in our church in Summit on Dec. 5, with Rev. W. B. Hogg, of our Church, and Rev. H. Anding, of the Baptist Church, officiating. Dr. Bethea was a local elder in the M. E. Church, South, and was very active and useful in the work of the ministry. He was the father of Sister Griffin, the wife of Rev. W. T. Griffin of the Mississippi Conference. We extend sympathy to the bereaved and pray that God may graciously comfort them in this trying hour.

Rev. W. S. Shipman, presiding elder of the Durant District, writes: "The preachers have had glorious weather in which to move and I think that most of those who were changed have reached their new places and are settling down to work. Brother E. N. Broyles arrived in Durant last night (the 13th inst.) and was given quite an elaborate banquet at the City Hall, which he and his good wife, and also little 'J. L.,' greatly appreciated. Brother and Sister Moss and little Tom left for their new home at Iuka on Tuesday, Dec. 9. Brother Moss and his family are held in very high esteem here, and we pray God's best blessings upon them in their new field of labor."

Church News

By a vote of 123 to 80 the South Carolina Conference decided to ask the approaching General Conference to divide it into two bodies, letting the next session of the Annual Conference determine the boundary line.

* * *

Upon the advice of his physicians, Dr. F. B. Meyer, of London, will lay down all work for a period of three months. He is said to have no organic trouble, and it is thought that such a season of absolute rest may reinvigorate him and fit him to take up again his "loved employ."

* * *

Mr. William T. Whedon, a grand-nephew of the distinguished Dr. D. D. Whedon of the Methodist Episcopal Church, has lately composed a beautiful hymn which is said to be specially adapted to an Easter service, and which he has entitled "Whedon" in honor of that widely-known family name.

* * *

General Bramwell Booth, the official head of the Salvation Army, after a brief stay in America, sailed for France from New York on Nov. 25. While in the United States, for the first time in eighteen years, he met his brother, General Ballington Booth, who is President of the Volunteers of America.

* * *

The Baltimore and Richmond Christian Advocate says: "In Great Britain the various divisions of the Methodist family are as follows: Wesleyan Methodists, 664,958; Primitives, 211,691; United Methodists, 165,722; Wesleyan Reformed Union, 8,366, and Independent Methodists, 8,769. They should unite and present a solid front to the world."

* * *

Dr. Wilfred T. Grenfell, the famous Labrador missionary, was the "best man" at the wedding of Mr. Francis B. Sayre and Miss Jessie Wilson, which took place at the White House on November 25. In the reception that followed the marriage ceremony, no wines or intoxicating liquors of any kind were served—this being the first time in many years that such beverages were excluded from an important function in the home of the Nation's Chief Executive.

* * *

At the recent session of the North Alabama Conference a resolution was introduced commending Bishop McCoy's presidency and requesting his episcopal colleagues to return him; but the Bishop very promptly declared this proposed action out of order. For this ruling he is very much to be commended, since such enactments are in bad taste and really amount to nothing, as the members of the Conference are too polite to vote in the negative even if their sentiments are on that side of the question.

* * *

Rev. S. A. Nettles, Editor of the Southern Christian Advocate, was arraigned and tried at the late session of the South Carolina Conference, with the result that he was adjudged guilty of immorality and suspended from the ministry for three months. Two of the committee of trial refused to sign the verdict and the case was appealed. In a public statement Mr. Nettles says that if he is guilty of such an offense the penalty inflicted is wholly inadequate. In this contention we think he is undoubtedly correct .The more we see of church courts the more we are convinced of their weakness and incompetency.

Secular News and Comment

The School Board of Caddo Parish (Louisiana) refused last week to abolish whipping as a means of discipline.

* * *

Mr. John Purroy Mitchel, who some weeks ago was elected Mayor of New York City, is only 34 years old. He is said to be the youngest man ever named for that responsible office.

* * *

Thirty young women were graduated as trained nurses from the Charity Hospital of New Orleans on Wednesday, December 10. This is a noble occupation, and the demand for such workers is constantly increasing.

* * *

Senator Sheppard, on the 10th inst., introduced in the United States Senate a bill providing for a prohibition amendment to the Federal Constitution. Such an addition to our National organic law will come sooner or later. "The stars in their courses fight against Sisera."

* * *

The gross receipts from the Bell Telephone System last year amounted to $199,200,000, a gain of 11 per cent over the earnings in 1911. There are now in use in it 7,456,074 telephones, and the number of daily conversations over them has risen to 26,310,000. Of the 50,297 stockholders a majority are women. We wonder if this last stated fact is not a bit suggestive.

* * *

China is reported to be shipping eggs to the United States. Why shouldn't she when they are selling at 75 cents a dozen on the Pacific Coast? The cost of living in our country still seems to be steadily advancing. Dressed turkeys have been selling for $4 and $5 in New Orleans this fall, and many grocers of the city refused to handle them for Thanksgiving Day because they considered them too expensive for their customers. In spite of the boll weevil, this ought to be a great day for the Southern farmer.

* * *

When the United States bought Alaska from Russia in 1867 the purchase price was $7,200,000. Since then that Territory has paid for itself several times over, and yet its splendid resources have scarcely been touched. Dr. Holmes, the Director of the Bureau of Mines at Washington, predicts that within the next two years the greatest low grade gold mines in the world will be developed within Alaskan boundaries. Our nation has never made an investment in lands that did not turn out well. The most remarkable of these was, of course, the Louisiana Purchase when Napoleon sold us a vsst empire for the trifling sum of $15,000,000.

* * *

The Statesman's Year Book estimates as follows the wealth of the world's four richest nations: The United States, $130,000,000,000; England, $80,000,000,000; France, $65,000,000,000; Germany, $60,500,000,000. The national debts of the various countries are said to have increased, when taken as an aggregate, about 20 per cent within the last decade. This indebtedness is distributed as follows: France, $6,284,000,000; Russia, $4,553,000,000; England, $3,486,000,000; Italy, $2,707,000,000; Spain, $1,815,000,000; British India, $1,475,000,000; Japan, $1,242,000,000; the German Empire, $1,178,000,000; the German States (aside from the imperial debt), $3,736,000,000; the Empire of Austria-Hungary, $1,051,000,000; Austria (alone), $1,434,000,000; Hungary (alone), $1,268,000,000; the United States, $1,028,000,000.

AN UNWISE MOVEMENT.

Many secular writers and not a few religious journalists have recently advocated the teaching of sex hygiene in the public schools and even in the Sunday school. The purpose of this article is to enter a protest against such an innovation. In my judgment, such a course of instruction would result in far more evil than good.

We are living in an excessively worldly age. The paramount problem of the American Government is the same one that confronted ancient Rome and every other great nation that has fallen, and that is how to keep off of the rocks of immorality. Perhaps the greatest cause of immorality is continuous impure thinking. The suggestions of the modern theater, of the average short story in a certain grade of magazines, of the details of divorce proceedings and social scandals that are often published in full in daily papers, and of too many conversations, poison the minds of a great many and are therefore, direct causes of immorality. Pure thoughts are more assured when the thought of sex is entirely eliminated.

Not long ago I heard a lecture, delivered by a well known teacher to a large audience of teachers, the subject of which was "Sex Hygiene." So wanting was the speaker in a sense of modesty that he dared to thrash out before an audience of men and women what he chose to call the question of the proper relations of white men with colored cooks. I left the room in disgust before he had half finished. I remember an instance where a male teacher ventured to introduce the subject of sex hygiene while teaching a class of grown boys and girls, and his tact and sense were so wantonly dull that the father of one of the misses chastised him with a "black snake" cow whip. If I thought that a teacher was teaching my boy or girl the subject matter that the noted professor, mentioned above, said should be taught, either my children would stop from school or the teacher would abandon the subject. I have much pride in the fact that the public school system is making long strides upward, but I choose to maintain my right and that of the mother of my children to teach them such truths of sex hygiene as we may deem it necessary for them to know.

Regarding the question of bringing doctors and trained nurses into the Sunday school and having them deliver lectures on this subject to the children, I have only to say, what next? Just imagine the Church of God, the message of which is that Christ is sufficient for every human temptation, surrendering the precious time it has on Sunday morning to instill gospel truth into the hearts of its children, to a doctor, who may be sadly lacking in morals, or to a trained nurse, to stand up and give a lecture on sex hygiene! Such will not happen in my pulpit. I seriously fear that we are snatch-grabbing at too many side issues in the Church to-day.

A. J. GEARHEARD.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Miss BERTIE TAYLOR, the beloved daughter of Mr. and Mrs. Lucius Taylor, of Cold Brook, Miss., fell asleep in Jesus on Sunday morning, Nov. 23, 1913, in Yazoo City, Miss., where she had gone for an operation. For many months she had been a sufferer, but never murmured. She had put herself in the hands of her Heavenly Father and his will was hers. At the age of thirteen she joined the Methodist Church at Mt. Olivet, where her membership remained until her death. She was ever faithful. This noble Christian woman walked with God. She was a character so sweet, so pure, and so true, that when we think of her it is as having gone to receive a crown of glory. She was an obedient daughter, a loving sister, and a faithful friend. She was fervent in her love and devotion to her Church and its teachings and heroic in her suffering. In bidding her loved ones goodbye, she asked each one of them to meet her in heaven. Thank God she is not dead, only sleeping; for we read "Blessed are the dead which die in the Lord, for they rest from their labors." To parents, brothers and sister I would say be patient, be faithful. May her body repose calmly in the old churchyard beneath the shade of the trees, may the Lord keep us faithful that we may meet on the other side. L. J. ABEL.

Phoenix, Miss.

Mrs. WILMA M. McCRARY, nee Ingram, was born September 23, 1860, and died October 18, 1913. Between these dates of birth and death a beautiful life closed its mission of useful service and went home to live with God and enjoy the rest and peace eternal.

In the year 1878, when just blooming into a lovely young woman, she gave her heart to God and the Methodist Church, South. On the altar of her Lord she laid the wealth of her heart's affections, nor did she take them thence. No inconstancy hindered her in the progress and development of the ideal Christian life. The Christ life was her enthroned ideal, and toward its realization she pressed on with unfaltering step.

The constant reflection of the virtues and graces of the Son of Man made her life divinely beautiful and almost humanly perfect. Our lovely friend made in these things a near approach to the ideal woman—a Christly woman. The hungry never went from her door unfed, and the cold, shivering beggar was never turned away in his rags. The poor found in Sister McCrary a sympathetic friend and helper. Her religious life was not exhausted in mere sentiment—it was practical and real.

In the home of sorrow and bereavement hers was a tender and loving ministry. With tender, loving words she would hush the sad sigh, and with the gentleness of motherly love her hands would wipe away the tear of orphanage.

Possessing an attractive personality, with the added grace of gentleness, she was in the social circle ever a welcome guest. One felt the charm of her presence and the grace of her speech. The very loveliness of her character captivated and bound the pure and good to her "as with bands of steel."

Charming and lovely though she was in all her ways, and to all who came in touch with her beautiful life, yet in her own home circle Sister McCrary was seen at her best. Here she reigned with the grace of gentleness and love over the hearts and lives of that charmed circle. What a lovely home circle it was! Too beautiful to last! From that glad day, April 13, 1881, when Wilma Myrtie Ingram and Wade C. McCrary joined their hands and hearts as husband and wife after God's holy ordinance to the day of her going away, she was always the loyal and devoted wife to him who now sits in the shadows of the evening twilight and mourns a loss as sad as earth can know. To the seven children—pledges of their mutual love—(one of whom died at the tender age of 3 years), how gentle and kind she was in their training, and how precious to them is the memory of that mother love which nourished them and blessed them with the deathlessness of its affection!

A pall of gloom rests on Byhalia's hearthstones and the burden of grief is on the hearts of her people who, with the husband, children and brothers, mourn the loss of one who grew from beautiful childhood to lovely womanhood in their community, and who loved them all. She is not dead, but has fallen on sleep—to rest at home in our Father's house.

Her funeral was conducted from the Methodist Church in Byhalia by the writer, assisted by Rev. R. M. Davis and her pastor, Brother W. G. Burks, in the presence of a large and sorrowing congregation, who met to honor her as one dearly loved by them all.

We laid her to rest in the place—the old cemetery—where sleep so many of her loved ones and which now is all the more sacred because she rests there. Toward the spot where she sleeps that "blessed sleep" husband, children, brothers and friends will in sorrow make their loving pilgrimage for a while, and then some sweet day join her where the parting hour never comes. Then, dear friends, no intense longing, no calling out to "go home" any more; but your loved one will greet you and be glad to welcome you to the joys of the home not built with hands. May there be no missing link in this home circle in the day intended to be the eternal reunion of those who have "loved and lost awhile!" T. W. DYE.

RESOLUTIONS OF APPRECIATION.

(Resolutions adopted by the Study Circle of the Wesley Adult Class of Shelby, Miss., in memory of Mrs. D. L. Cogdell, who died November 26, 1913.)

At the regular meeting of the Wesley Adult Class, of Shelby, Miss., on Thursday afternoon, December 4, 1913, the following resolutions were unanimously adopted:

Whereas, after a long life of great beauty and usefulness, our friend who was formerly a member of this Class and Circle, Mrs. D. L. Cogdell, has been called to her eternal home, we the members of the Circle do hereby resolve:

1. That in the death of Mrs. Cogdell we have lost a consistent member, one who was always prepared to explain the Word of God, and who lived a life of devotion and adherence to its precepts.

2. That we miss her friendly face in our meetings, and that we shall always remember the last words she uttered to the Circle: "If we consecrate our lives to God all things will work out well for us." We know by faith that it is well with her "now in the upper and better kingdom."

3. That we extend our deepest sympathies to Brother Cogdell and to Mrs. Bullock and her family, believing that they know the source from whence all comfort cometh.

4. That a copy of these resolutions be furnished the New Orleans Christian Advocate for publication.

Signed: Mrs. J. M. Latiolais, Mrs. G. T. Jacobs, Mrs. J. W. Thomas, Committee.

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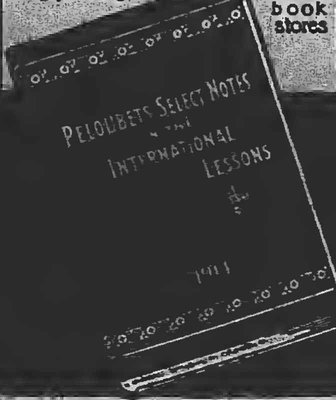
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THE HAVANA CONFERENCE.

Dear Dr. Meek: A number of our people have planned to go to the Great Southern Epworth League Conference that was to have been held in Havana in January, 1914. For two reasons this Conference has been postponed twelve months or until January, 1915: (1) there is a debt on the League Department that must be raised this year; (2) the principal reason however, is that the International Epworth League Conference will meet in Buffalo, N. Y., July 1-5, 1914. It is very much desired that we have a good representation from the South at this Conference. It would be impossible to do both. Put Havana on your calendar for January, 1915. J. H. HOLDER.

AN INTERESTING AND SIGNIFICANT MEETING.

A meeting of recent importance in the State was the lumbermen's welfare conference at Alexandria, where careful attention was given by representatives of the lumber manufacturers of Louisiana to the sanitary, religious, industrial and educational needs of their employees. From any standpoint the gathering was very significant. One operator of several important mills was giving more than a week of his time to promote the interest of a series of meetings that began in New Orleans and wound up in Little Rock. The spirit of the meeting was most brotherly, indeed, and evidently marks a new era in the fraternal life of the lumber industrial world.

One of the speakers, Mr. J. B. Baker, of Hodge, who is a member of our Church and an active worker in it, in the course of his address, said that in the past they had been careful to protect their stock from abuse, and that it was now high time that more attention was being given to protecting the welfare of their people. Mr. C. R. Townsend, Secretary Industrial Department, International Committee of the Y. M. C. A., under whose leadership the meetings were planned, said that man was created to subdue something, and that to simply get wages, though the wages be high and the hours short, would not satisfy the normal man. He craved progress and stated that all over the land there is a spirit of restlessness among employees; that no sooner will one trouble be settled than another will arise, and that the only safety for the country is for employer and employee to develop a mutual fraternity in cooperative benevolent welfare work. He furthermore affirmed that spiritual life in an employee was worth more than a trained mind or a strong muscle.

In this same connection Mr. H. L. Baker, the chairman of our own Conference Sunday School Board, melted every heart into a spiritual unison by a most excellently prepared and effectively presented paper on the need of Sunday school work among saw mill employees. Having been himself a consecrated and persistent Sunday school worker with saw mill people for a number of years, as well as a leader in the State Sunday School Association, and being himself a lumber manufacturer, he was preeminently prepared for this service, and well did he use the opportunity afforded him on this occasion to testify to the need of Christ in the lumber camp. Other effective speakers were Dr. Oscar Dowling, on Sanitation, and Prof. C. B. Brown, of Baton Rouge, on Education.

P. O. LOWREY.

ORGANIZING FOR WORK.

Ex-Governor Patterson will Speak in Jackson on the "Perfidy of the Liquor Traffic."

The Headquarters Committee of the Mississippi Anti-Saloon League, and other leaders among the temperance people at a meeting yesterday, in harmony with the expressed wish of many prohibitionists over the State, have called a "State Conference of Prohibition Workers" to meet in Jackson on Monday, January 5th, at 2 p. m. Dr. Purley A. Baker, National Superintendent of the Anti-Saloon League, will address the Conference at 3 p.m., and at 7 p. m. ex-Governor M. R. Patterson, of Tennessee, will deliver an address in the Hall of Representatives at the new Capitol.

At the Conference the mass meeting will agree upon bills to be urged, in harmony with the declarations and requests of the Methodist Conferences of the State, the Baptist State Convention, and Presbyterian State Synod.

On the day before—Sunday, January 4th—Dr. Baker, fresh from Washington, D. C., where he recently led 2000 petitioners to the Capitol and delivered an address to Congress, will speak at 3 p. m. at the Theater to the citizens of Jackson. Dr. Baker has been called "Whitefield, Talmage and Finney all combined." He is a master of assemblies and the great leader of the "dry forces in America." The program as adopted yesterday is as follows:

Monday, Jan. 5th, 2 p. m, State Conference for all Prohiblonists; Reports of Resolution Committee.

3 p. m., Address by Dr. Purley A. Baker; appointment of special committees.

7:30 p. m., address by Hon. M. R. Patterson.

The "American Patriot," 128 pages, containing the addresses at the Columbus Convention, will soon be mailed from the Anti-Saloon League office at Jackson, to all parties who write for it. The Mississippi League is going to the expense of having 1000 copies printed and mailed over the State. It contains photos and addresses of all who spoke at that great Convention. It is the best seed yet sown. It will be mailed free, and the League would like to send it to those who want it.

G. W. EICHELBERGER.
Jackson, Miss.

NOTICE.

The pastors of the Meridian District are requested to meet in East End Church, Meridian, Miss., at 3 o'clock p.m., Jan. 1, 1914. The purpose of the meeting is to plan for successful work during the coming year. Subjects of vital importance to the success of the church will be discussed.

J. T. LEGGETT, P. E.

NOTICE.

The Presiding Elders of the Mississippi Conference are called to meet in Capitol Street Church, Jackson, Miss., at 10 o'clock a.m., December 30, 1912.

J. T. LEGGETT,
Chm. Presiding Elders' Council.

MARRIED.

At the residence of the bride's father in Meridian, Miss., on December 4, 1913, by Rev. I. L. Peebles, Mr. J. E. NORTHRUP and Miss KATIE BEULAH WHITAKER.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Barlow, at Rehoboth ......Jan. 3, 4
Fernwood, at Fernwood ....Jan. 10, 11
Magnolia ....Jan. 11, 12
South McComb, at S. McC...Jan. 17, 18
McComb, Centenary ....Jan. 18, 19
Gallman, at Bethesda ......Jan. 24, 25
Crystal Springs ....Jan. 25, 26
Wesson, at Wesson ...Dec. 27, Jan. 27
Bogue Chitto and Norfield,
at Bogue Chitto ....Dec. 31, Feb. 1
Brookhaven ....Dec. 21, Feb. 2
Meadville, at Bude ....Dec. 21, Feb. 4
Monticello, at Georgetown.Feb. 7, 8
Topisaw, at Sartinville ....Feb. 14, 15
Bayou Pierre, at Center Pt..Feb. 21, 22
Hazlehurst ....Feb. 22, 23
Tylertown, at T. ....Feb. 28, March 1
Adams, at Adams ....Mar. 7, 8
Summit and E. McComb,
at East McComb ......Mar. 8, 9
Pleasant Grove, at P. G....Mar. 14, 15
Scotland, at Bethesda .....Mar. 22, 23
Buford, at Summer's C.....Mar. 28, 29

ROBT. SELBY, P. E.

Meridian Dist.—First Round.

Meridian....5th Street.. ..Dec. 28, 29
Meridian....South Side ..Dec. 28, 29
Meridian....Poplar S. ......Jan. 4, 5
Meridian....Central ....Jan. 4, 5
Vimville, at P. H...........Jan. 10, 11
Meridian....7th Ave.... ..Jan. 11, 12
Shubuta.. ....Jan. 18, 19
Porterville, at P. ....Jan. 24, 25
Waynesboro C., at Fedora..Jan. 31,
Waynesboro.. .. ..Feb. 1, 2
Daleville, at D., ...Feb. 7, 8
Lauderdale, at L., ...Feb. 8, 9
Meridian....East End... ..Feb. 9,
DeSoto, at Salem...... ..Feb. 14,
Pachuta & Quitman, at Q...Feb. 15, 16
Buckatuna, at Win.,........Feb. 21, 22
Scooba, at Scooba.. ......Mar. 1, 2
Mascow, at Mellen.. ......Mar. 6,
DeKalb, at P. R.,.. ......Mar. 7, 8
Matherville, at A. C. ......Mar. 14, 15
Enterprise and Stonewall,
at Enterprise ....Mar. 22,

The District Stewards are called to meet in the City Hall, Meridian, Miss., Jan. 1st at 11 o'clock a. m. The pastors are invited to meet with them, and are requested to urge their District Stewards to attend this meeting.

J. T. LEGGETT, P. E.

Seashore Dist.—First Round.
(In Part.)

Longbeach and Pass Christian,
at Longbeach ....Dec. 21,
Gulfport, First Church .....Dec. 28,
Mississippi City and Handsboro, at M., Wed., p.m..Dec. 31,
Biloxi, First Church ....Jan. 4, 5
Pascagoula and Ocean Springs,
at Pascagoula ....Jan. 6,
McHenry and Lyman, at L.Dec. 10, 11
Brooklyn and Bond, at Brooklyn .... Monday, Jan. 12,
Bay St. Louis ....Jan. 17, 18
Howison and Saucier, at S.,
Monday, Jan. 19,
Derby, at Millard ..Thurs., Jan. 22,
Lumberton ....Jan. 25, 26

The District Stewards are called to meet at Gulfport on Thursday morning, Jan. 8, at 11 o'clock. From the G. & S. I. points, you will have to come Wednesday. Trains east and west by the L. & N. make the time.

W. H. HUNTLEY, P. E.

Jackson Dist.—First Round.

Jackson, Galloway Mem...Dec. 14,
Jackson, Millsaps Mem.,
7:30 p. m..............Dec. 14,
Jackson, Capitol St........Dec. 21,
Jackson, Rankin St.,
7:30 p. m..............Dec. 21,
Brandon ....Dec. 28,
Vaughan ....Jan. 3, 4
Eden ....Jan. 10, 11
Lake City, at Anding......Jan. 13,
Flora ....Jan. 14,
Yazoo City ....Jan. 18,
Lintonia, 7:30 p.m..........Jan. 18,
Canton, 7:30 p. m..........Jan. 18,
Fannin, at Andrew Chapel..Jan. 21,
Mendenhall ....Jan. 25, 26
Braxton, at Rexford ....Jan. 28,
Satartia .... Jan. 31, Feb. 1
Benton, at Midway ....Feb. 7, 8
Camden ....Feb. 14, 15
Edwards ....Feb. 19,
Madison ....Feb. 22, 23
Terry ....Mar. 1, 2
Bolton ....Mar. 8, 9
Florence ....Mar. 13,
Sharon ....Mar. 14, 15
Canton, 7:30 p.m. ....Mar. 15,

The District Stewards will meet at Capital Street Church, Jackson, on Thursday, Jan. 8, 1914, at 10:30 a. m. The pastors and lay leaders are most cordially invited to attend. Let us pray and plan for the greatest year in the history of the District.

PAUL D. HARDIN, P. E.

Port Gibson District—First Round.
(In part)

Silver City, at S. C. ....Jan. 4, 5
Anguilla, at A. ....Jan. 7,
Rolling Fork, at R. F. .....Jan. 8,
Mayersville, at M. ....Jan. 11, 12
Vicksburg, at C. S. ....Jan. 14,
Vicksburg, at Gibson M....Jan. 15,
Oak Ridge, at O. R. ....Jan. 18, 19
Rocky Springs, at R. S......Jan. 21,
Hermanville, at H. ....Jan. 25, 26
Port Gibson ....Jan. 27,

T. W. ADAMS, P. E.

Newton Dist.—First Round.
(In part)

Laurel, First Church, Sun.
and Mon. ....Jan. 4, 5
Laurel, 14th Ave., Sat. p.m.,
and Sun. p.m..........Jan. 10, 11
Laurel, 2nd Ave., Sun. a.m..Jan. 11,
Lake, at Lake....Sat. a.m., Jan. 17,
Forest, at Forest .....Sun., Jan. 18,
Morton and Pelahatchie, at
M., Sat. and Sun.......Jan. 24, 25
Suqualena, at S., Sat. and
Sun.... ....Jan. 31, Feb. 1
Decatur and Union. at U.,
Mon.... ....Feb. 2,
Hickory and Meehan, at H.,
Fri...... ....Feb. 6,
Chunky, at C., Sat., Sun...Feb. 7, 8

The District Stewards will meet at Newton on Wed., Jan. 7th, at 1 p. m. Trains from all directions arrive before that hour, and leave sufficiently later for us to do our work. I ask that all the pastors meet with us, it is very important that every pastor attend.

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Newton, Miss.

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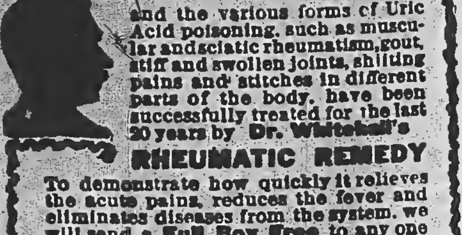

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DISTRICT STEWARDS' MEETING.

Brookhaven District.

The District Stewards, pastors, and church leaders will please to meet in the Methodist Church at Brookhaven, Miss., Dec. 31, 1913, for (1) the apportionment of assessments to the pastoral charges by the District Stewards, and (2) a brotherly discussion of all the interests of the Church in the Brookhaven District to be dealt with by us during the coming year.

The meeting will be called to order at 10 a.m., and it is very important that all these brethren be in place on time.

We need to begin at once, in a very energetic and practical way, to estimate the value of the Church to the community, and our relation to all its legitimate demands upon us as preachers, leaders, and stewards.

ROBT. SELBY, P. E.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Durant Dist.—First Round.

Lexington Ct. at Hebron, Wed.. 11 a.m.,	Dec. 17,
Lexington, Wed., 4:30 p.m.	Dec. 17,
Kosciusko Ct.	Dec. 20, 21
Durant .... 7 p.m.	Dec. 23,
Sidon Ct.	Jan. 4, 5
Sallis Ct., at S. 11 a.m.	Jan. 7,
Kosciusko .. 3 p.m.	Jan. 8,
Noxipator Ct., at N.	Jan. 10, 11
Louisville, at L.	Jan. 11, 12
High Point at H. P., 11 a.m.	Jan. 13,
Pickens, at P., 11 a.m.	Jan. 15,
Chester, at Chester	Jan. 17, 18
Slate Spgs. at S. S., 11 a.m.	Jan. 23,
Bell Fontaine at B.F., 11 a.m.	Jan. 24,
Eupora and Mabin at E., Monday, 9 a.m.	Jan. 26,
Kilmichael, at K.	Jan. 25, 26
Quarterly Conf. Mon., 11:30 a. m.	
Poplar Creek, at Friendship, 11 a.m.,	Jan. 27,
Vaiden, at Vaiden, 11 a.m.	Jan. 28,
West Ct., at W., 11 a.m.	Jan. 29,
Hesterville Ct., at Shiloh,	Jan. 31, Feb. 1
Black Hawk at B.H., 11 a.m.	Feb. 4,
McCool, at Bowie	Feb. 7, 8

W. S. SHIPMAN, P. E.

Corinth Dist.—First Round.

Corinth, South Side	Dec. 20, 21
Corinth, First Church	Dec. 27, 28
Iuka Ct., at Salem	Jan. 3,
Iuka	Jan. 4, 5
Booneville Ct., at Carolina	Jan. 10,
Booneville	Jan. 11, 12
Mooresville, at M.	Jan. 16,
Sherman, at Sherman	Jan. 17, 18
Corinth Ct. at Box's C.	Jan. 23,
Kossuth, at Wesley's C.	Jan. 24,
Rienzi, at Rienzi	Jan. 25, 26
Kirkville, at Marietta	Jan. 29,
Wheelers, at Wheelers	Jan. 30,
Mantachie, at Shiloh	Jan. 31,
Guntown and Baldwyn, at Saltillo	Feb. 1, 2
Hickory Flat, at Ebenezer	Feb. 6,
Myrtle, at Myrtle	Feb. 7, 8
New Albany Ct., at Ingomar	Feb. 14,
New Albany	Feb. 15, 16
Chalybeate, at Mt. Pleasant	Feb. 19,
Ripley Ct., at Rainey's C.	Feb. 20,
Dumas, at Jacob's Chapel	Feb. 21,
Ripley and Blue Mountain, at Ripley	Feb. 22, 23
Tishomingo, at T.	Feb. 27,
Belmont, at Patterson's Chapel,	Feb. 28, March 1

The District Stewards will please meet at the First Methodist Church at 9 a.m., Jan. 13, 1914. Let all be present. You can get in and out the same day from all directions.

J. H. MITCHELL, P. E.

Greenville Dist.—First Round.

Leland and Hollandale	Dec. 7, 8
Gunnison	Dec. 14, 15
Arcola	Dec. 21, 22
Greenville	Dec. 28, 29
Cleveland	Jan. 4, 5
Clarksdale	Jan. 11, 12
Benoit and Bulah, at Benoit	Jan. 18, 19
Shelby	Jan. 24, 25
Shaw and Merigold, at Shaw	Jan. 25, 26
Tunica and Robinsonville, at Evansville	Jan. 31, Feb. 1
Lula and Dubb, at Lula	Feb. 1, 2
Glen Allen	Feb. 8, 9
Jonestown and Belen, at Jonestown	Feb. 15, 16
Boyle	Feb. 22, 23
Rosedale and Hillhouse, at Rosedale	Feb. 28, Mar. 1
Friars Point	Mar. 1, 2
Coahoma and Lyon, at Coahoma	Mar. 8, 9

The District Stewards will meet in the Methodist Church in Cleveland, January the 5th, at 2:30 p. m. It is important for every charge in the District to be represented.

H. S. SPRAGINS, P. E.

Columbia Dist.—First Round.

West Point	Dec. 7, 8
Starkville	Dec. 14, 15
Macon	Dec. 20, 21
Crawford	Dec. 21, 22
Brooksville	Dec. 27, 28
Columbus, Central	Dec. 28, 29
Shuqualak	Jan. 3, 4
Artesia	Jan. 4, 5
Mathiston	Jan. 10, 11
Cedar Bluff	Jan. 17, 18
Columbus, First Church	Jan. 20,
Mashulaville	Jan. 24, 25
Sturgis	Jan. 31, Feb. 1
Cochran	Feb. 8, 9
Columbus Ct., at Caledonia	Feb. 14, 15
Macon Ct., at Salem	Feb. 21, 22
Longview	Feb. 28, Mar. 1
Mayhew	Mar. 1, 2

District Stewards' Meeting at Artesia, Jan. 7. In connection with the District Steward's Meeting, I desire to have a meeting of all the Preachers and Lay Leaders of the District. Full announcement will be made through the mail to all the pastors of this meeting. W. W. WOOLLARD, P E.

Sardis District—Fourth Round.

Hernando	Dec. 20, 21
Pleasant Hill	Jan. 3, 4
Olive Branch	Jan. 4, 5
Cockrum	Jan. 10, 11
Wall Hill	Jan. 17, 18
Tyro	Jan. 24, 25
Longtown	Jan. 31, Feb. 1
Crenshaw	Feb. 2,
Arkabutla	Feb. 7, 8
Coldwater	Feb. 8, 9
Lake Cormorant and Hinds,	Feb. 14, 15
Charleston	Feb. 21, 22
Oakland	Feb. 22, 23
Courtland	Feb. 28, March 1
Eureka	March 7, 8

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Winona Sta.,	Dec. 21, 22
Moorhead Ct., at Moorhead	Dec. 27, 28
Itta Bena Sta.	Dec. 28, 29
Belzoni Ct., at Belzoni	Jan. 3, 4
Isola Ct., at Inverness	Jan. 4. 5
Indianola Ct., at Fairview	Jan. 10, 11
Indianola Sta.	Jan. 11, 12
Ruleville Ct., at Ruleville	Jan. 17, 18
Drew Ct., at Drew	Jan. 18, 19
Minter City, at Minter City	Jan. 24, 25
Webb Ct., at Sumner	Jan. 25, 26
Dublin Ct., at Mattson	Jan. 30,
Lambert Ct., at Vance	Jan. 31, Feb. 1
Tutwiler Ct., at Tutwiler	Feb. 1, 2
Schlater Ct., at Schlater	Feb. 7, 8
North Carrollton Ct., at Poplar Springs	Feb. 14,
Carrollton Ct., at Carrollton	Feb. 15, 16
Mars' Hill Ct., at Gore's Springs	Feb. 21, 22

The District Stewards will please meet at Greenwood, Miss., Jan. 29, 1914, at 10 a. m. in the Methodist Church. BEN P. JACO, P. E.

GIVE THEM A CHANCE.

While you are educating your children and giving them the benefit of every possible opportunity to improve their talents, do not overlook supplying them with a sweet-toned Piano or Player Piano. You can never tell what talent a child may possess, or what skill it may acquire until you have given it a chance. Daily companionship with a high-grade instrument will be the greatest incentive to acquire that most coveted Art of Music. Do not make the mistake of waiting until your boy or girl has reached mature years. There will then be other demands on their time; their minds will have lost much of their earlier alertness, and it will be difficult for them to master the piano.

Act now while the New Orleans Christian Advocate Piano Club offers you the opportunity to secure the best pianos and player-pianos at the lowest possible cost and on terms to suit your convenience. For catalogue and full information address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Advertisement.

VICTOR HUGO'S TESTIMONY.

There is comfort in the persistency with which the sense of immortality has manifested itself in the hearts of men. Victor Hugo, in his old age, said one day: "When I go down to the grave I, like so many others, will say, 'I have finished my day's work,' but I cannot say that I have finished my life. My day's work will begin the next morning; my tomb is not a blind alley, it is a thoroughfare; it closes with the twilight to open with the dawn."

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Man is greater than his circumstances, and God is always calling him to come up to the fullness of his life.—Phillips Brooks.

TO PROSPECTIVE STUDENTS.

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Big Sandy, Tenn.—Mrs. Lucy Cantrell, of this place, says: "Every two weeks I had to go to bed and stay there several days. I suffered untold misery. Nothing seemed to help me, until I tried Cardui, the woman's tonic. Although I had been afflicted with womanly weakness for seven years, Cardui helped me more than anything else ever did. It is surely the best tonic for women on earth." Weakness is woman's greatest trouble. Cardui is woman's greatest medicine, because it overcomes that weakness and brings back strength. In the past 50 years Cardui helped over a million women. Try it for your troubles, today.—Adv.

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A TESTIMONIAL FROM A LADY OF EXPERIENCE IN SCHOOL WORK

During the past twenty years I have been connected with the faculties of six of the very best Colleges in the South, and during this time I resided in these schools. For several years I was Lady Principal of the institution with which I was connected, and so consider myself well prepared to judge of what a school should be. I can say, without mental reservation, that Whitworth compares favorably in every respect with every one of the schools of which I have spoken. I wish specially to commend the Whitworth Faculty, which I believe is unexcelled by any in this section of the country. The atmosphere of both the religious and social life of Whitworth is exceptionally fine. The school is a "home" for girls in the best and truest sense of what a home should be. It affords me great pleasure to recommend Whitworth College. MRS. T. E. POND.

SHOES AT WHOLESALE

NEW ORLEANS CHRISTIAN ADVOCATE Readers are SAVING from ONE to TWO DOLLARS a PAIR by Ordering Their Shoes DIRECT FROM FACTORY BY PARCEL POST.

Would the cutting of your FAMILY SHOE BILL one-third or more mean a very big yearly saving to you? Figure it out. The present high cost of shoes is due to two things, the Middlemen's profits which the consumer must pay and the enormous decrease in raw materials. The new Parcel Post System gave us an idea. By selling our shoes direct to the wearer, cutting out the middlemen entirely, we could save the consumer fully a third on every pair of shoes and still make our usual wholesale profit. The plan is a great success. New Orleans Christian Advocate readers are realizing the opportunity of saving and great numbers are writing for our catalog which is sent free to anyone on request. It tells how cheaply high quality shoes can really be bought under this fair method of selling. Every shoe sold is guaranteed perfect in fit, material and workmanship—your money will be refunded if unsatisfactory. Write for your catalog to-day. A trial order will please and result in our getting your entire shoe trade. PARCEL POST SHOE CO., 258 Meeting Street, Charleston, South Carolina. (Advertisement.

Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

In the midst of your planning and shopping for your dear ones at this holiday season, won't you dear sisters, turn your thoughts for a little while to the Savior of the world? Have you no gift for him? Remember his coming into the world makes it possible for you to enjoy this season of love and rejoicing. Think of the millions who do not even know of his coming. Will you not be willing to help send the message to them? Your officers have been urging you all the year to meet your obligations, but all have not responded to the appeal. Our love is measured by our gifts, so let this year show that our love is great indeed. Just to meet all of our pledges is not sufficient; we must do more, for the work cannot stand still—it must go forward. Your Father has his eyes upon you. May he not have to turn them away in sorrow and pain because you fail to respond to the call—his call.

LOUISIANA NOTES.

We are in receipt of a letter and program from Mrs. McKinney. We thought there was some good reason for not hearing from her. She has attended the World's W. C. T. U. Convention recently held in Brooklyn, N. Y., the National Convention at Asbury Park, N. J., and the State Convention at Slidell, La. The program received was for the meeting at the latter place. Every phase of the work was ably presented. Mrs. McKinney is an earnest, untiring worker for this great cause. These characteristics she carries into every line of work. She writes of the missionary work as follows: "I performed my duties in mailing 'Week of Prayer' material just before starting out for New York, and have sent the last round for the year, including report blanks. I bade them farewell, feeling sure I'd never see them again. (We hope she was surprised—Editor.) The Ruston auxiliary observed the Week of Prayer, the collections amounted to $9.10; attendance "tolerably good only."

Mrs. McKinney enclosed a letter from Mrs. E. R. Kennedy which we publish in full, as it gives an interesting account of the work done by the Lafayette Society:

"We held our Week of Prayer the first week in November. Our offerings amounted to $25.00. This season of united prayer for the great world need at home and abroad always brings a renewed sense of personal obligation, and we would earnestly urge its observance. We are studying now "China's New Day," having finished this year "The Church of the Open Country," by Wilson.

"Our society numbers about sixty members, with an average attendance of twenty. The meetings are held twice a month, and we believe the interest is constantly growing as they learn of the work. We have raised during the year in both departments, including the local work and pledges, $406.45.

DISTRICT MEETING AT PRAIRIE, MISS.

The meeting at Prairie was a success, although the representation was not large. The pastor, Rev. R. M. Evans, was present at all of the meetings and preached a strong missionary sermon on Sunday morning. At the last session the claims of The Missionary Voice were presented, with the result that the auxiliaries represented pledged an attempt to double their subscription. The Scarritt Bible and Training School received its share of attention, and all were urged to remember the $2 assessment for its benefit; $10 from the District was pledged to complete the Helen Finlay Scholarship. A strong talk on the Conference Pledge was made by Mrs. Reeves, of Tupelo, all auxiliaries being urged to make their contributions for this purpose average not less than $1.50 per member (Tupelo averages $3 per member); and Misses Wasson and Daniels stirred the hearts of those present with accounts of their work in China and the home field. The crowning result of the meeting was the organization of a new adult society at Prairie.

A HANDSOME CHRISTMAS PRESENT.

If you want to make a Christmas present which will carry joy to the recipient send a copy of "In Bethany House," by Mary Elizabeth Smith; price, $1.25. This may be ordered from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

Every auxiliary should have a chart showing the heathen temples in America. You would be surprised at the number.

SOME NEEDS AND SOME GIFTS.

China begs for help in the day schools. Scholarships are needed in the nurse-training school for $40, and in the medical for $60. Will not some one respond to these needs? A good friend in South Carolina has recently given us $350 for our work in the Institutional Church in Porto Alegre. Another friend in Missouri has given $120 to Miss Anderson's work in Changchow, China. A generous South Georgia woman has given $1000 for the day school work in Choon Chun District, Korea. Another woman of South Georgia has sent $1000 for special work in China. This same woman made an Easter offering of $100 for China. What will you do? This is the season for gifts. Your Lord has need of your money. Give it freely and gladly.

A REMINDER FROM THE LA. TREASURER.

Home Dept. Pledge, $2025; paid $837.70; due $1187.30. Foreign Dept. Pledge, $2400; paid $1279.98; due $1120.02.

1914 YEAR BOOKS.

The 1914 Year Books are ready for distribution. Each Adult and Young People's Auxiliary is entitled to one free copy of the Year Book. Others may be had at the rate of five cents per copy.

AN APPALLING SITUATION.

The following facts concerning the province of Kwang-Si, China, as given recently by a missionary are interesting:

"The area is 77,000 square miles. According to a late official report, the population is 8,000,000. There are seventy-two walled cities in the province. Only nine of these have been opened as stations with resident missionaries. Of the remaining sixty-three cities, only six have chapels in charge of native workers. Nor is this all. There are 1200 market towns and 45,000 villages scattered throughout the province, only a few of which have gospel chapels. Kwang-Si was formerly known as the rebellious province. The great Tai-Ping rebellion of over fifty years ago had its rise in this province. It was one of the most hostile of all, and was the last to yield to the residence of foreign missionaries. Now the whole province is open to the gospel."

THE HOME BEAUTIFUL.

What is it that makes home beautiful? First of all, it is the spirit of love which predominates and brings into unison the highest and best impulses of which human hearts are capable. But what implements does love use to cultivate this spirit in the home and make the home-life beautiful, happy and inviting? They are lovely furnishings, of which the PIANO is KING. What is there in the home, next to the Bible, which can be used in inspire greater appreciation of life, loftier ideals and deeper sincerity, than the Piano or Self-player Piano?

The New Orleans Christian Advocate Piano Club gives you the opportunity to combine your order with those of ninety-nine other Club members which we secure, thereby obtaining the maximum Factory discount on instruments of the highest quality. Every feature of the Club is guaranteed, so that you take no risk of being dissatisfied. Write for your copy of the catalogue and letters from old Club members. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta Ga.

Proud of Your Hair? If not, why rest contented? Ayer's Hair Vigor gives softness and richness to the hair, promotes its growth, keeps it from falling; cannot change the color. Ask your doctor about using it. J. O. Ayer Co., Lowell, Mass.

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7 SIZES AND STYLES
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It shows pictures of all our buzz, drag, circular log saws and portable wood sawing rigs, with or without Appleton Gasoline Engines. Tells you straight facts which we guarantee our saws to back up. Opens a way for you to make money this Winter sawing your own and your neighbors' wood. You want a saw to last—made strong—boxes that never heat—don't experiment with cheap saws then, buy an Appleton, 40 years the standard. Send for booklet to-day. Batavia, Ill., U.S.A.
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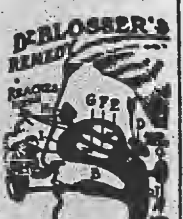
Catarrh



The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 204 Walton St., ATLANTA, GA

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Our Annual Christmas Combination.
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PAINS ALL OVER.

Houston, Tex. — "For five years," says Mrs. L. Fulenchek, of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui Since taking it, I feel so much better! Now I can do all my housework and pains don't bother me any more at all." Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time Cardui has relieved the female ailments of over a million women. Why not yours? Try it, to-day. Your druggist sells it.

The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Our goal in this Department is "From 1 to 5 organized Wesley Adult Bible Classes in every Sunday school in the North Mississippi Conference." Let's begin right now to bring it to pass.

We lose 100,000 teen-age boys and girls every year—86,000 boys and 14,000 girls. These figures should make the organization of teen-age classes the first thing now in every Sunday school.

In a certain Sunday school in this State there is a school of 140 in which 7 teachers have been present for four and five years without even one Sunday's absence. A most commendable record!

Mr. John L. Alexander, the teen-age specialist, calls the Sunday school superintendent, who does everything in Sunday school and who does not call to his aid every talent and capability of all the various teachers and pupils, an ecclesiastical pirate. A pretty long and imposing set of syllables, with a vast deal of truth in them.

Have a workers' council or teachers' meeting in every Sunday school for just one hour once a month. Give 10 minutes to devotions, 10 to social intercourse, 10 to business, and 40 to the educational end of the school. In the study hour period place, as in our "Legion of Honor," outlines of the Bible, Psychology, Pedagogy, and the outline and practice of some up-to-date Sunday school.

It is the desire of this Field Secretary to emphasize the Wesley Adult Bible Class work for adults and teen-age boys and girls. With 200 of each such classes organized and registered with Dr. Chas D. Bulla, 810 Broadway, Nashville, Tenn., we will be ready for an Adult Bible Class Federation and for an Older Boys' and Girls' Federation, similar to the one so successfully planned and arranged in South Carolina by the able Field Secretary in that Conference, Mr. J. M. Way. We have many fine classes along both lines and have done a great work, but it will take earnest co-operation and efficient and helpful work to bring such a greatly desired goal to pass.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

By means of substantial help from Mrs. Christian Keener, whose Christian generosity is generally known, and the fidelity of the local membership, the Second Methodist Church of Baton Rouge is enlarging and remodeling its house of worship with special reference to its Sunday school equipment, thus about doubling its former capacity, the addition being in the form of Sunday school rooms. Thus is the modern Sunday school changing the form and aim in church architecture. Henceforth this church shall be known as "the Keener Memorial" in recognition of the liberality of her for whom it is named.

Mr. J. H. Chambers has built up his class of Junior boys in the First Church of Baton Rouge from an attendance of about 8 to an attendance of 22 by giving stars for good records, and periodically giving simple rewards. For some weeks now he has had a 100 per cent record in attendance and, as we understand, in the preparation and recitation of lessons also. This argues that it is worth while to "recognize" a boy's efforts to excel. The day school does it; why not the Sunday school? The Junior period is not the time to hide from the left hand "what the right hand doeth," in this respect, at least.

Mr. J. H. Thatcher, the superintendent, in making a recent call for an attendance of 200—from an attendance then of 183—exhorted also that due attention be given to the spiritual growth of the school at Mansfield. And though "we cannot teach the people unless we reach them," and to increase the attendance in Sunday school is a very important need in most of our Methodist churches in Louisiana, at the same time it must be remembered that our final aim is spiritual and that the test of our Sunday school efficiency is in the Christian character of the pupils that go forth from our schools. The question of importance for each superintendent and teacher is whether or not his pupils have by faith found the fountain of life, and have laid their all on the altar of consecration. And while each class recitation should have a foundation of genuine knowledge, it should also be a time of spiritual refreshing.

The finest record in Sunday school extension work of which we have known is that made by Brother J. R. Ables in organizing schools in the territory around Ponchatoula. For some time he had been sending left-over literature to the families living on his near-by rice farm, when it occurred to him that they might be organized into a Sunday school, and so they were. The question then arose as to why the other neglected communities might not also have schools, and already three others from three to five miles from Ponchatonla have been organized, and fine work is in prospect. Besides his own zeal in this matter, Brother Ables has also shown a genius for leadership in that he has enlisted quite a corps of volunteers to assist him in this work, rotating in the schools they visit, all of which meet in the afternoons. In due time it is the purpose of this member of our Conference Board and President of the Baton Rouge District Sunday School Conference to have this policy worked throughout his district until every person has a chance to attend Sunday school.

It might be well for those who are forgetting the Church in their admiration for the civic and political reformers which are becoming so common in our day, to remember that before these modern senators, presidents, governors, and others, became social and moral reformers, they were first taught in our Sunday school classes, and sat under the ministry of pastors who dared to cry out against immoral ball rooms, the gambling dens and the open saloons. And while it is in good taste for these church leaders to retire in honor of those who have come forward from the ranks of the State to champion the cause of reform, it should still be remembered that they have been taught in our churches. A very effective work for young men is that done by Prof. A. J. Caldwell in his Baraca Class, where once each quarter he secures one regular church service for his class. On this occasion the members of this class act as ushers and furnish the music. a fine quartette being a feature, and the sermon is preached to them. Dr. Coffee, of Baton Rouge, was the preacher on such an occasion recently. It is the judgment of the teacher that this feature is more effective in developing a class spirit than athletics. The class started with five members and now numbers—twenty-five.

A KIND-HEARTED MAN.

A story is told of Professor Leidy, the great naturalist, which shows how kind he was to animals of every sort. Once he collected half a dozen frogs for the purpose of studying their habits under different conditions. He shut these frogs up in a little box for a little while, and presently, forgetting all about them, he left his home on some important errand.

When he was six blocks away the Professor suddenly remembered the little captives he had left behind him, and fearing that they might suffocate because of his neglect, he walked back the whole distance, and put them into a more comfortable place.

This great naturalist, to whom a monument has been erected in Philadelphia, took pains not to cause suffering to any dumb animal. Surely we should all follow the example of this great scientist, who was so kindhearted in all his dealings with animals.—Pittsbnrgh Christian Advocate.

If I Ate That I Would Die

You Will Never Fear Food If You Go to a Dinner Carrying One Little Stuart's Dyspepsia Tablet.

You needn't pass up all those savory dishes just because you are afraid of what the stomach will say to them. Armed with a box of Stuart's Dyspepsia Tablets, you can bid defiance to the most cantankerous stomach and be assured that your food will be perfectly digested in spite of the stomach's objections.

"At Every Banquet You Will Always See Some Person Who is Afraid Of Food."

Stuart's Dyspepsia Tablets are a compound of pepsin, and those elements that must be secreted by the stomach if the food is to be digested. When the stomach fails to secrete enough of these digestive agencies, the only sane remedy is to supply a sufficient quantity of these elements to digest the food. This is the service for which Stuart's Dyspepsia Tablets were made and they are recommended by leading doctors and scientists. One or two of these tablets is sufficient to digest the largest dinner. They stop almost instantly all forms of indigestion, such as sour stomach, belching, heartburn, dizziness, brash and dysentery. Stuart's Dyspepsia Tablets contain digestive elements, a single grain of which is capable of digesting 3,000 grains of food, such as meats, eggs, grains, vegetables, starches and mineral matters of all kinds.

If your stomach is sluggish or worn out, let Stuart's Dyspepsia Tablets do your digesting for you until the stomach can recuperate. Give it a little vacation. It has a hard enough struggle at the best, with all you put in it. And even when your stomach is in perfect condition, you will occasionally need one after a big banquet or other social affair that taxes your stomach to the uttermost.

Make Stuart's Dyspepsia Tablets the ever-ready friend and assistant to your stomach. Get a 50c box of your druggist to-day.

THE PIANOLESS HOME.

Have you ever visited a home where discord had usurped the place of sweet accord and where time seemed to hang heavy on the hands of the individual members of the family? There was no entertainer there! A sweet-toned Piano or Self-player Piano would have kept that home so happy, enlivened and entertaining that the home-life would have been like "One grand, sweet song."

Why let your home grow dull and your folks seek amusement in questionable places, all for the want of proper entertainment at home? The New Orleans Christian Advocate Piano Club enables you to secure a high grade piano or player-piano of the sweetest tone, at the lowest Factory price and on terms to suit your convenience. Every feature of the Club is guaranteed so that you cannot fail to be delighted. Write for handsomely illustrated catalogue and full particulars. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

SEEKING THE LOST.

In the celebrated chapter of the Father, the Son and the Holy Ghost seeking the lost, Luke 15:1, are found the two impressive parables of "the lost sheep," and "the lost piece of money." The man who has attained humility at once recognizes that he is lost, and is well represented by a lost sheep— a stupid, defenceless, helpless thing. The owner of the flock although he has a hundred is attached to them all by the rights of property, and the sheep which strayed still belonged to him, and because it was his he went out to find it:

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord
passed through
Ere He found his sheep that was lost.
Out in the desert He heard its cry
Sick and helpless, and ready to die."

And the beautiful and merciful sentence in the parable "until He find it,' tells us there is hope for every one as long as he is in life, for it is the yearning disposition of the Son of God to save the lost.

In the second parable the woman represents the Holy Spirit. She has lost one of the coins of her head dress which are handed down in Oriental families as heirlooms. The piece was both valuable and ornamental and she was naturally distressed at its loss. In her endeavor to regain it, she lights a candle, which intimates that illumination of the soul by the Holy Spirit which reveals a man to himself, convincing him of sin. In the process of sweeping the house is represented the distress of the soul under conviction; the furniture of the house is all there, but to live in it is disagreeable and unrestful; the soul is disquieted until it finds its Savior, when once more it is restored to its position amid the rejoicing of the angels of God.—S. S. Times.

BY PRAYER.

By R. H. Washburne, LD.D., L. D.

It is said that John Wesley spent two hours of each day in prayer and many days more than this. He began to pray at four in the morning. One of his associates said of him: "He thought prayer to be more his business than anything else, and I have seen him come from his place of prayer with his face shining." Martin Luther, the little monk that stirred Europe, said: "If I fail to spend two hours in prayer in the morning, the devil gets the victory through the day." The saintly Francis Asbury was in the habit of rising at four and spending two hours in prayer and meditation on the Word. The godly Robert M. McCheyne spent two hours in the early morning and one hour after tea in prayer. George Muller of Bristol was always in prayer. Adoniram Judson could pray for hours at a time, and who can doubt that much of the present success of the gospel in Burmah is due to the earnest petitions he sent to heaven. David Livingstone knew how to pray and literally died upon his knees. These men prayed, God answered, and things were brought to pass.

Is not prayer, mighty prayer, our hope in these seemingly barren times on which we are fallen? Will not Jehovah still answer by fire? We can see no other help for Church or nation in these perilous times than the strong arm of Jehovah, and that arm is moved by prayer. Therefore "to your tents, O Israel!"—Christian Intelligencer.

DON'T BE A QUITTER.

There is much need in these days of worry and excitement of giving this bit of advice, "Don't be a quitter." In the good old times, when grandfather or even father was young, such a behest was almost unnecessary. Young people were trained in habits of steadiness and perseverance in those days. The farmer boy of olden time, no matter how tired he might be nor how he might grumble at his lot in life, never for a moment considered the idea of leaving his work and going fishing.

But as civilization has advanced and the task of providing for the family needs has become easier, many American parents are neglecting to instill into the minds of their children the fact that only "perseverance brings success," and consequently the coming generations will suffer from want of stability in the average individual character.

Too many of the young people of to-day will begin a task, no matter what it may be, from the preparation of a Latin lesson to the weeding of an onion bed, do perhaps half of it, then stop and begin something else, and probably never think of it again. It is a mistake for parents to allow such proceedings on the part of their children, but it is also a mistake for young people to allow themselves to form such habits.

Boys, don't be quitters. Persevering people are the ones who win the golden laurels of success. The great men of our country, our lawyers, our statesmen, our inventors, and many of our presidents, have achieved their greatness and built up their characters and reputations by persistently keeping at whatever they undertook.

When you have a lesson to be learned keep at it until it is mastered. When you have a task set before you, stick to it until it is finished. Don't be a quitter.—American Boy.

If you hear a bit of good news, pass it on. The only news worth passing on in this world of ours is good news. When you think of it, the word gospel may be defined by the two familiar words, "Good news." The Gospel news is sent to us from heaven.

NORTH MISSISSIPPI APPOINTMENTS.

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 25, 1913. CHAS. O. CHALMERS, Publisher.

Editorial

THE INFANT'S MISSIOIN.

Mrs. Arvilla Marsh Rodibaugh.

In the long ago, on a wintry night,
'Neath the leading star and the wondrous light,
Attended by choirs in shimmering white,
The little Emanuel came.

To give to the bound man a free man's hope;
To give the world love, with a world-wide scope;
To pave a bright path for the feet that grope,
The little Emanuel came.

To quicken our sense of a brother's pain;
To clothe us in sweetness without and within;
To save us and bless us and keep us from sin,
The little Emanuel came.

The wise men came to Christ in the beginning, and they have been coming to him ever since. Nothing is so foolish as to ignore and live apart from him.

* * *

Some one has remarked that when a preacher is rising in the Church, he attributes it to Providence, but that when he is assigned to a smaller place, he affirms that it is due to politics.

* * *

We wish every reader of the Advocate a happy Christmas; and we pray that each one may at this Yule-tide have the conscious presence of the risen and living Christ in his heart. This is God's best gift to man.

* * *

The making of a saint is a tremendous task. It takes both God and man to accomplish it, and the time required is usually many years. A strong and holy character is never spoken instantaneously into existence; it has to be forged in the fiery furnace of experience.

* * *

Bishop Candler says: "Jonah ran away from God and got into a whale; Peter obeyed the Lord and got into a revival." Their experiences were not exceptional. Disobedience to the Heavenly Father always leads to trouble; but obedience never fails to bring a blessing.

* * *

"The sun that shines on you shall set, and summer streams shall freeze, and the deepest wells go dry—but not His love. His love is a stream that never freezes, a fountain that never fails, a sun that never sets in night, a shield that never breaks in flight. Whom He loveth, he loveth to the end."

* * *

"A SALOONLESS NATION BY 1920, THE THREE-HUNDREDTH YEAR FROM THE LANDING OF THE PILGRIMS ON PLYMOUTH ROCK," was the slogan adopted by the great Christian Endeavor Convention in Atlantic City in July, 1911. This is an inspiring aim, and its realization would doubtless set the angels to singing in new and loftier strains. To be sure, it would cost a tremendous conflict to achieve this result, but it is not impossible. Ought we not in this splendid twentieth century to have the faith and courage to attempt great things for God and humanity?

CHRISTMAS.

Christmas is by far the world's greatest festival. There have been other events that are enthusiastically celebrated annually by a single nation or perhaps by two or three different countries; but the anniversary of no other occurrence upon our planet can compare in the amount of attention given it with the coming of the eternal Son of God, the second person of the adorable Trinity, to the earth in human form. In all the great nations of Europe and the western hemisphere the nativity of Christ is yearly commemorated in a manner which brings it to the notice of the entire population, and there is scarcely a land on any other part of the globe in which at the Christmas-tide there are not lips that pour forth praises to the Heavenly Father for "his unspeakable gift." Even among men the place of the Galilean Teacher has come to be one of unchallenged pre-eminence, and his advent as the Babe of Bethlehem is recognized as the most tremendous fact in human history and treated accordingly. Laws, customs, churches, and governments by executive orders bear witness to the vast importance and lend their influence to the recurring celebrations of it.

But it has not always been so. Christmas is of post-apostolic origin. It did not exist among the early disciples. The first reference to it that can be found in the writings of that period was 150 years after the birth of Christ, and not until fifty years after that is it again mentioned. It was even opposed by some of the primitive church fathers as improper and out of accord with the character and spirit of the Master. The first recorded claim that December 25 is the time for Christmas was in the year 354.

But though the custom of celebrating the advent of our Lord into the world cannot claim the sanction of the Holy Scriptures or the endorsement of men under the influence of inspiration, it is a beautiful one, and it is not surprising that it has been so universally adopted. On the contrary, we think it would have been strange if some such observance had not sprung up among the followers of Jesus. We are much given to celebrating the birthdays of our human benefactors, and why should we not commemorate the natal day of him who came to bring life and immortality to light, and to whom we owe all that is best in time and in eternity?

Whether we celebrate the exact day of the Savior's birth is a matter of small moment. It is rather the fact than the time of the incarnation that it is important to accentuate. It is the glorious truth that the Messiah has come to which we wish to bear witness, and the doubt as to the date of his nativity will not disparage in his sight our efforts to exalt and honor him.

The important thing in the observance of Christmas is that Christ shall have the central and commanding place in it. We should meditate upon his goodness and express to him the gratitude and praises of our hearts. Wherever it is possible there should be a fitting service held in the church, but if this can not be done, the story of our Lord's birth should be read in the home circle and suitable songs sung and appropriate prayers offered. Christian parents should see that their children in enjoying their presents and other good things do not lose sight of the true significance of the occasion. There is no objection to innocent diversions at this season: on the other hand, they are rather to be commended; but they should not be permitted to so completely engross the mind as to lead to utter forgetfulness of him who is the giver of every good and perfect gift and the true source of all our joys.

Christmas is especially a time for cheerfulness and abounding good will. None who know Christ can have any valid cause to be dispirited and cast down to the extent of being melancholy and unhappy. To be sure, life may have its afflictions and sorrows, but he will help us bear them and by and by will bring sweet deliverance. With him in the world to subdue its evils and work for its redemption, the trend of human society must be upward. Nor need those who accept him and spend their strength in his service fear what lies beyond this present sphere of existence. What more could we ask than those blessed words that fell from his lips when the shadow of the Cross was upon him: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself; that where I am, there ye may be also."

With such an inheritance and our title to it certified to by the Holy Spirit, well may we be happy and seek to make others so on this anniversary of the beginning of that marvelous manifestation of God in the flesh that made human salvation possible. Having our own hearts radiant with peace and love and hope, let us scatter sunshine among those with whom we live and have to do. And since we are Christ's representatives on earth, let us faithfully exhibit his spirit of kindliness and charity toward all the outcast and needy. There ought not to be a home in all Christendom, no matter how obscure and destitute, which is not remembered with good things by God's people at this holy season; nor a child of any race or color whose little heart is not made to rejoice by those who act for him who was ever the children's loving Friend. Jesus came to bestow his blessings upon all the millions of mankind, and as far as possible in commemorating his advent into the world, we should make them realize this precious and inspiring truth.

"No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make his blessings flow
Far as the curse is found."

Be an achiever, not a mere proposer. Some men are fertile in theories and projects that never amount to anything. Mr. Going-To-Do-Something-Wonderful is not an unfamiliar character in the land. Excessive variableness generally results in failure.

THE SALVATION ARMY.

By Sara Beaumont Kennedy.

They carry no flaunting banners of silk,
They bear no saber nor gun,
But under the spell of a Gospel text
Their bloodless battles are won.

And the text it whispers forever of love
For a brother who's spent and sad,
And the fullest joy that a "soldier" knows
Is making the sorrowful glad.

They war on sin and follies of men,
Reaching down to the lowliest place,
And deep in the slums where poverty dwells
Look Hunger and Want in the face.

They know where the winter grips hard and fierce,
They can tell where the Tempter trails,
For side by side they walk with the poor
In the streets where the last Light fails.

They stretch out a hand to the derelicts
Who have ceased to strive or care,
Remembering always the tender thought
Of the "Angels unaware."

Their creed is the creed of Pity and Help,
Which are Love's divining rod,
And they need your hand and they need your gold
In their fight for the poor of God!

THE HOLIEST DAY OF THE YEAR

By William J. Hart, D. D.

Days are short and gloomy in December, but human hearts are happy. Christmas is rapidly approaching, and men and women cannot be otherwise than joyful. Bishop Quayle has said that December is the "summer month of the year." The blessing of the coming of Christ has made it such. Thus the first of the trinity of winter months becomes the gladdest month of all the year. Hearts sing in December as merrily as birds sing in June. "Who made the snowy Christmas fields to wear flowers more radiant and sweet than ever bloomed across the fields of May? Christ did. Has it come to this, that because Christ has invaded winter, it outblooms and outsings summer? Truly, heart, truly. This is the miracle of Christ. He upsets calendars." There is a note of reverence, as well as one of gladness, in our carols.

Christmas brings the message of redemption for the individual and also for the race. "And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people."

"In Christ there is no East or West,
In him no South or North,
But one great fellowship of love
Throughout the whole wide earth."

Christmas is, indeed, a holy day, for it heralds peace on earth, and proclaims "good will toward men." Wars and rumors of wars are utterly inconsistent with the high thoughts suggested by Christmas day. Greed and passion cannot rule men when their nobler natures become quickened by its sweet message.

"O! blessed day, which gives the eternal lie
To self and sense and all the brute within;
O! come to us amid this war of life;
To hall and hovel, come; to all who toil
In senate, shop or study; and to those
Who, sundered by the wastes of half a world,
Ill-warned and sorely tempted, ever face
Nature's brute powers and men unmanned to brutes—
Come to them, blest and blessing, Christmas Day;
Tell them once more the tale of Bethlehem—
The kneeling shepherds and the Babe Divine,
And keep them men indeed, fair Christmas Day."

At an exhibition of pictures in a large city a poor woman was seen to scan most closely a famous painting of Jesus as a little child in the arms of his mother Mary. A visitor, who was standing near the woman, overheard her say: "Who wouldn't try to be a good mother with such a lovely child as that?" Who would not try to be a good man or a good woman as he meditates on the holy and lasting significance of that first Christmas Day?

How can we worthily observe this holy day? The answer comes in the words of Dr. Henry van Dyke, who says: "Are you willing to stoop down and consider the needs of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and ask yourself whether you love them enough; to keep in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give out more light and less smoke, and to carry it in front, so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas."

"While passing days are short and cold and drear,
While nights are long, the longest of the year,
While cruel winter solstice reigns supreme
O'er earth and air, o'er field and wood and stream,
Glad Christmas comes with glowing heart of cheer,
The brightest, bravest day of all the year.

"Once more o'er life's dark hills the shining star,
Once more the wise men bring their gifts from far,
Once more amid our ceaseless toil and strife,
Begins for us the Christ-Child life.
What matter, then, the shortness of the light?
What matter, then, the darkness of the night?
—New York Christion Advocate.

GIVING.

An old legend tells us the following story: In a certain village, during the early days of Christianity, on a great festival day, the people, to show their gratitude for many blessings they had enjoyed during the past year, met together in the church and brought gifts of money and goods as an offering for the service of God.

Among those who brought offerings was a little boy who had special cause to be thankful, but who was too poor to bring a gift of money; so he brought the only thing he had to give—a beautiful, fresh, rosy apple. The clergyman, knowing the child had brought the best thing in his power, the only treasure he had to offer, accepted the gift with kindly words and laid the apple with the other offerings, and the little boy went away with a happy heart, feeling glad that his humble gift had been accepted.

But, later on, when the clergyman went to remove the gifts from the church, he found that the rosy apple had vanished, and in its place was an apple of the purest gold! As he looked in wonder upon the miracle that had taken place, a heavenly voice whispered in his ear: "Thus does the simplest gift become as pure gold in the sight of the Lord, if it be offered in the right spirit!"—Youth's Companion.

THE FAITHFUL THREE HUNDRED.

By Bishop Berry.

Behold the hosts of the Midianites!

They are "like grasshoppers, and their camels are as the sand by the seaside for multitude." They are enemies of Israel, and must be overcome.

Whom does the Lord send out against them? Gideon and three hundred men chosen out of Israel's army of 32,000.

But what of the 31,700 men? Oh, they were fearful and unbelieving, and were the people who, when any really hard fighting was to be done, were willing to stand aside and allow others to do it.

Centuries have passed away since then, but human nature has not greatly changed. The burden comes upon the few today as it did so long ago.

Whom do you find in the prayer meeting? The faithful three hundred.

Upon whom does the pastor rely in revival times? The faithful three hundred.

Churches must be built or burdensome debts paid. From whence come the needed dollars? From the faithful three hundred.

House-to-house visitations are to be made, and the sick and needy cared for. Where shall we go for volunteers to do this Christly service? To the faithful three hundred.

The Church is misunderstood and her motives discounted. Who must stand out in the community as her defenders? The faithful three hundred.

An assault is to be made upon the devil's fortress. Whom do we always find amid the smoke and fire of the battlefield? The faithful three hundred.

Brave and faithful ones, it is no wonder that you sometimes are inclined to murmur and say: "It is not fair; let someone else now take up the burdens we have carried so long; it is time for us to rest."

But think of Gideon's army. "And Gideon came to Jordan and passed over, he and the three hundred men that were with him; (they were) faint yet pursuing them." So long as there remained a foe unconquered they pushed steadily on. Nothing could cloud their faith, nor chill their zeal, nor induce them to relinquish their persistent pursuit.

Let this be true of the modern three hundred. Cowards and laggards may fall out by the way, but God's own chosen soldiers must stand bravely against the modern Midianites of worldliness and unrighteousness until they are routed and destroyed.

God bless the faithful three hundred!—Central Christian Advocate.

PROGRESS IN PRACTICAL CHURCH WORK.

The most reassuring advance step taken by the North Mississippi Conference at Tupelo was the selection and employment by the Sunday School Board, under the authority of the Bishop and the Conference, of two field workers to advance the Sunday School interests. This step is especially reassuring to the writer, who was chairman of the Board in 1902, now eleven years ago, when at the Conference session, which was also held in Tupelo, the effort to get a young member of the Conference designated to work in the field in the interest of the Sunday Schools, met with such strong disfavor that a vigorous fight was made on the floor against the proposition by many of the influential members of the Conference. The request of the Board prevailed, but the margin of the victory was nothing to boast of. The next step was to get some young member of the Conference to do this work, which was not compulsory, and the writer made many urgent appeals to strong young men to enter this field, only to be disappointed by refusals. The very unwise sentiment prevailed among the ministry that to do this work was an abnegation of his real office in the Church. We finally succeeded in getting Brother R. P. Neblett, and we feel sure the work he did as a pioneer was beneficial to the cause and its reflex effects promotive of his influence as a minister as well. As chairman of the Board then, I urged Brother Neblett to stay in the country, to leave the towns, to strengthen the work at the country churches, and I am yet convinced that that advice was sound.

It is to a high degree gratifying now that the present action of the Tupelo Conference not only vindicates the judgment of the Sunday School Board eleven years ago, but that the commission goes to Miss Kilpatrick and Brother Curtis with all the prestige the unanimous vote of the Conference can give it (I say unanimous, for I am not informed of any opposition). During the past year or two as President of the County Sunday School Convention of Monroe County, I have on numerous occasions come in contact with the International workers in this State, and have also met time and again the field workers of the Baptist Church in this State; and every day more strongly convinces me that the Sunday School field in the country churches is a most neglected one, and that in that field there are more opportunities for great and lasting service than can be found anywhere. A late census of all the Sunday Schools of this, Monroe County, Mississippi (and I am loathe to think that our county is an exception), showed that then there was only about one Sunday School in the county for every one thousand of the white inhabitants, including those in the towns—a far less number of Sunday Schools than there are white public schools. That situation alone emphasizes the wide neglect among all of the Churches in this direction.

The great and enterprising Baptist Church will leave us Methodists in the lurch unless we mend our pace, and I say this in no offensive sense, but only as indicating the laudable emulation that should exist between ecclesiastical bodies. That Church some years ago established a lectureship in its Theological Seminary at Louisville, Ky., and now its field workers are reaching every nook and corner of Mississippi, and I am creditably informed that they are not only organizing Sunday Schools, but churches as well. I have more than once attended their lectures, and they are thoroughly up-to-date Sunday School men.

We need one more advance step in the North Mississippi Conference, which is that one active, energetic, thoroughly posted young minister or layman be appointed for field work in the Sunday School Department for each presiding elder's district, and that his salary be paid him as regularly as if he were a minister in charge; and that the assessments for that purpose be made and collected just as they are for the presiding elder. There is not one that will find for years to come more work than he can do in a single presiding elder's district. He should be given the necessary material to accomplish his purpose, furnished with a horse and buggy, and told to go to the country and stay until there are as many Methodist Sunday Schools all the year round as there are congregations, and to see that these schools are properly and efficiently organized. His work will be as seed-corn, and every department of the Church will speedily reap the harvest. It is not that country districts need Sunday Schools more than the towns do, but because there are more difficulties to encounter.

One thing more I favor. Many of the parsonages of the North Mississippi Conference erected for circuit preachers are located in the towns where there are already station preachers and perhaps also a presiding elder. I believe that every one of these parsonages should be sold and locations chosen for the circuit preachers in well-settled country neighborhoods, near good people, where the preacher's family can have company when he is away, and where he will be a real force, not only in religious but also in civic matters. I know one circuit rider now who has lately rented his parsonage in town and moved a number of miles into the country, where his boys can be employed in raising a little crop, and where he and his family are most happily situated, and where they are more comfortable than they could possibly be in town, with the support given him. The public schools have so advanced in the country districts in recent years that there is no trouble whatever now to locate a parsonage where the children will have all the public school advantages which they need, and from which public schools the children can enter the church schools supported by the Conference for higher education. A re-location of these parsonages will not only enlarge the usefulness of the pastor himself, increase the comforts of himself and family, but his home will be a stronghold for righteousness and civic advancement in the country neighborhood where he is situated. There may have been a time when the location of these circuit parsonages in the town was wise, but that time is now past, and while there may yet be exceptions to the rule, every one that I am familiar with ought to be re-located. The circuit preacher in the town where there is a station preacher, and sometimes a presiding elder also, is more or less a stranger; his potency for good in civic lines is largely limited or destroyed, the expenses of his family are far greater, and the compensatory benefits do not outweigh the matters and things here mentioned. The influence of the minister will tell on country life, and country life will enlarge and benefit him and his family.

Methodism in America took root as a pioneer Church, reached the remote planter and farmer in his home, and as such it won its victories. That is its field now. Its proper home is in rural communities, where live the best people in the world, and upon whose growth, education and religious instruction, not only the cities themselves, but the nation depend for re-enforcement. The new blood that keeps alive the towns and the churches in the towns, that builds up the cities, eventually comes from rural homes and communities. Our church authorities realize this as a truism, but it is often forgotten when it comes to the practical working of the church machinery.

By saying what I have I do not mean to suggest that Miss Kilpatrick has not a great field in the towns, but it is of a different order. The work there is to set up organized classes, to teach Sunday School officers and leaders how to direct them, to put the machinery into motion, and to keep these classes alive and going, so that they may be effective instrumentalities in promoting the general work of the entire church.

GEO. J. LEFTWICH.

Aberdeen, Miss.

THE WORLD REDEEMABLE.

The advent of Jesus is the guarantee that the world can be redeemed. The message of Christmas to the faith that has been severely tried is that the world is a redeemable world. This is the tremendous and glorious significance of the birth of Christ that in him God has come down to earth with the infinite resources of divine wisdom, love and power to redeem the whole world. If the vision of the world's sin and corruption and the experience of the might of evil have dimmed the faith of some of God's people in the savability of mankind, the remembrance of the Redeemer's birth should serve to remove all doubt and make us again firm believers in the savableness of the whole world.

The coming of the eternal Christ in human form is the incarnation of Deity for world redemption. It is the projection in time and in tangible and intelligible form of the eternal redemptive plan of God. The insistent fact is that God undertakes no useless or impossible tasks and is never defeated in his mighty purposes. It has been observed that there are things impossible even to God. Whatever is in conflict with the moral character of God is impossible to him! The impossibility of wrong with God is as much in thought as in execution. The restoration of lost men is quite another matter. The fact is that God has undertaken the salvation of the world; his manifest design in giving his Son is to win all men back to sonship, and the proper Christmas spirit is certainly a spirit of faith that what God has undertaken is within the range of possibility and will be accomplished in God's own time.

That the world is redeemable is evidenced by the whole spirit and manner of Jesus during his public ministry. The Master mingled freely with all classes because he had hopes for them all. John the Baptist ran away from the corruption and sin of the world, evidently despairing of its cure. His message to men was in terms of scathing judgment. Jesus did not run away from the world, he mingled with it and believed in its redemption. He was known as the friend of publicans and sinners. He saw the sin, but he saw also the deeper possibilities and he knew God's power. He entered into the movements and interests and activities and pleasures of the men of his day; so much so that he was slandered as gluttonous and as a wine bibber. He was thus congenial with men because he believed in them and hoped for them and rated them at their true eternal worth. The example of Jesus in this respect is an illuminating commentary on the significance of his birth. Both attest the world as a redeemable world.

Nineteen centuries of Christian history add their witness to the savableness of men. The world is redeemable, not only because the birth of Christ shows it to be redeemable, but also because actual redemption has had historic demonstration for nineteen hundred years. What the regnant Christ has accomplished in the actual salvation of men and as a transforming leaven in every part of individual and social life establishes the redeemableness of the world beyond the range of controversy. The impossible has been achieved; all sorts and conditions of men have done homage to the holy babe as the Savior of their souls. The great company of the Redeemed, as they sing the song of Moses and the Lamb, proclaim that the world has a Savior who can save to the uttermost.

The implications and application of this truth that the world is a redeemable world need to be understood, for they are laden with great Christmas joy. If the world can be saved, then every man can be saved. No living individual is beyond the range of the redemptive power of Christ. O Christian heart, the black sheep in the family can be saved. The prodigal son and the wayward daughter are redeemable. The one for whom you have even ceased to pray, thinking it of no use, that degraded and seemingly worthless life is redeemable. There is power in Christ to deal with that case. Do not despair. Do not cease to pray. Do not cease to love and believe. There is no living man so sunken and degraded, no woman so fallen and lost, as to be unredeemable. This is the mighty evangel of Christmas time that Christ came to seek and to save that which is lost. He is able to save. He can do it. Christ is mighty to redeem.

The whole world redeemable and every man redeemable implies further that the whole of life is redeemable in the sense that every part of it may be fragrant with devotion to Christ. We sometimes hear it said that it is impossible to be honest and remain in business. Doubtless it is hard to be a Christian man, but the difficulty of doing business on Christian principles and in a Christian spirit is not going to force us to surrender the entire realm of business to the devil. It is redeemable and can be made to throb with the spirit and ideals of Christ. Nor need we surrender the world of pleasure to the devil. That many innocent pleasures have been debased to vicious practices we do not gainsay, but a part of the Christmas message is that the gaieties of life are redeemable and that the merry heart need not be hostile to the sense of God's presence and favor. Every relationship of life, every duty, all pleasure and business is redeemable. We need not fly from the world. We are to be in it, yet not of it. We can mingle in all its affairs and interests, doing our share of the world's work, mingling and doing unto God in the power of the redeeming Christ. Our lives are to be the reincarnation of a new hope.—The Christian Intelligencer.

Looking back on a long and useful life, a college president said to his students: "The Bible is a necessity for everybody. If I were a boy again, I would study it even more than I did; I would make it a mental companion. I would study the life and character of our Savior persistently, that I might become more and more like unto him."

Church News

January 4 to 11 has been designated by our Missionary Secretaries as the Week of Prayer and Self-Denial. This occasion should be observed in every pastoral charge in Southern Methodism.

* * *

A beautiful memorial window in memory of the late Hon. Whitelaw Reid—the gift of his widow—was unveiled in the magnificent Episcopalian Cathedral of St. John the Divine, in New York City, on December 15.

* * *

Rev. J. R. Deering, of Lexington, Ky., has brought out a volume, entitled "Lee and His Cause, or The Why and the How of the War Between the States." A copy of this work may be had by writing the author. The price is $1.50.

* * *

Methodism has manifestly had a prosperous year in the Old North State. The Western North Carolina Conference reported a net gain in membership of 2,208 and the North Carolina Conference had an increase of 2,026, making for the entire State a gain of 4,234.

* * *

A contemporary says: "In this country the Methodists have a church organization for every 90 members; the Disciples of Christ (Campbellites), 1 for every 100; the Congregationalists 1 for every 106; the Baptists 1 for every 110, and the Presbyterians 1 for every 119."

* * *

The Baptists of Georgia have started a movement to raise $500,000 for the construction of a hospital in Atlanta. What workers these immersionist brethren are! They seem to lose far less time in wrangling than we Methodists do. In oneness of spirit there is strength.

* * *

We clip from the Central Methodist Advocate the following: "The Japan Sunday School Association was formed in 1907, and although only six years have passed since then, 32 district organizations have come into existence, with 414 schools, 1576 officers and teachers, and 16,678 scholars."

* * *

On a recent Sunday 101 persons united with the M. E. Church, South, at Paris, Tenn., where Rev. C. A. Waterfield is pastor. This ingathering came as a result of an evangelistic campaign led by Rev. W. C. Swope, of Charleston, Mo. We like this way of beginning the work of the new Conference year with a sweeping revival.

* * *

The Presbyterians of Mississippi will undertake to correlate their schools and raise $100,000 for educational work. Such was the decision of the committee having the matter in charge at a recent meeting in Jackson. Mr. Calvin Wells, Jr., of Jackson, claimed the privilege of giving the first $1000 to this fund.

* * *

There are said to be 94 religious denominations operating in Oklahoma, with a combined membership of 270,000. Of these communicants, 94,500 are Methodists. This is more than one-third of all, including the Roman Catholics. If we mistake not, both of the United States Senators from that commonwealth—Mr. Owen and Mr. Gore—belong to the Methodist Episcopal Church, South.

* * *

Bishop Hendrix reduced the number of presiding elders' districts at the recent session of the Alabama Conference from twelve to eleven. He does not believe in small districts, and we think that in this he is right. Our Church is already top-heavy with a multiplicity of supervisors. We know of nothing that would help Southern Methodism more than a rediscovery of the fact that the pastor can do some things.

* * *

Bishop W. A. Candler is writing the life of the late Bishop Charles B. Galloway, having been requested to do so by Mrs. Galloway. Before this biography appears Bishop Candler will bring out a volume containing a number of addresses delivered by the great Mississippian. The task of writing a biography of the late Dr. Young J. Allen, the noted missionary to China, has also been committed to our gifted Georgia Chief Pastor.

* * *

Referring to Bishop McCoy's work at the North Carolina Conference, the Raleigh Christian Advocate says: "The presidency of Bishop McCoy was a delight to the whole Conference. He came among us a comparative stranger, but we heard more than one say that you could not stay in his presence for ten minutes without feeling that you had known him all your life. * * * He is a comrade with every preacher in the work of the Master. He is active and alert and keeps a steady hand on the business of the Annual Conference, but to all alike he was deference and kindness personified. His sermon on Sunday morning was truly a great utterance."

A TRIBUTE TO THE MEMORY OF MRS. CARRIE EASTLACK COGDELL.

"Joy, joy forever; her task is done;
The gates are past, and Heaven is won."

Mrs. Carrie Eastlack Cogdell, the subject of this sketch, was born on December 15, 1845, in Hardeman County, Tennessee, thus having almost rounded out sixty-eight years of a noble and useful life when the Master called her. On July 1, at Mattson, Miss., she was married to Rev. D. L. Cogdell, who for so long has been a member of the North Mississippi Conference, and she died on November 26, 1913, at the residence of her daughter, Mrs. F. W. Bullock, at Shelby, Miss.

It would be difficult in a sketch of this kind to do justice to the singularly beautiful Christian character of the "elect lady" of whom it is written. Well poised, gracious in mien and manner, she was by blood, training and tradition a type of the Southern gentlewoman, as it existed during the last quarter of the nineteenth century—a type, alas! rapidly disappearing and soon to become as extinct as the grand dames of the Colonial period. She was splendidly educated, having attended, in its palmy days—under that prince of educators, Dr. Charles Collins—the old State College at Memphis, Tenn., and having taken a finishing course at the Baltimore Female College, at Baltimore, Md. She was refined, gentle, sympathetic and loving. Mrs. Cogdell added to these graces a consecration of mind and soul to the right that gave her a wonderful personality, one that influenced for good all with whom she came in contact.

When we remember that nearly forty years of this life were spent in Methodist parsonages, and amid the varying scenes of an itinerant life, most of it at a period when Methodist preachers and their wives came much closer to the lives of their people than at the present time, we can form a faint idea of the good Mrs. Cogdell accomplished. She was loyal to the Church and all its services. The preaching, the Sunday school, the missionary and aid societies, all felt the benign influence of her work and presence. She was well-versed in literature, especially that of the Church and the Bible, which was to her emphatically the Book of books. Familiar quotations from its pages made her conversation instructive and edifying, her spiritual nature having been so fed upon its truths that, while weak in bodily structure, she was strong in the courage which comes from a conscious "walk with God." It was indeed a privilege to be with her and to learn from her experience that "all things work together for good to them that love God."

After serving God so faithfully during the active years of her life, she was permitted to know the truth of the promise, "At eventide it shall be light." Tenderly nurtured in the home of her only daughter, she passed her last days "ministering to and being ministered to" by the hands of those she loved. Her seat in the Church was filled whenever it was possible for her to attend, and she was in her place in Sunday school whenever possible. The members of the Study Circle of the Wesley Adult Class, of which she was a member until stricken by her fatal illness, will always remember her rapt expression when at the last meeting some controverted point of duty was referred to her and she said: "If we consecrate ourselves to God everything will come out right."

Only a short while afterwards the Grim Archer shot his fatal bolt, and her horizon, which had embraced such a wide scope, was narrowed to her room and family circle. After the palsying hand of disease had numbed hand and tongue, her eyes, with their expression of undying affection, followed her loved ones as they came and went within the range of her vision.

Her funeral sermon was preached by her pastor at the Methodist Church in Shelby on the afternoon of Thanksgiving Day, a large crowd being in attendance. The casket in which the "Little Mother" lay was covered with flowers, and when, at the New Cemetery of Shelby, it was lowered into the earth, I could but think what myriads of floral offerings would be heaped upon her grave if everyone for whom she had done a kindness or spoken a gentle word were permitted to lay a flower upon her last resting place. The sympathy of hosts of friends go out to the bereaved husband, son and daughter who, amid their sorrow, must realize what a rich legacy they have in the memory of the noble life that has ceased on earth.

MARY V. DUVAL.

Shelby, Miss., December 10. 1913.

TO THE MEMBERS OF THE LOUISIANA CONFERENCE.

Having supplied each of you with blank applications and the rates of insurance in the Methodist Benevolent Association, I trust everyone of you who is not already insured therein will do so, as soon as you possibly can. Life insurance should never be delayed. Answer all the questions, sign and date your application, and mail the same to the Rev. J. H. Shumaker, General Secretary, care of the Southern Methodist Publishing House, Nashville, Tenn. It may be well to state that "membership in the association is limited to bona fide members of the Southern Methodist Church from twenty to sixty years of age."

To the brethren who could not at Conference decide to take the two volumes of Jones' History of Methodism in Mississippi, I wish to say I shall be glad to hear from them as soon as they decide to take them. They have only to send me a postal money order for $2 and I will have the books promptly mailed to them.

JOHN T. SAWYER,
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December 17, 1913.

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Secular News and Comment

Jackson, Miss., has a store which handles only Japanese goods. The name of this firm is the Japan Art Company, and Mr. F. M. Yoshda is its capable manager.

* * *

Mr. George W. Cable, the distinguished author, recently underwent an operation in Philadelphia for impaired eyesight. It is said that a complete restoration of his vision resulted from the work of the surgeons.

* * *

The importation of monkeys, guinea pigs and mice to the United States for experimentation and other purposes has increased from 2000 five years ago to 17,272 this year. The number of Canary birds imported has nearly reached the 400,000 mark in 1913.

* * *

There is a movement under way to provide a radium bank in Philadelphia. It is claimed by eminent physicians, such as Dr. Howard A. Kelley, of Johns Hopkins University, and Dr. Robert Abbe, of New York, that the rays of radium are a certain cure for some forms of cancer.

* * *

A London dispatch on December 17 stated that a New York collector had purchased all the books relating to Shakespeare contained in the library of the late Prof. Edward Dowden, of the University of Dublin. Prof. Dowden was one of the world's foremost Shakespearean scholars.

* * *

After the 16th of next March books may be sent by parcels post. We think that the Post Office Department of the Government in making this possible is rendering the nation a service that will count for much. Whatever makes easier the diffusion of knowledge contributes to the strength and stability of the Republic.

* * *

The Lumber Trade Journal, of New Orleans, reports that Louisiana led all the States of the Union in the production of cypress and tupelo gum lumber during the year 1912, having furnished 44.5 per cent of the Nation's output of each. In the production of red gum lumber Arkansas led, with Mississippi second and Louisiana third.

* * *

According to the Federal Bureau of Education there has within the past twelve months been a decrease of 14 in the number of medical schools in the United States and a falling off of 1200 in the number of medical students and of 500 in the number of graduates. Of the 17,238 persons taking medical courses, 835 are women, an increase in female matriculates over the preceding year of 123.

* * *

At the recent gathering of prize winners in the boys' corn clubs and girls' tomato clubs from the various Southern States in Washington, D. C., it was found that Miss Susie Mae Strahan, of Brookhaven, Miss., reported the largest yield of tomatoes on ten acres, and that Jones Polk, of Jefferson Davis County, reported the largest crop of corn grown on ten acres. The interest which is being taken in these contests in the various Southern States is an auspicious omen.

* * *

The Boston (Mass.) Latin School gave an anniversary dinner on December 16 which was attended by a large number of graduates, who came from all parts of the United States. This is said to be the oldest free school in the world. It is supposed that the famous John Cotton was instrumental in founding it, and he bequeathed to it half of his estate. Among its earlier graduates were five signers of the Declaration of Independence—John Hancock, Samuel Adams, Benjamin Franklin, William Hooper, and Robert Treat Paine.

* * *

A fund is being raised in New Orleans to purchase toys and other Christmas things for distribution among the poor Negro children of the city. It was thought several days ago that the contributions for this purpose would amount to at least $1000. We most heartily commend this movement. Every child in Christendom, no matter what his race or color, should be made happy in this season which commemorates the birth of the Babe of Bethlehem, who came to flood the world with light, and peace, and love, and joy.

* * *

A recent dispatch from Chicago states that an organization in that city known as the Beggars' National Association maintains there a school in which new recruits are taught how to "make up" as cripples and invalids and are trained in the various other tricks of the trade. The Windy City is declared to be the headquarters of these tramp educators, but school camps are said to be maintained in several other large municipalities. "The Gay Cats" is the official name of these professional mendicants. Surely we should learn a lesson from the fact that even tramps consider it necessary to prepare for their life work.

* * *

After a somewhat extended conference in Washington, D. C., the Republican National Committee decided to reduce the representation of the Southern States in the next National Convention from 33 per cent to 16 per cent of the entire body. This would give the Democratic States of the South only 164 out of 993 delegates. This action will have to be ratified by the States entitled to cast a majority of the votes in the National Convention before it can become the law of the party. Evidently the Republican leaders intend to reform and rehabilitate their party if possible; and, in our judgment, this historic organization yet lacks much of being a spent force.

SABBATH OBSERVANCE.

To the Bishop and Members of the Mississippi Annual Conference.

Dear Brethren: Your committee deplore the fact that so far as their observation goes, there is little improvement in the observance of the Sabbath. While it is true that the Postal Department of our Government has modified its former Sunday methods so that their working force has been reduced on that day, yet over against this hopeful sign is to be seen the increase in the attendance upon golf and baseball games upon this holy day. The automobile is a great convenience and doubtless has come to stay, but it is also a great hindrance to the proper observance of the Christian Sabbath. In many places it conveys numbers to the house of God who are too far away to walk, yet at the same time we are forced to believe that it carries many more on pleasure trips who should be in their seats in the sanctuary.

Multitudes from across the sea are coming to our shores. Their residence was formerly limited largely to territory north of the Ohio River, but now they can be found located in nearly every section of our Southland. They have brought with them their Continental views of the Sabbath as a day of recreation, or, at best, a day of recreation and rest. As ministers of the Gospel, we must stand in our places and by giving line upon line and precept upon precept, instruct the people of this Nation, who claim the Lord as their God, that this is his day—a day of rest and worship.

We have before us a communication from the Sunday League of America and wish to commend the work of that organization and to advise our preachers to welcome its General Secretary, Dr. Edward Thompson, whenever and wherever they can.

Dr. Pinson, our efficient Missionary Secretary, told us the other night that at no time while he was visiting the foreign fields of the Church did he find a place large enough to contain the people who came to hear the Gospel. With a few exceptions, we have room and to spare in our churches in this country on the Sabbath day, and men and women who have promised before God to attend upon the ordinances of his sanctuary are riding about or merely resting, without even looking in the direction from whence all blessing flow. God grant that the people's hearts and consciences may be aroused concerning this solemn day, and that they may join in singing as they turn their feet toward the sanctuary and their hearts to the throne of grace:

"We'll crowd thy gates with thankful songs,
High as the heavens our voices raise,
And earth with her ten thousand tongues
Shall fill thy courts with sounding praise."

THOMAS B. CLIFFORD, Chairman.
Natchez, Miss.

ON CHRISTMAS MORNING.

By Ralph Wells Keeler.

May this thy birthday, blessed Master, bring to me not only the gifts of loved ones, and the joy of giving unto them; not only the rare delight of beholding the rapture of those content in the happiness that comfort gives; not only the satisfaction that comes in what the day means to me in its deeper content; but may there be also the desire that will go forth into active service in making joyous and glad the hearts and homes of some less blessed than I, so that the shadows of evening may find me larger in soul, warmer in heart, and more appreciative in spirit because I have shared Thee with those who otherwise had been forgotten.—Western Christian Advocate.

AN IMPORTANT ASSET.

God bless the good-natured, for they bless everybody else. He whose disposition is cheerful, imaginative and humorous has a summer of the soul, and in that summer atmosphere reason will act more clearly, conscience will be sounder, fidelity will act better than if they are exercised in a frigid zone or in the chills and peltings of a morose disposition. Wherever you go, if God gave you gayety and cheer of spirits, shine and sing.—Henry Ward Beecher.

DO NOT PROVOKE GOD.

"God speaks through blessings. God speaks through sorrows. God speaks through calamities. Any way that God can take to reach a man's heart, that will he take. We should be always willing to hear what God has to say, and not remain deaf to his 'still, soft voice' till it is necessary for him to speak in the thunder."

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Missionary News

(Compiled by Our Secretaries at Nashville, Tenn.)

Newspaper Evangelization.

One point of discussion and of anxiety is how to get the gospel to the people. There are now 10,000,000 more unevangelized people in Japan than when Christianity came to Japan more than fifty years ago. The growth of the Church has been steady, but it has by no means kept pace with the increasing population. Mr. Pieters, of the Dutch Reformed Church, is trying the plan of newspaper evangelization to get the gospel before the plain country people who read every word in the newspaper. He pays for a column on the first page of two papers in Oita, and every other day publishes an article on some phase of Christian teaching. These articles go into inaccessible mountain homes, into Buddhist strongholds, and into the homes of the indifferent alike, and people can read them without the knowledge of their neighbors or the relatives, until they become sufficiently interested to disregard both and investigate for themselves. As a result of this work, he is receiving many letters of inquiry, and several have become Christians, some of them joining the Methodist Church.—Ida L. Shannon, Hiroshima, Japan.

• • •

Where Money Didn't Count.

We have [illegible] local preacher on the Wusih Circuit who was in the army and was getting a salary of $80 (Mexican) per month, and he gave that up for $10 per month, which is the regular salary of a worker in his standing. He did it knowing what he was doing, but he said that he felt called of God to preach and could not do otherwise. Surely this is a pretty good test.—John C. Hawk, Changchow, China.

• • •

Chinese Hear the Gospel.

The attendance at the Sunday morning services in Sungkiang is so large that the church will not hold the people, and our imperative need is for a larger and more modern building, where we can properly provide class rooms for the large Sunday school attendance. When the training school for young preachers opens at Sungkiang the beginning of the year I do not know how we will accommodate the congregation.—J. A. G. Shipley, Shanghai, China.

• • •

Moving Onward in Mexico.

The attention of the people in the Northwest Mexican Conference is so absorbed in affairs in Mexico that it is difficult to turn it to spiritual things. We have been doing faithful work, preaching the Word, distributing tracts and visiting. Some fruits are beginning to be seen in increased attendance at the services and a warmer spiritual atmosphere. I have recently visited Marathon and Toyah, and, besides the third quarterly conference, held special services in both places. At the former place the success was most encouraging. There were a number of professions of faith. Several gave spontaneous testimony. Ten offered themselves as candidates for membership. When last heard from both the church and school at Chihuahua were prospering.—J. H. Fitzgerald, El Paso, Tex.

• • •

Praying for More Preachers.

The month of May in the Shanghai district was observed as a special day of prayer that more of our young men would dedicate their lives to the ministry of the Gospel, and our preachers at all points were urged to preach on that important subject. We expect our prayers to be answered, and yet at times we are almost afraid to pray, for fear that when the men offer the funds will not be on hand. May you who hold the purse strings in the home land discharge faithfully the trusteeship which God has granted to you, and liberally give to the objects so thoroughly approved by the Board of Missions.—J. A. G. Shipley, Shanghai, China.

Loyalty to Christ Among the Chinese Nobility.

We have among our Sungkiang members a young Chinese woman whose life and example are worthy of thanksgiving to God. At the time of the Boxer outbreak in 1900 her father was a prominent official in Peking, and when the old Empress Dowager issued a decree ordering the expulsion and killing of all foreigners in China this man was entrusted by her with the telegraphing of the decree to the viceroys and governors of the various provinces. Instead, however, of doing as he had been commanded by the Empress Dowager, he changed the wording of the decree so that it would read "protect" the foreigners, and it was thus worded that her decree went forth, and the lives of hundreds of foreigners were spared. Many of us who are now living and working for the Master would not be here now had it not been for the act of that one man. For his "treachery" the Empress Dowager had him put to death, and it is commonly reported that he was sawn asunder. His body was brought back to his native place, Sungkiang, and all the way en route it is said honor was shown it by those who were not of one mind with the Empress Dowager.

This daughter was then young, and for her education was placed in the Susan B. Wilson School at Sungkiang, and while there she learned something of Christianity, and finally made open profession of her faith by uniting with our Church. According to Chinese custom, she had not much to do with the selection of her husband, so it came about that she was betrothed to the son of another wealthy and prominent official, Mr. Wu, who was serving under the old Manchu Dynasty, and in due time they were married. At the outbreak of the revolution against the Manchu Dynasty in 1911 her father-in-law was an acting official in a neighboring province, and as all officials of the Manchus were practically under the ban of the Reformers, his official residence and yamen were burned, and he lost practically all that he had. Thus on both sides riches had been lost and the family reduced to comparative mediocrity. About two months ago Brother Tsa, our Chinese presiding elder, preached a sermon emphasizing the privilege and duty of the Chinese to do more for their own people, and among other things he mentioned the need of a new church at Sungkiang. Mrs. Wu was touched, and not long after the service she came to some of our ladies at Sungkiang with a negotiable note which had been left her by her father, that and her personal jewels being practically all she had left in her own name. The note was not due until this October, but she asked that it be placed in safekeeping, because, when it was collected, she intended to give $1000 Mexican, which was a third of the note, to the Church for a new building. The question was asked if her husband would raise any objection, and she replied that if he did she would sell her personal jewels and give the money to the Church. When the time came to collect the money her husband did object, so she brought her jewels and asked that they be held as security for the amount that she had promised. Evidently this must have brought her husband around, for within a few days she brought the thousand dollars and it is now on deposit waiting to be used for the purpose for which she contributed it.

All of us feel that when the brothers and sisters of this brave young Christian who are in America know what she has done they will of their abundance give the balance of $3500 which is needed to make her gift effective. We are all praying that in the near future we shall have a church building in Sungkiang that will be an honor to God and at the same time be a proper equipment for the preaching and teaching of that Gospel which has been able to make such a character out of this young Chinese woman.—J. A. G. Shipley, Shanghai, China.

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CHRISTMAS AT HOME.

By Charles D. Bulla, D. D.

That man is poor indeed who has no yesterday. As Christmas approaches my thoughts turn to the home of my childhood. I close my eyes, and this is what I see: A path leading from the gate by the side of the road to a substantially built farmhouse with porch extending across the front. To one side the deep well with an oak bucket hanging above the cool water—for a drink of which I would walk a mile. In one part of the smokehouse the cured meats were kept; in the other—well, everything that had no place of its own. The great barn with its granaries, haymow, tool chest and warm stalls. Stretching away in every direction were orchard and vineyard, pastures and fields. The schoolhouse was the nearest building on the right. Early in my career I got mixed up with the alphabet and multiplication table in the district school, and I have not succeeded in wholly disentangling myself to this day.

I live over again those long-past winter evenings. The chores are done; supper is over; the family gathers about the blazing logs in the great fireplace. Father sits at the right, humming a hymn, thinking over the morrow's task and working out plans for the welfare of the children. He is no longer in his place at the fireside. Though I know where he is, I miss him every day. On the other side mother is sewing by a small table. Charlie must have a new coat for Christmas. The cares of the house and household have rested on her shoulders and head and heart all day long, and the buttons must be sewed on by lamplight. The fire glow from without and the heart glow from within glorify the careworn face of the angel of the home. The children—boys and girls—busy with their school lessons, round out the charmed semi-circle.

The Seth Thomas clock on the walnut mantel strikes nine. Apples and nuts are brought in. A hungry boy finds a roasted potato in the hot embers. The day is done; it is an hour of holy calm. A chapter is read from the Bible; God lowers a ladder from the skies; the hearthstone becomes a Bethel place; prayers ascend to the throne of grace, and down the shining way angel answers descend in benediction. Home and Heaven overlap. Then God gives to his beloved sleep.

The old-fashioned Christmas came to that home. Of course the children found out that Santa Claus and father were one and the same person. But for all that, there was an unfailing interest in the reindeer and sleigh and the strangely filled stockings. What if father and mother were in partnership with the kindly old man from the land of snows? The most skeptical will not deny that there was something mysterious about it; for wide-awake eyes failed to catch the agents of Santa Claus at work, and yet the stockings were full Christmas morning! The memory of those witching hours hallows all our days.

WHY OUR LITERATURE IS GROWING WORSE.

We have never had so many books, and never so many bad books. The existing standards of literature are distinctly below those of the two preceding centuries. We have so many periodicals of so many sorts—the demand for essays and fiction is so insistent, the manufacturer of books has become so commercialized, and there are so many unfit in competition with self-respecting publishers, that writers who could not have marketed their output fifty years ago find ready acceptance of their drivel and trash. We could readily dispense with nine-tenths of our current writing. Good literature is only possible through great patience, long reflection and exquisite handicraft. It necessitates constant elimination, research and thought.—Woman's World.

The Home Circle

BABY JESUS IN THE MANGER.

Mary A. Thompson.

Baby Jesus in the manger
  Looks about with wondering eyes
At the shepherds kneeling round Him,
  At the Magi, old and wise,
At the sweet face of His mother
  Bending o'er Him where he lies.

But the stable door is open,
  And the mother's voice is sweet,
And I fancy that the children
  Playing in the Bethlehem street,
Hearing of the Baby's presence,
  Wander in on restless feet.

Baby Jesus, dearest Savior,
  To the wise men when they came,
But I think He smiles the brighter
  As the children speak His name,
And they gather gladly round Him
  In their childhood's common claim.

Baby Jesus, dearest Savior,
  We, the children of to-day,
Cannot stand beside Thy cradle,
  Cannot see Thee at our play.
Yet, dear Lord, we know and love Thee,
  Even better than did they.

Help us then on this Thy birthday
  Christmas gifts to Thee to bring,
Knowing that Thy love will welcome
  E'en the smallest offering
To Thee, Savior, once a baby,
  Now our Master and our King.

CHRISTMAS TREES FOR BIRDS.

The birds in some places will enjoy Christmas trees of their own, set up in snow piles in the yards of bird-loving children. The trees will have cups hung on all the branches, filled with seeds and crumbs, and best of all some pieces of fat suet firmly fastened by strings for the feathered guests.

WHY HE SUCCEEDED.

A lady I knew came back to the place she had lived in as a child. Passing a fine old house she read a name on the silver plate upon the door.

"Who is Dr. Walker?"

"Why, don't you remember him? He lived in a little house close to your father's farm."

"Why, he used to pick berries for us in the summer."

"Do you remember anything about him?"

"Nothing much, except this: the berries he picked never had to be gone over a second time, my father said. He did his work well and never wasted a moment."

That boy's life spelled success even as a little child, because whatever he did he did well, and he knew the value of time.—Unidentified.

BEAUTIFUL LITTLE GIRLS.

"What a beautiful, beautiful day!"

"O, beautiful!" Elsie stood by her mother on the porch, taking in all its separate beauties.

"There are so many things to it," went on her mother. "First of all, the sunshine."

"O, yes, I love sunshine. And then there are the birds."

"And the flowers. And the soft, pleasant wind. And—the little girls."

"Ho!" laughed Elsie. "Little girls are not a part of it."

"They are a very important part of it," said mother. "Think of all they can do to help make the world pleasant. Think of all the sweet words, the pleasant smiles, the kind things they may do. O, yes, God's world is a better place because of the little girls he has placed in it."

"But I am only one," said Elsie.

"So is each bird only one. And each flower and each sun-ray. So all the sweet things do their share in making up the great, good world."—Central Christian Advocate.

THE STORY OF THE CHRISTMAS TREE.

A Beautiful Legend.

By Carl Theodor Wettstein.

Again Christmas will be celebrated all over the world. Christmas! that beautiful—that wonderful day, on which thousands and millions of trees are lighted to celebrate the birthday of the Christchild. "The Christchild" we say, not "Santa Claus"—a gnome, a myth, which I am very sorry to say, many Americans are substituting in place of the "Kris Kindle" (Christchild).

How and where the custom of the Christmas tree originated is still a mystery although many problematical stories have been published about it. The only fact known seems to be that the custom came from Germany. The most beautiful legend we have yet seen was published in the December number of the Canada Lutheran. As it is worth preserving for future generations—whether history or legend—we herewith republish it.

"Once upon a time, long ago, Winifred, an English prince, left Wessex, with a train of followers, to take the gospel to his heathen kinsmen in Thuringia and Hesse. On Christmas eve they arrived at their destination. They found the people gathered around the Oak of Giesman, sacred to Thor. Old Hunrad, priest of Thor, proclaimed the night to be the 'death-night of the Sun-god, Baldur the Beautiful. Thor was angry with his people, and demanded the most precious thing in the kingdom as a sacrifice, to stay the calamities, which otherwise must come.' The people obeyed with fear and trembling. Asulf, the son of Duke Alvold, and the darling of the people, was chosen. The boy consented. Armed like a soldier he knelt before the great stone altar to receive the fatal stroke. Hunrad's hammer was raised. He was about to strike the fatal blow, when suddenly it was arrested by Winifred, who, from behind, turned it off with his staff. The great axe fell on the stone altar, shattering it, but Asulf was safe. Then Winifred preached Christ to the astonished crowd, and proclaimed the birthright of the Savior, 'fairer than Baldur, kinder than Freya the Good, greater than Odin the Wise.' When the crowd was quieted, and still wondering at his words, he hewed down the bloodtree of Thor. Behind it, unharmed by the ruin, stood a young fir, pointing to the stars.

"The old priest raged. The people, seeing their God was powerless, listened. Pointing to the fir-tree Winifred spoke again: 'This little tree shall be your holy-tree to-night. Its wood is the wood of peace, for your homes are built of fir. It is the type of everlasting life, for its leaves are ever green; and see, its finger points to heaven. Let this be called the tree of the Christchild. Gather about it in your homes, not in the wild forest. There it will shelter no deeds of blood, but loving gifts and rites of kindness.'

"They took it home. In the great hall of Duke Avold's dwelling Winifred told the story of Bethlehem and the angels' song. All listened intently. They were charmed to stillness. The boy Asulf, on his mother's knee, whispered into her ear: 'Mother! listen now! I hear those angels singing again behind the tree.' Some say it was true. Others say it was Prince Gregory, with his companions at the lower end of the hall, softly chanting their Christmas hymn: 'Glory to God in the highest, and on earth peace, goodwill toward men.'

"So runs the most beautiful of the legends of the Christmas-tree. Whether true or not, it gives new meaning to the trees which decorate our homes and churches at Christmas-time. It picks out the most precious lessons of the Christmas-tide, and weaves them into a never-to-be-forgotten picture, both beautiful and real."

Besides the stories of the shepherds, the birth of the Christchild, the song of the angels and the Wise Men of the Orient—which always must have the first place in a Christian home—the mothers should relate to the children this legend of the Christmas tree, certainly more appropriate for the day we celebrate than the heathen legend of a Santa Claus coming down the chimney. And next Christmas is the time for the mothers to commence with it.

Milwaukee, Wis.

THE TRUTH WILL PREVAIL.

Some days ago I had the pleasure of reading an able editorial on our great American holiday. From start to finish it was delightfully connected with truth and indicated a heart full of interest for the right side. Our brother, the editor of the Nashville Christian Advocate, says that the generality of our people do not observe our National Thanksgiving Day as they should. A presidential proclamation calling upon the people to leave their usual labors and assemble in their homes and places of worship and give thanks to Almighty God for his blessings during the year is indeed a beautiful thing. But the proclamation needs reverence and power behind it to enforce the spiritual part with its sanction. And we are glad that a few of our people pray and give thanks on that day. Thanksgiving Day for 1913 has taken its place among the days of the past, and our failures then can be mended only by doing right from now on.

In much gratitude and appreciation [illegible] God, let us join the little Mayflower company who came to these shores for religious liberty.

G. W. BARR.

Bailey, Miss.

MUCH NEEDED.

"Probably nothing could have a more powerful effect upon social, domestic and individual welfare than the widespread diffusion of the spirit of truthfulness. It underlies all honest and faithful work, all right fulfillment of relations, all independence and self-respect; for he who is in this high sense faithful to the truth will be faithful to himself and to others."

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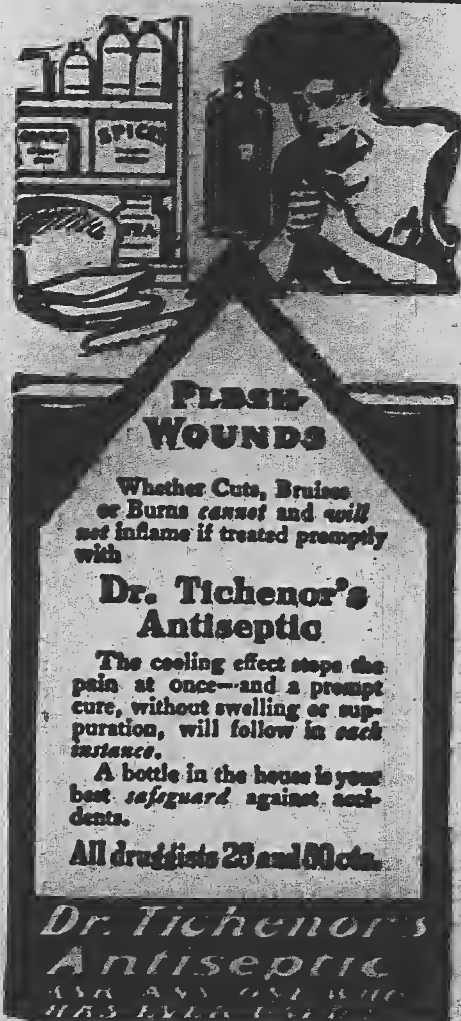
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Editorial

THE PATH OF DUTY.

And, as the path of duty is made plain,
May Grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread—
But, cheerful, in the light around me thrown,
Walking as one to pleasant service led,
Doing God's will as if it were my own,
Yet trusting not in mine, but in his strength alone!

—J. G. Whittier.

PREACHERS AND POLITICS.

Bishop Hendrix in addressing the class admitted into full connection at the late session of the Alabama Conference is quoted by the secular papers as having said: "But when you go into the homes of the members of your flock it is not necessary to talk politics, either senatorial or prohibition; nor is it necessary to discuss the boll weevil. Confine your work within the sphere of the Church. Carry the message of Christ into the homes of your people and you will have done well."

There is quite an exciting political contest in which prohibition seems to be playing a conspicuous part taking place in Alabama at this time, and the Bishop's utterance appears to have created somewhat of a flurry in the Conference; and later he is represented as having declared that in his remarks he had reference to general principles, rather than to local conditions.

Though it seemed to strike a somewhat unpopular chord in Alabama, we do not hesitate to say that we think Bishop Hendrix's position is sound and that what he had to say on this subject was wise and timely. The exhortation that he gave concerning this matter was needed not only in our near-by Sister State, but in all parts of the Connection. It has long been our boast that ours is a non-political Church; this was one of the distinguishing differences between the Methodists of the North and South prior to 1844, and was one of the disturbing causes that helped to rend in twain Episcopal Methodism in America. And it will be a sad day for us if, affected by the secularizing influences of this materialistic age, we should ever depart in this respect from the course pursued by our fathers. The tendency in this direction is already sufficiently marked to warrant grave concern. Neither Christ nor his apostles were political agitators. They did not feel that it was their duty to straighten out everything that was wrong in the social order by engaging in partisan contests between candidates for office. Theirs was a spiritual ministry to the souls of men. They proceeded upon the principle that if they could regenerate the individual man, all the outward reformations needed would inevitably follow. This unquestionably seems to be the divine plan. When the millions of mankind shall have been brought to Jesus and he reigns in their hearts, we shall have "a new earth wherein dwelleth righteousness."

To be sure, tremendous battles will have to be fought against the evils that have entrenched themselves in society; but if they are to be attacked by Christian ministers it should be done in a manner which does not involve them in personal or party politics. With prohibition as a moral issue it is the preacher's duty to concern himself, doing all in his power to suppress the iniquitous liquor traffic; but when it is made an issue between men struggling for office, it behooves those who have been set apart by the Church to minister to the people in holy things to be discreet, and not to mix up promiscuously in such contests. Of course, the temptation to lend a helping hand to a worthy citizen whose candidacy is being opposed by one who does not stand for the right, is very strong; but aside from quietly casting a ballot for him, it is, in our opinion, best for a minister to keep out of the fight. He has far loftier duties to perform than that of trying to elevate the proper persons to public place. He is Christ's ambassador and has been commissioned to seek and save the lost; he may at any moment be called upon to help spiritually persons on the opposing sides, and he should, as far as possible, keep open the avenues of approach to all men.

In view of our keen interest in public affairs and the fact that we have sometimes openly supported certain aspirants for office, it may seem to some that we are inconsistent in the expression of such sentiments. If so, our reply is that observation has convinced us of the unwisdom of our former course, and that never again will we repeat it. In our judgment, the work of the Church has been hurt in some sections by a too active participation in politics by preachers. Especially do we hope that in Mississippi where the tides of factionalism seem to be already running high our pastors will be guarded and keep themselves unentangled from the strife. We shall make no mistake if we remember Whose we are and Whom we are called to serve. Ours is too important and durable a work to turn aside from, to busy ourselves with issues and controversies which in a few years will be forgotten.

> "The tumult and the shouting dies;
> The captains and the kings depart;
> Still stands thine ancient sacrifice,
> An humble and a contrite heart."

VIEWS FROM OTHER SOURCES.

The impression seems to prevail in some quarters that only preachers and other persons who are Puritanical in their ideas are opposed to the modern dances; but this view is far from being correct. Mayor Harrison of Chicago, who lacks much of being prudish in his notions, has recently sweepingly condemned the "tango" and ordered the police to suppress it in all the public dance halls of that city. And, as is shown in a recent issue of the New York Weekly Witness, the Medical Review of Reviews, edited by Dr. Frederick H. Robinson, in discussing the subject, "Physicians and the Modern Dances," has lately made the following deliverance:

"Is there not a medical argument against these dances which has not been fully appreciated by parents, ministers, reformers, physicians and chaperons?"

Answering this question, the Review declares:

"Dance neuroses (diseases of the nerves) are making their appearance and have secured a hold upon the dancing public.

"That a few persons may withstand the physical abuses resulting from the peculiar rhythm, the close contact and the sinuous movements, does not counterbalance the pernicious effects of these actions upon the multitude."

Characterizing these modern exercises, the tango, turkey-trot, etc., as "animal by name and nature," the Review proceeds: "Viewing modern dances, with their suggestiveness, exaggerated movements and appeals to sexuality, it would appear that we have reached the acme of social riot. The combination of the dance with alcoholic stimulants, the bewitchery of syncopated music, the diaphanous feminine attire—all are concomitants tending to accentuate the physical nature of modern dances."

HOW HE BECAME A KING.

There are crowns worn by living monarchs of which it would be difficult to estimate the value. The price paid for their jewels is the least part of it. They cost thousands of lives, and rivers of human blood; yet in his esteem, and surely in ours also, Christ's crown outweighs them all. He gave his life for it; and alone of all monarchs he was crowned at his coronation by the hands of Death. Others cease to be kings when they die. By dying he became a king. He laid his head in the dust that he might become "head over all;" he entered his kingdom through the gates of the grave, and ascended the throne of the universe by the steps of a cross.—Guthrie.

"MONA LISA" FOUND.

Leanardo da Vinci's great painting, known as "Mona Lisa," or "La Joconde," which was stolen from the Louvre in Paris, France, more than two years ago, and the loss of which created a world sensation, has been found in good condition in Florence, Italy. The thief, Vincenzo Perugia, who is an Italian, was for three years an employee in the Louvre. In explaining why he took the picture he said: "I was ashamed that for more than a century no Italian had thought of avenging the spoliation committed by Frenchmen under Napoleon when they carried off from the Italian museums and galleries pictures, statues and treasures of all kinds by wagonloads, ancient manuscripts by thousands and gold by sacks." It is said that the painting will be restored to France.

THE NOBEL PEACE PRIZE.

The 1912 Nobel Peace Prize has been bestowed upon the Hon. Elihu Root, one of the United States Senators from New York. Mr. Root has rendered an important service in behalf of the cause of international arbitration, and he also had a conspicuous part in the pacification of Cuba and the Philippine Islands and in the adjustment of the misunderstanding between the United States and Japan. He is a great lawyer and is regarded as one of the ablest of the world's public men. The only other eminent American statesman who has been awarded this prize, which is given annually, is Theodore Roosevelt.

PERSONAL AND OTHER NOTES.

Rev. J. W. Booth has reached his new appointment at Merryville, La., and has been given a pleasant reception.

Rev. P. H. Howse has our thanks for some subscribers sent in a few days since. He was returned to the McLain charge, but his headquarters will continue to be, as heretofore, Hattiesburg, Miss.

Preachers who have been sent to new charges and who desire their paper changed should write us to that effect. In doing this it is necessary to give both the old and new addresses.

In a business letter to our office, Rev. S. M. Thames, of Hernando, Miss., adds: "I was cordially received by these good people upon my return from Conference, and the work of the year has opened well."

Dr. B. J. Marshall, of the A. & M. College at Starkville, Miss., writes: "Everything is moving along finely at this great institution and you would scarcely know the place. We are going to get the needed Y. M. C. A. building, but it will require a hard struggle."

Rev. B. P. Fullilove writes that he has been most cordially received at Rienzi, Miss., where he took up his work on the 9th inst. He has met all the appointments since Conference on his new charge, and is already beginning to send in subscriptions to the Advocate.

The Lexington (Miss.) Church has inaugurated the work of the new year with a "pounding" at the parsonage. The pastor of this choice congregation is Dr. H. G. Henderson, who is entering hopefully upon his second year. The people are enthusiastic in their praise of Dr. Henderson as a preacher.

From the Brandon (Miss.) News, we clip the following: "The Methodist congregation, as well as members of all other churches, are glad to know that Rev. O. S. Lewis has been returned to us for another year. Mr. Lewis is entering upon his fourth year here as pastor, and is popular and well beloved by all of our people."

Rev. H. W. May, presiding elder of the Alexandria District, writes: "Your reporter at Conference gives me credit for buying and paying for a district parsonage last year. I wish that it were that way, but it is not. I purchased a house and am living in it, but the task of paying for it yet remains to be discharged. I am, however, planning to that end."

Rev. W. H. Huntley, of the Seashore (Miss.) District, in a personal note to the Editor, says: "I returned to find the pastors satisfied with their appointments and the prospects even better than last year for a successful administration of the affairs of the Church." We are pleased to be informed of the encouraging outlook in this important part of the field.

Rev. J. A. Hall has begun the work of the new Conference year auspiciously at Grenada, Miss. He says: "Everything is moving off well with us. Six persons have been received into the Church since Conference. The stewards met a few days since and fixed the preacher's salary at $1800, which makes an increase of $500 within the past three years."

In sending in his first round of appointments, Rev. H. W. Bowman, the new presiding elder of the Baton Rouge District, says: "I hope that we can give the Advocate a boost in our territory this year." We are grateful for this kindly expression of interest in the circulation of the Conference organ. A presiding elder who sets his heart to do so can contribute much toward getting the church paper in the homes of our Methodist people.

Rev. M. L. White, who last year was our pastor at Richton, Miss., and his family were in New Orleans last week en route to their new home at Flora, in the Jackson District, and favored our office with a call. Though engaged in moving, these faithful itinerants were in cheerful spirits and we counted it a privilege to converse with them for a brief season. We dare say that they will give a good account of themselves in their new field.

Evangelist O. B. Culpepper, of Memphis, Tenn., under date of December 13, sent us the following note: "I have just concluded my last meeting for the year at Sumner, Miss. A few over 100 gave their names to join the Church. It was a splendid victory in that Delta town. Our pastor there, Brother Sharp, is a good man and is on to his job. I am hoping to make 1914 the best year of my life. My address will continue to be 1218 College Street, Memphis, Tenn."

Rev. W. D. Wendel enters upon his third year at Pontotoc, Miss., with every prospect of making it a fruitful one in the Master's service. This stirring itinerant is a grandson of Bishop Paine. He has been in rather delicate health for some years, but several months ago he underwent an operation and he was looking better at Conference than we ever saw him. We have in hand some suggestions concerning the educational campaign in North Mississippi in behalf of Grenada and Millsaps Colleges, which will appear in the next issue of the Advocate.

Rev. Claude M. Simpson, who has many friends in Mississippi, the State of his nativity, writes us as follows from Dallas, Texas: "I spent four years in Kansas City, Mo., as pastor of the Westport congregation where I had a delightful quadrennium; when I finished that, I asked to be returned to Texas. My lot has fallen with the Oak Lawn Church of Dallas, and I am highly pleased with this assignment. We have a new house of worship in process of erection, the walls already being up and the roof on. When finished it will be the prettiest church in Dallas."

Rev. W. G. Henry, the new pastor of the Galloway Memorial Church of Jackson, Miss., comes from the North Alabama Conference. He is an alumnus of the Theological Department of Vanderbilt University and has taken a Ph. D. degree at Harvard, where he spent last year in the prosecution of his studies. Prior to that time, he had charge of our church at Tuscaloosa, Ala., for three years, where he is said to have wrought with great acceptability. Those who know him speak in high terms of his equipment and efficiency in the work of the pastorate.

THE LAYMEN'S MEETING AT CRYSTAL SPRINGS, MISS.

Last Sunday in the Methodist Church was held the most unique and altogether interesting service the writer ever attended in that church since his residence here—a period of thirty-seven years. It was a service conducted wholly by laymen and in that respect was an innovation that should be perpetuated whenever the pastor is absent from the charge. Each layman had a different topic to present. The results of the meeting, in their different phases, surpassed expectations, rendering the official body speechless with gratification.

The idea of the meeting was suggested by Mr. M. J. Eagan and the novelty of it commended it to consideration with the result that it met with unanimous approval. Mr. N. L. Hutchison was named as leader. His leadership was a revelation and the towering feature of the occasion. His presentation of the objects of the meeting was strikingly original, convincing, irresistible. There was no escape from the cogency of his logic, no doubting of his earnestness and sincerity, no checking of the desire of hoarded dollars to escape bondage and find freedom in the coffers of the Church. There is a word of recent coinage by the Industrial Workers of the World which expresses his line of attack upon the sordid selfishness and parsimony that hamper and impede the accomplishments of the Church. That word is "sabotage" and is defined as the method of direct attack upon the offending cause without recourse to mediation or arbitration. Mr. Hutchison's attack was direct and destructive to every suggestion of compromise and left no escape for those who would hide niggardliness behind the familiar screen called "hard times."

Excellent talks were made by Laymen Eady, Eagan, Todd and Lott, and short papers by Dr. Applewhite and the writer, made up the program. The collection taken up, which totaled something over $100, was due to the persuasive pleas of the leader. There was a spontaneity in the gifts that made them gracious and acceptable to Him who loves a cheerful giver.

It was an occasion that will be remembered for years to come.—Crystal Springs Meteor of Dec. 12.

WOMAN'S MISSIONARY SOCIETY, LOUISIANA CONFERENCE.

The January Meeting.

No meeting of the whole year will be of more importance than this first one. At it we should seek to set a high standard for all those that are to follow.

The program and literature which are given to the subject of Christian Stewardship are sent out with the prayer that we may each feel anew a keen sense of our responsibility to give to those who know not the Savior an opportunity to accept him.

This has been designated as the "Pledge Meeting," and we trust that out of hearts of gratitude for what the Gospel message has meant to us, we may be constrained to make a larger offering for our work than we did the past year. It is earnestly desired that each member will state at this first meeting what the society may depend on her to do.

To aid in this, a carefully prepared card has been arranged, stating clearly the simple facts regarding our funds, on which each one will be asked to make her pledge for the year, and how she wishes to pay it. Let no auxiliary fail to order from Miss Mabel Head, 810 Broadway, Nashville, Tenn., enough of these cards to supply the membership of the auxiliary, and some extra ones for those who have not yet joined but who would like to make an offering to our work.

It would be wise for the 3rd Vice-President to appoint a Committee to assist her to do two things: First, to see to it that not only each member is urged to attend this first meeting of the New Year, but that every woman whose name is on the church roll has a personal invitation to attend. Second, this Committee should see that each one is provided with a pledge card, and after these are signed, to collect and turn them over to the Treasurer. We shall thus be able to know more definitely what may be depended on for the year's work.

Let us not forget the other obligations contained in our membership vow—to give a larger offering in prayer and service as well as money. All are contained in Stewardship. Our Father is needing us for a larger service next year, and we are needing to get closer to him in our prayer life. One of the greatest offerings we can make is intercessory prayer. May the January meeting be the beginning of great things for 1914.

Mrs. J. W. PERRY.

Mrs. D. C. WORRELL,
3rd Vice-President, Louisiana Conference.

MANSFIELD FEMALE COLLEGE.

Attention is directed to the advertisement of Mansfield Female College, which will be found on the last page of this issue. Under the able management of President R. E. Bobbitt, this worthy institution is making an excellent showing, and our Methodist people, who are contemplating sending their daughters to college, would do well to communicate with President Bobbitt at once. The Faculty of Mansfield is as follows:

R. E. Bobbitt, President, Mathematics and Latin.
Miss Pearl Hogrefe, A.B., A.M. (Southwestern of Kansas; University of Kansas), English and Teacher-Training.
Miss Edith Earnheart, B.S., A.B. (Illinois State Normal; Epworth University), Science and Domestic Science.
Miss Maude Creekmore, A.B. (State University of Kentucky), Modern Language and History.
Miss Lucile Cole, B.S. (Meridian Woman's College), Principal of Preparatory Department.
Miss Lena McCoppin, B. Music (Ohio Wesleyan University; Chicago Piano School), Director of Music.
Miss Elizabeth Iler (Chicago Conservatory), Violin and Assistant in Piano.
Miss Laura Creech, Voice and Assistant in Piano.
Miss Jennie North (Student at L.S.U. and University of Tennessee), Intermediate Grades.
Miss Grace Myles, Kindergarten and Primary Teacher.
Mrs. R. E. Bobbitt, B.S., Bookkeeper.
Miss Lillian Coon, Librarian.
Miss Myrtle Hunt, Stewardess.
Mrs. M. N. Howard, Matron.
Miss Annie Lee Jackson, Practice Monitor.

DANGER TO GIRLS.

Women and girls need to be constantly on their guard against agents of the white slave traffic. A new device has been tried in two recent instances, reported in the Union Signal.

A mother and daughter went from Jersey City to New York City on a shopping tour. To economize time, they separated, each to do some errands downtown, agreeing to meet in an hour and a half in Macy's parlor. The daughter finished her errands first, and, having time to spare, stood looking into the window of a store near-by. As the crowd gathered around her, she felt a sharp pin prick in her arm, but paid no attention to it except to rub the spot. She then went to Macy's, as agreed, to wait for her mother, but as soon as she had taken her seat, she fell to the floor in a swoon. The matron was called, and the doctor of the establishment summoned. He said, "Oh, it's only a case of drunk. We will take her to a window, and the air will help to revive her."

At this juncture a well-dressed man came hurrying up as though looking for some one, and, seeing the unconscious girl, said to the matron, "This is my wife; she has these drinking spells occasionally. I have a carriage at the door, and will take her home."

Just then the mother, who had been searching for her daughter, pushed her way through the group. Seeing the man about to take the young lady away, she sprang forward, saying, "This is my daughter. What are you doing?" In the excitement of the moment the man fled, and could not be found.

The other instance is of a young woman living in Newark, N. J., who went to New York City recently, and, after attending to her business, stepped into a moving picture place in the shopping center. After a few moments the girl felt a sharp pin prick in the side of her neck. She looked around and saw a man and woman of ordinary appearance sitting behind her, but they seemed intent upon the pictures being exhibited. She felt dizzy, so made her way out of the place, and, seeing a policeman near by, asked him to take care of her. She was taken to the station house by the officer, and the sergeant in charge, as soon as she was brought before him, recognized the symptoms and said, "It is another of those knock-out cases."

In both instances these girls had been punctured with a hypodermic needle containing some strong opiate. But for the mother's arrival in the one case and the policeman's help in the other, both girls would have been among the many cases of young women who mysteriously disappear, and are forced into slavery in houses of prostitution.

In the opinion of most women, the punishment provided by law for such crimes is too light. The usual sentence, a few years in prison, is not enough. It ought to be imprisonment for life.—Woman's Journal.

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Sunday School

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Mrs. Weldon has built up a Home Department of forty members at Ponchatoula within six months, during which time these members have paid into the Sunday school treasury $8. This record refutes the oft expressed fear that the Home Department is a burden to the school.

The first baby to be baptized in the new church at Crowley was the son of Mrs. Leonard Clark. Rev. F. S. Parker officiated. It was a happy coincidence that this baptismal service should be in connection with the anniversary of the Conference Sunday School Board, the children being the peculiar care of the Sunday schools. Brother Parker, being an authority on the ritual of the Church, made this a very beautiful and inspiring occasion to the audience present.

At the recent fourth quarterly conference of the St. Helena charge, Brother W. T. Holland, of the Greensburg School, asked if he might not be elected "superintendent at large," that he might give some time to helping the rural schools of the circuit and surrounding country, since he had a good assistant at the Greensburg School. Might not others of the older superintendents thus pass on their wider experience, using the assistants at home during their absence?

At the recent anniversary of the Louisiana Conference Sunday School Board, during the session of the Annual Conference at Crowley, Rev. H. B. Carre and Dr. H. M. Hamill were the speakers. Brother Carre's theme was, "The Sunday School a Field for Pastoral Efficiency," which he handled remarkably well, being a trainer of young preachers and a practical Sunday school worker. Dr. Hamill came to us all the way from Nashville and manifested his usual judicious and loyal interest in all of our Sunday school affairs.

THE WORK OF THE YEAR.

Summary of the Field Secretary's Report to the Mississippi Conference.

During the year I have traveled 7355 miles; visited ninety-four Sunday schools; made 169 addresses; held a workers' conference at most of the places visited; organized eight new Sunday schools; put in a number of Cradle Rolls; collected $118.86 on expenses; held twenty-one Sunday school institutes; organized twenty Wesley Bible Classes; organized twenty-four Teacher Training Classes; put in several Home Departments; re-organized several Sunday schools; put the graded lessons in at a great many places; visited four district conferences, and held very satisfactory institutes at three of them.

During the year I have tried to do as much work in the country and small towns as I could. I have had more calls than three men could have filled. In some places I could not reach they needed help very badly. I have worked from our best churches and schools to the logging camps, where they had no school or preaching; in fact, I have gone anywhere that I thought I could do any good. I have found some churches that had not had a Sunday school in ten or fifteen years, but I would organize one before leaving them—in fact, I have not gone to a single place that I did not organize a school before leaving there.

On the whole, I feel that great good has been accomplished during tho year, and if the Mississippi Conference is in need of anything at this time, it is such work as is being done by the Sunday School Board. And I want to thank the Board as a whole for their kindness to me and their encouragement. I also want to thank the pastors for their kindness and the help they have been to me in the work. I also desire to ask the pastors and the Sunday School Board to continue to help me and to pray that I may be used of God in this great work.

R. A. MADDOX,
Field Secretary.

MISSISSIPPI CONFERENCE SUNDAY SCHOOL NOTES.

By Mr. R. A. Maddox.

The Mississippi Conference continued to go forward in the Sunday school work by passing a resolution putting on the charges an assessment of five cents for each Sunday school pupil, and advising that the collections of the Sunday schools on every fifth Sunday be given for the support of the Sunday school work in the Conference and to keep a field secretary in the field. Pastors, please call the attention of your superintendents to the above resolution at once. The superintendents will take this collection willingly if you will only ask them to.

Word comes from Pachuta that they are planning to use the graded lessons there and have already arranged separate rooms by means of the curtain. Let others do likewise.

The Men's Bible Class of Capitol Street Church of Jackson recently had a great time in the way of a social meeting. A good many interesting talks were made. Rev. P. D. Hardin, the presiding elder; a member of the faculty of Millsaps College, Attorney Robert Ridgeway, and the writer happened to be present. This class is doing great things and is planning to do still larger things.

The International Workers are holding a series of conventions over the State, the main speaker in them being Mr. John Alexander, of Chicago. He is the best on the boy question (in the "'teen" age) I have ever heard. If you missed his addresses you have lost a great deal.

I want to ask the pastors and superintendents for their co-operation in trying to organize a teacher-training class in every Sunday school in the Conference during the year 1914.

I am ready to receive calls; write me now if you want help.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Barlow, at Rehoboth	Jan. 3, 4
Fernwood, at Fernwood	Jan. 10, 11
Magnolia	Jan. 11, 12
South McComb, at S. McC.	Jan. 17, 18
McComb, Centenary	Jan. 18, 19
Gallman, at Bethesda	Jan. 24, 25
Crystal Springs	Jan. 25, 26
Wesson, at Wesson	Dec. 27, Jan. 27
Bogue Chitto and Norfield, at Bogue Chitto	Dec. 31, Feb. 1
Brookhaven	Dec. 21, Feb. 2
Meadville, at Bude	Dec. 21, Feb. 4
Monticello, at Georgetown	Feb. 7, 8
Topisaw, at Sartinville	Feb. 14, 15
Bayou Pierre, at Center Pt.	Feb. 21, 22
Hazlehurst	Feb. 22, 23
Tylertown, at T.	Feb. 28, March 1
Adams, at Adams	Mar. 7, 8
Summit and E. McComb, at East McComb	Mar. 8, 9
Pleasant Grove, at P. G.	Mar. 14, 15
Scotland, at Bethesda	Mar. 22, 23
Buford, at Summer's C.	Mar. 28, 29

ROBT. SELBY, P. E.

Meridian Dist.—First Round.

Meridian....Poplar S.	Jan. 4, 5
Meridian....Central	Jan. 4, 5
Vimville, at P. H.	Jan. 10, 11
Meridian....7th Ave.	Jan. 11, 12
Shubuta	Jan. 18, 19
Porterville, at P.	Jan. 24, 25
Waynesboro C., at Fedora	Jan. 31,
Waynesboro	Feb. 1, 2
Daleville, at D.,	Feb. 7, 8
Lauderdale, at L.,	Feb. 8, 9
Meridian....East End	Feb. 9,
DeSoto, at Salem	Feb. 14,
Pachuta & Quitman, at Q.	Feb. 15, 16
Buckatuna, at Win.,	Feb. 21, 22
Scooba, at Scooba	Mar. 1, 2
Mascow, at Mellen	Mar. 6,
DeKalb, at P. R.,	Mar. 7, 8
Matherville, at A. C.	Mar. 14, 15
Enterprise and Stonewall, at Enterprise	Mar. 22,

The District Stewards are called to meet in the City Hall, Meridian, Miss., Jan. 1st at 11 o'clock a. m. The pastors are invited to meet with them, and are requested to urge their District Stewards to attend this meeting.

J. T. LEGGETT, P. E.

Seashore Dist.—First Round.
(In Part.)

Biloxi, First Church	Jan. 4, 5
Pascagoula and Ocean Springs, at Pascagoula	Jan. 6,
McHenry and Lyman, at L.	Dec. 10, 11
Brooklyn and Bond, at Brooklyn	Monday, Jan. 12,
Bay St. Louis	Jan. 17, 18
Howison and Saucier, at S.,	Monday, Jan. 19,
Derby, at Millard	Thurs., Jan. 22,
Lumberton	Jan. 25, 26

The District Stewards are called to meet at Gulfport on Thursday morning, Jan. 8, at 11 o'clock. From the G. & S. I. points, you will have to come Wednesday. Trains east and west by the L. & N. make the time.

W. H. HUNTLEY, P. E.

Jackson Dist.—First Round.

Vaughan	Jan. 3, 4
Eden	Jan. 10, 11
Lake City, at Anding	Jan. 13,
Flora	Jan. 14,
Yazoo City	Jan. 18,
Lintonia, 7:30 p.m.	Jan. 18,
Canton, 7:30 p. m.	Jan. 18,
Fannin, at Andrew Chapel	Jan. 21,
Mendenhall	Jan. 25, 26
Braxton, at Rexford	Jan. 28,
Satartia	Jan. 31, Feb. 1
Benton, at Midway	Feb. 7, 8
Camden	Feb. 14, 15
Edwards	Feb. 19,
Madison	Feb. 22, 23
Terry	Mar. 1, 2
Bolton	Mar. 8, 9
Florence	Mar. 13,
Sharon	Mar. 14, 15
Canton, 7:30 p.m.	Mar. 15,

The District Stewards will meet at Capital Street Church, Jackson, on Thursday, Jan. 8, 1914, at 10:30 a. m. The pastors and lay leaders are most cordially invited to attend. Let us pray and plan for the greatest year in the history of the District.

PAUL D. HARDIN, P. E.

Port Gibson District—First Round.

Silver City, at S. C.	Jan. 4, 5
Anguilla, at A.	Jan. 7,
Rolling Fork, at R. F.	Jan. 8,
Mayersville, at M.	Jan. 11, 12
Vicksburg, at C. S.	Jan. 14,
Vicksburg, at Gibson M.	Jan. 15,
Oak Ridge, at O. R.	Jan. 18, 19
Rocky Springs, at R. S.	Jan. 21,
Hermanville, at H.	Jan. 25, 26
Port Gibson	Jan. 27,
Harriston, at H.	Jan. 28,
Utica, at Utica	Feb. 1, 2
Natchez, Jefferson Street	Feb 2,
Natchez, Pearl Street	Feb. 4,
Washington, at W.	Feb. 7, 8
Gloster	Feb. 11,
Liberty, at Liberty	Feb. 14, 15
Centerville, at C.	Feb. 21, 22
Woodville Ct., at P. C.	Feb. 27,
Woodville	Mar. 1, 2
Nebo, at Nebo	Mar. 4,
Layette, at Fayette	Mar. 8, 9

T. W. ADAMS, P. E.

Newton Dist.—First Round.

Laurel, First Church, Sun. and Mon.	Jan. 4, 5
Laurel, 14th Ave., Sat. p.m., and Sun. p.m	Jan. 10, 11
Laurel, 2nd Ave., Sun. a.m.	Jan. 11,
Lake, at Lake....Sat. a.m.,	Jan. 17,
Forest, at Forest .....Sun.,	Jan. 18,
Morton and Pelahatchie, at M., Sat. and Sun.	Jan. 24, 25
Suqualena, at S., Sat. and Sun.	Jan. 31, Feb. 1
Decatur and Union. at U., Mon.	Feb. 2,
Hickory and Meehan, at H., Fri.	Feb. 6,
Chunky, at C., Sat., Sun.	Feb. 7, 8
Lowin, at L., Fri.	Feb. 13,
Bay Springs, at B. S., Sat. and Sun.	Feb. 14. 15
Homewood, at H., Fri.	Feb. 20,
Trenton, at T., Sat. and Sun.	Feb. 21, 22
Rose Hill, at Homewood, Sat. and Sun.	Feb. 28, Mar. 1
Newton and Montrose, at M., Sun. and Mon.	Mar. 7, 8
Shiloh, at S., Sat. and Sun.	Mar. 14, 15
McDonald, at Neshoba, Thurs.	Mar. 19,
Philadelphia, Thurs. p.m.	Mar. 19,
Philadelphia Cir., at Sandtown, Fri.	Mar. 20,
Choctaw Mission, at Phillips C.	Mar. 21, 22
Carthage, at Singleton	Mar. 28, 29
Walnut Grove, at W. G., Mon.	Mar. 30,

The District Stewards will meet at Newton on Wed., Jan. 7th, at 1 p. m. Trains from all directions arrive before that hour, and leave sufficiently later for us to do our work. I ask that all the pastors meet with us, it is very important that every pastor attend.

H. WALTER FEATHERSTUN, P. E
Newton, Miss.

NOTICE.

The pastors of the Meridian District are requested to meet in East End Church, Meridian, Miss., at 3 o'clock p.m., Jan. 1, 1914. The purpose of the meeting is to plan for successful work during the coming year. Subjects of vital importance to the success of the church will be discussed.

J. T. LEGGETT, P. E.

NOTICE.

The Presiding Elders of the Mississippi Conference are called to meet in Capitol Street Church, Jackson, Miss., at 10 o'clock a.m., December 30, 1912.

J. T. LEGGETT,
Chm. Presiding Elders' Council.

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Clinton and Jackson, at Jackson ....Jan. 4, 5
St. Francisville, at St. F...Jan. 11, 12
East Feliciana, at Oak Grove.Jan. 17, 18
Tickfaw, at Tickfaw.......Jan. 25, 26
Baton Rouge, 1st Church..Feb. 1, 2
Keener Memorial ....Feb. 1, 4
Baker, at Baker...........Feb. 7, 8
Zachary, at Zac...........Feb. 8, 9
Plaquemine, at P..........Feb. 15, 16
Port Vincent, at P. V......Feb. 21, 22
Pine Grove, at Pipkins Chapel ....Feb. 28, Mar. 1
Denham Springs, at D. S...Mar. 5, 6
Ponchatoula ....Mar. 7, 8
Hammond ....Mar. 8, 9
St. Helena, at Days Chapel..Mar. 14, 15
Kentwood ....Mar. 15, 16
Amite ....Mar. 17,
Mt. Hermon, at Varnado...Mar. 21, 22
Franklinton ....Mar. 28, 29

The time of holding District Stewards Meeting will be published later.

H. W. BOWMAN, P. E.

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BAY SPRINGS, MISS.

Dear Dr. Meek: Permit me to speak just a word to the brethren through the Advocate. After "many dangers, toils and snares," we arrived at this place yesterday on the noon train. Brother W. A. Hays, his wife and others of the good women met us at the train and conducted us to the parsonage, where we found everything in order, and after waiting a time we were called to the dining room where we feasted ourselves splendidly upon the nice things the good women had prepared. I have gained twenty-five pounds since I entered the work two years ago, and from the outlook at Bay Springs I shall not have occasion to lose any in avoirdupois or stature, and I trust that this will be the best year of my spiritual life. With love to all the brethren and a request for an interest in their prayers, I am as ever, Your brother in Christ,

J. H. MOORE.

CHILDREN MENTALLY HANDICAPPED.

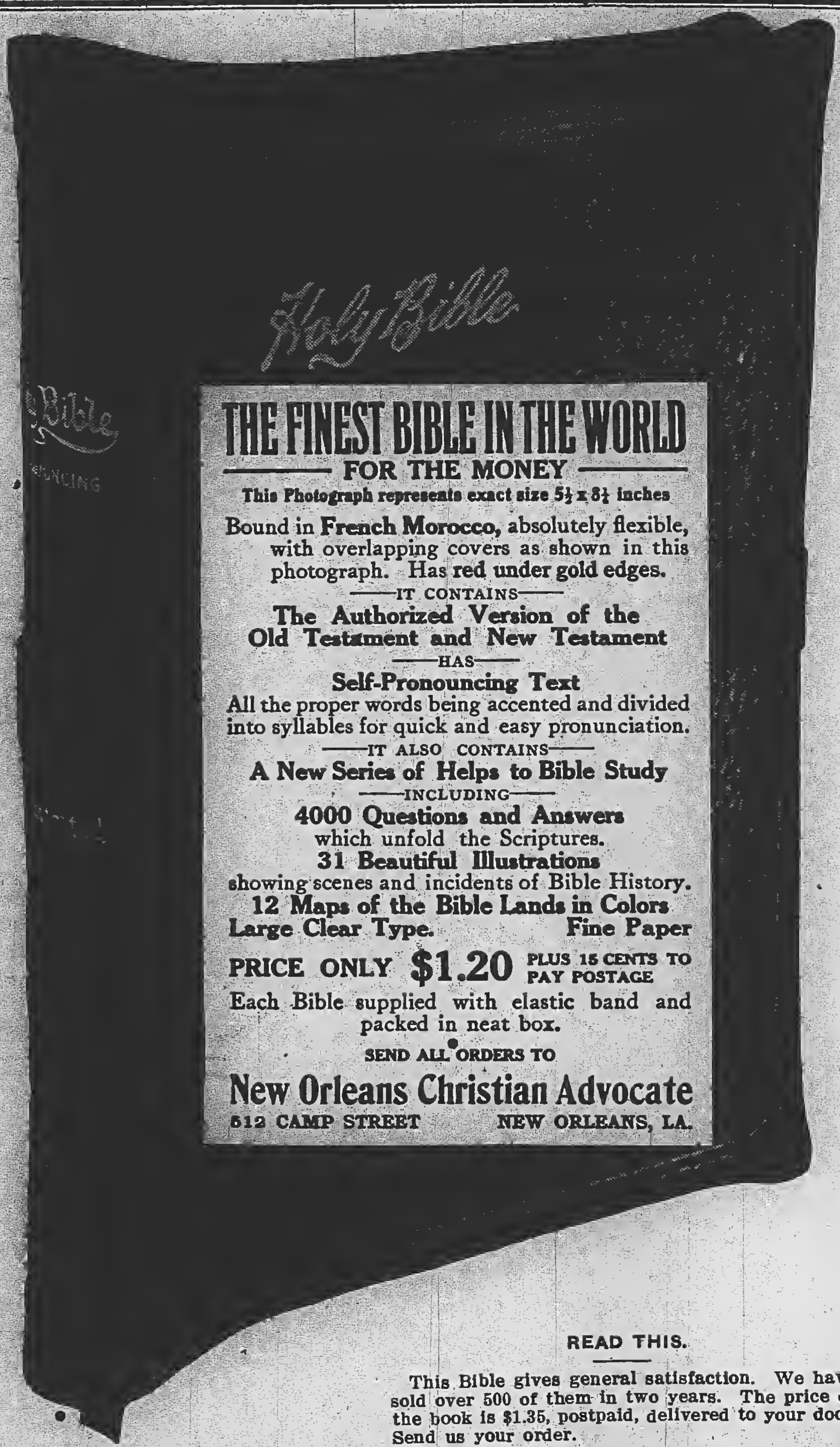
Children of arrested mental development, commonly known as feeble minded, carry a handicap which makes it impossible for them to keep pace with normal children in the race of the public school-room. Their minds move very slowly and unless coached by teachers who have made a life study of their defects, soon balk and remain at a stand-still.

For the mentally defective child special methods and specially trained teachers are absolutely essential, and these should be under the constant direction of a medical specialist who understands the mental and physical defects of this class of patients.

Parents and guardians who bear the responsibility of providing for the education and training of such a child would do well to write for a copy of the annual catalogue of the Stewart Home and School, a private institution for the care and training of such cases. Address the Superintendent, Dr. John P. Stewart, Box 19 Farmdale, Ky.

PACHUTA, MISS.

Dear Advocate: Not having seen any notice of our Kelley meeting in the columns of the Advocate, I write to say that a revival came off at last, which we believe was in God's good time, if not at the appointed time, for God was with us from the very beginning to the last service. While the Holy Spirit was manifested at every service in some manner, some of the services were especially characterized by his presence, and shouts of victory, praise, and thanksgiving were heard, from those whose hearts had been touched. Brother Kelley's preaching was strong and plain, yet full of love to all, and we know that the Lord used him, "as a voice crying in the wilderness," for his messages went straight home to our hearts, convicting, converting, reclaiming, and wonderfully refreshing the people. For three years we have been living among these good people and praying for and expecting a visit of God's power upon our church and town, and now we are praising him for answered prayer in this direction. We have been told that this is the first time in twelve years that souls have been saved in our town; and while our people are strictly a moral people, many of them lacked the assurance of their salvation, who today are rejoicing in the fact that they are indeed and in truth "born from above." So we renew our courage and go forward, pressing the battle, till all shall know Him, from the least to the greatest, and we get home.—A Subscriber.



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At the residence of the bride, on Dec. 15, 1913, by Rev. R. T. Pickett, Mr. J. W. CHADWICK of Walnut Grove, Miss., and Mrs. MIRIAM DIXON of Carthage, Miss.

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Is absolutely necessary to give the health that brings happiness, a good appetite, restful sleep, and makes you eager for life's duties. HOOD'S SARSAPARILLA makes pure blood and so creates this much-desired condition.

NEW CHURCH ASSURED.

Dear Doctor Meek: The $17,000 subscription reported at Conference toward building a new church at Columbia, Miss., has been raised to $20,000. The last $3000 was procured as follows: In the pastor's absence, the laymen called a meeting of all the church to decide what should be done, as there was not enough subscribed to begin to build. After this meeting was called they telephoned the pastor to send them some preacher to take an additional subscription on that occasion, if such a course should be thought best. So I promptly sent to them Brother Kelley who had so recently held a reival meeting for us. The church was well represented at the service. Brother Kelley preached on consecration and called the whole church present to the altar, and they came. It was then decided to see if the $3000 yet needed before beginning the building could not be then and there secured. Brother Kelley talked, and the people gave—gave many of them until it was a sacrifice to give. Some added fifty per cent to their original subscriptions, and others added largely to theirs. It was a good meeting. The people got happy over giving, at the prospects before them. Brother Kelley says it was the happiest day of his life thus far. I suppose he forgot his wedding day, in his enthusiasm over the work accomplished. They did not raise quite all of the $3000 at that service, but it came up before the day was done. The fact that the Annual Conference had honored our invitation to come with its next session to Columbia was an inspiration toward the result. The congregation felt that they must have the new church in time to house the Conference at its coming. We have not yet secured all that we must have, but we have enough to make a good beginning. We thank God and press forward. M. B. SHARBROUGH.

Columbia, Miss., Dec. 18, 1913.

OBITUARY.

The death angel came and claimed little ALICE HELLEN HILLYER, the youngest child of Brother James Hillyer, of Meridian, Miss., on November 26, 1913. Little Alice was born on July 22, 1913, and was spared to her loved ones for only a short time when God took her to himself, releasing her from the cares and troubles of this life. We laid her to rest in the cemetery at Enterprise, near the old home of Brother and Sister Hillyer. To the grief-stricken ones we would say, grieve not, for you have another tie in Heaven which makes it more precious to you. May God's blessing rest on the bereaved ones.

A. C. FLOWERS.

NEGLECTED LETTER-WRITING.

"I think neglected letters will rise up in the judgment!" exclaimed a busy woman with contrition. "Here I've been meaning and intending to write to that poor girl in the hospital and didn't. I got word this morning that she's dead."

"Too bad!" said a friend. "I can understand just how you feel. She used to say one of your bright, newsy letters under the pillow was better than a sleeping potion. You've a gift at letter-writing."

"Well, that's past, but it's going to be a lesson to me. If letter-writing is my gift, I'll use it."—Wellspring.

HOW TO GET ON IN BUSINESS.

Cultivate a memory for faces and names.

Never be idle; there is always something to do.

Never promise that which you cannot perform.

Leave nothing for to-morrow that should be done to-day.

Be civil and obliging to all; it costs nothing, and is worth much.

Let the business of others alone and attend to your own.

Have a place for everything and everything in its place.

Be modest in speech and behavior.—St. Louis Republic.

Just See Your Pimples Flee

After You Have Used Stuart's Calcium Wafers and Rid Your Blood of All Its Impurities.

The abolishing of all skin disorders must begin with the blood. Lotions, salves, cosmetics, etc., will do no material good. The trouble comes from within and there the remedy must be applied.

If you really desire quick action and at the same time a common sense, natural, harmless blood purifier, then Stuart's Calcium Wafers is this remedy.

"After Using Stuart's Calcium Wafers My Pimples Went Away Like Magic."

The correct and best blood purifier known to science is—Calcium Sulphide. This great cleanser is contained in proper quantities in Stuart's Calcium Wafers and that is why all blood troubles and skin blemishes rapidly disappear after their use.

An unsightful and pimply face due to impure blood is one of the most disgusting sights one can see and yet all about us, upon the streets, in the theatre, when traveling, etc., we see these horrible results.

There is no need for this condition if you will take Stuart's Calcium Wafers daily and keep all salves, lotions, cosmetics and other harmful preparations from clogging the pores.

Every first-class druggist in this country carries Stuart's Calcium Wafers, which are pleasant to take, harmless, and may be obtained for 50 cents a box.

THE GLAD TOMORROW.

Every lengthened life holds its own tragedies. They may have been of a simple nature, yet hard enough they have generally been for the ones who have had to bear them. But let every mournful yesterday point to a glad tomorrow, for by the grace of God all past defeats may point to coming victories. This is no idle speculation, for we have the promise of the Scriptures that for the believer in Christ our light afflictions, which are (comparatively) but for a moment, work for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, or that have been seen, but at the precious and beautiful things that are eternal.—Christian Work.

A GREAT DISCOVERY OF 1820.

During President Monroe's first administration, nearly a century ago, Dr. W. W. Gray, a brilliant young physician of Raleigh, N. C., made a discovery, now a world-wide blessing. This was a certain ointment which prevented blood poison and counteracted all skin diseases. The wonderful dispatch with which Gray's Ointment cured ulcers, old sores, boils, tumors, felons, abscesses, etc., traveled fast, and, despite the absence of railroads and fast trains, soon became known and demanded the country over. The business was moved in 1850 to Nashville, Tenn., and continued there by Dr. W. F. Gray, a son. Anyone by writing Dr. W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn., can obtain a trial box of Gray's Ointment free of charge; 25 cents at all drug stores.

GIVE THEM A CHANCE.

While you are educating your children and giving them the benefit of every possible opportunity to improve their talents, do not overlook supplying them with a sweet-toned Piano or Player Piano. You can never tell what talent a child may possess, or what skill it may acquire until you have given it a chance. Daily companionship with a high-grade instrument will be the greatest incentive to acquire that most coveted Art of Music. Do not make the mistake of waiting until your boy or girl has reached mature years. There will then be other demands on their time; their minds will have lost much of their earlier alertness, and it will be difficult for them to master the piano.

Act now while the New Orleans Christian Advocate Piano Club offers you the opportunity to secure the best pianos and player-pianos at the lowest possible cost and on terms to suit your convenience. For catalogue and full information address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Advertisement.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

NOT MY WILL.

We sing sometimes that hymn of Matheson's, "Oh, Love that will not let me go." But it is worth while to remember how Matheson came to write those beautiful lines. Nay, we need to know how he came to the experience out of which he could write them. He had loved a woman as only a fine-grained man can ever love. But when blindness came upon him the woman gave him up. Her renouncement broke his heart, but it drove him to the heart of One who would not let him go. And so he sang of what he had found. "Oh, Love that will not let me go." So to a multitude of people and in a multitude of ways, "darkness shows us worlds of light we never saw by day." Paul found that his thorn could become an asset. Jacob was called "prince" after he had failed in his all-night wrestling. Jesus missed the world's applauses, but he won the world's heart.—George Clarke Peck.

NEARLY SMOTHERED.

Chandler, N. C.—Mrs. Augusta Lomax, of this place, writes: "I had smothering spells every day, so bad that I expected death at any time. I could not sit up in bed. I suffered from womanly troubles. My nerves were unstrung. I had almost given up all hope of ever being better. I tried Cardui, and it did me more good than anything I had ever taken. I am better now than I ever expected to be." Thousands of ladies have written similar letters, telling of the merits of Cardui. It relieved their headache, backache and misery, just as it will relieve yours, if you will let it. Try.—Advertisement.

We Can Supply ALL Your Planting Needs

Royal Palm Nurseries are unique in that they have everything needed by the South in plants, trees, shrubs, etc., for any purpose. All the common kinds are here in abundance; many new and rare things can be obtained only from us.

Trees and shrubs grown here thrive throughout the temperate zone as well as in tropical and subtropical latitudes.

Our Catalog Tells You What You Should Plant

Both fruit and economic trees and plants and those for home ground planting and indoor use are described and illustrated according to the sections in which they will thrive—as temperate, semi-tropical and tropical. The book also points out what is best to plant for every purpose. We will gladly send you a copy free—write for it today!

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140 Benedict Ave.,
Oneco, Fla.

This Man Learned About Pruning, When, Where and What to Prune By Reading Griffings' Tree Book

So his trees were pruned when they needed it, in the best way, and now they are productive and vigorous. Naturally, he believes in Griffings' trees and Griffings' policies. So will you when you get acquainted with them. Griffings don't lose interest in the trees and plants they sell as soon as the sale is made. They want the buyer to succeed with his purchases and become a Griffing booster.

Griffings' 1914 Tree Book Free to You.

This book tells what to plant and what to leave alone. It gives planting directions and instructions as to cultivation, fertilization, and pruning. Not a mere catalog—it is a guide book!

Griffings' grow every tree, plant and shrub that thrives in any Southern state. To grow them right they have nurseries at ten places. Each nursery produces certain classes of trees, etc., with unusual health and vigor.

Send today for the 1914 Griffing Tree Book.

GRIFFING BROTHERS
103 Beaumont Ave., Port Arthur, Texas

Woman's Missionary Work

Edited by .... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana .... Mrs. A. C. McKinney, Ruston, La.
Mississippi .... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi .... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A CHRISTMAS MESSAGE FROM THE LOUISIANA CONFERENCE PRESIDENT.

Christmas Greetings:

Nearly twenty centuries ago our Father gave to the world as a ransom, his only Son, that we through him might have eternal life. This precious Son is God's greatest gift to woman, and was truly her emancipation from bondage in a world that considered her only a convenience. Since that glad day, when this beautiful Babe was cradled in a manger, woman has been lifted up, until she is queen in the realm of her home, and is blessed throughont the nation wherever his holy name is known and loved.

My sisters, I know you love Him! I have come now to ask you to bring to Him a Christmas gift this Christmas-tide and, as you plan for those you love here on earth, that you plan also to give Him a love-offering wrapped in prayer and praise.

Do you wonder why I am asking you to do this lovely thing?

Here is the reason: Our Conference Treasurer's report for the three quarters of 1913 shows that $2,117 has been paid on our pledge of $4,425 made at the Annual Meeting at Baton Rouge. Of course, a large amount will be received during these closing days of the fourth quarter, but lest we fail, I am asking for this "love offering." Let each auxiliary assemble on Sunday, December 21, and with praise and thanksgiving bring a Christmas offering (that His ambassadors (our missionaries and deaconesses) may be cared for and kept in his service.

My sisters, ask the women of the church to join you in this Christmas gift to Him. Your work of the year attests to your faithfulness and we praise God daily for your devotion to his will, and with this "little bit of love" added, we shall be able to go to our Annual Meeting at Rayville next March with glad hearts. May God bless you and keep you and make his face to shine upon you.

Wishing you a joyous Christmas,
MRS. ABEL BLISS.

A MESSAGE FROM THE LOUISIANA CONFERENCE CORRESPONDING SECRETARIES.

Dear Sisters:

By the Christmas fireside of many of us there will be vacant chairs and vanished faces—a little half-worn pink shoe, a little unused hood, a broken chair, an empty crib—and yet, we can sing "Glory to God on earth, good will and peace." This song endures because at the time of His birth we realize also the glory of the resurrection.

Friends, did the silent fingers of your loved ones leave an unfinished task—perhaps a piece of needlework from mother's hand? Have you finished the task for Christmas time? I once saw a mother so eager to finish a piece of hand work for Christmas, left unfinished by her lovely young daughter. Sisters, what of the task left to us by our Elder Brother?

Listen, "When it was finished," and he was going to be with the Father, Gabriel asked what plans he had made to give his Great Love to the world. Jesus answered, "I have told James, and Peter and John and Mary and Martha, and they will tell their friends, and their friends will tell their friends. Then Gabriel asks, "But what if James and Peter and John and Mary and Martha are busy with other things and forget?" "I have made no other plans. I am trusting to those who love me."

Sisters, this is just a story wrought in the mind of man, and yet how true and lovely! Have we been busy with other things and forgotten His trust to us?

Let us heed very earnestly this call from our president. Ask your pastor to give you Sunday evening, Dec. 21, 1913. Plan to have a public program, that will make those not interested know and feel the needs of the world. Explain fully what the Pledge is and how directed; find out just how far you as an auxiliary have failed to meet your obligation. Come together with praise and prayer. We can't afford to fail Him now.

"Arise and shine, for your life is come,
O women favored above the rest!
The Glory of God has arisen on you
That the heathen may be blessed."

Mrs. A. P. HOLT,
Cor. Sec., For. Dept.
Mrs. W. T. CUNNINGHAM,
Cor. Sec., Home Dept.

Our plan is for your offering to be divided equally between the Home and Foreign Departments and sent to Mrs. J. J. Holmes, Minden, La.

These letters have just reached our desk, too late to appear in print before Sunday 21st. You will doubtless read them on Christmas day, just the time when your thoughts turn to others. May the messages contained therein touch your hearts, and if you have not already made this "love offering," may you, out of the fulness of your heart, hasten to do it ere it is too late!"

WORK TO BE CONTINUED AT PORTO ALEGRE.

It was decided by the members of the Mission Board visiting Brazil to continue the work at Porto Alegre. The situation at Rabeirao Preto was also carefully and prayerfully studied, and it was decided that it will require $40,000 to erect a suitable building for our work in that city.

VASHTI INDUSTRIAL SCHOOL.

Through the offer of the citizens of Thomasville, Ga., the Young College property has been leased to the management of our Vashti Industrial School, and Sept. 10, Professor Bishop and his faculty started out on a new scholastic term, extending the work of the school by placing students of advanced grades at Young College, and the younger and newer girls in the Vashti building. The course of study is so arranged as to make it possible for the faculty to serve both departments. Miss Daisy Williams is Assistant Principal in charge at Young College, and Mrs. Bishop is Assistant Principal at Vashti. The prospects for students is unlimited. There are now 36 girls at the Young school and 63 at Vashti proper.

"Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray
My prayer shall be for—Others."
Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—Others."

EXCHANGE YOUR OLD PIANO.

For a splendid new Self-player which every member of your family can play. The greatest musical invention of the age—a combination piano and self-player piano—two instruments in one. Write for descriptive catalogue and attractive exchange offer made to members of the New Orleans Christian Advocate Piano Club. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

Good Grit

We simply suggest the medicine. Let your doctor positively decide about it. Ask him first. Then do as he says. J. O. Ayer Co., Lowell, Mass.

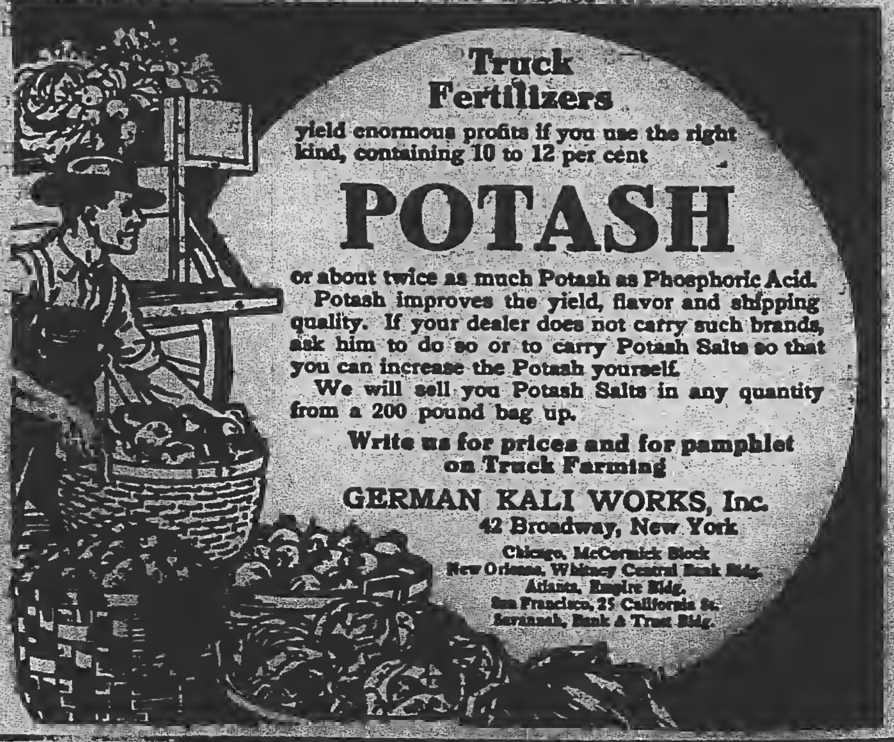
To succeed these days you must have plenty of grit, courage, strength. How is it with the children? Are they thin, pale, delicate? Do not forget Ayer's Sarsaparilla. It is a strong tonic, entirely free from alcohol. Builds up the general health, without a particle of stimulation. Sold for 60 years.

A TESTIMONIAL FROM A LADY OF EXPERIENCE IN SCHOOL WORK

During the past twenty years I have been connected with the faculties of six of the very best Colleges in the South, and during this time I resided in these schools. For several years I was Lady Principal of the institution with which I was connected, and so consider myself well prepared to judge of what a school should be. I can say, without mental reservation, that Whitworth compares favorably in every respect with every one of the schools of which I have spoken. I wish specially to commend the Whitworth Faculty, which I believe is unexcelled by any in this section of the country. The atmosphere of both the religious and social life of Whitworth is exceptionally fine. The school is a "home" for girls in the best and truest sense of what a home should be. It affords me great pleasure to recommend Whitworth College. MRS. T. E. POND.

We offer all house owners a plan whereby cost of wiring for electricity may be paid in monthly installments with the lighting bill. Ask our Commercial Agent.
NEW ORLEANS RAILWAY & LIGHT CO.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists. Price 25 and 50 cents.



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or about twice as much Potash as Phosphoric Acid.
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ROCHE'S HERBAL EMBROCATION FOR
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OR CROUP
The Celebrated Effectual Remedy
Without Internal Medicine.
ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM
Copy of an order received.—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzing, Vienna, 24th March, [illegible]." This order was repeated in 1904, [illegible], [illegible] and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. *All druggists, or* E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

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Dr. Blosser's Catarrh Remedy.

Trial Package Mailed Free to Any Sufferer.

If you have catarrh of the head, nose, throat; if catarrh has affected your hearing; if you sneeze, hawk or spit; if you take one cold after another; if your head feels stopped-up; you should try this remedy discovered by Dr. Blosser, who has made a specialty of treating catarrh for over thirty-nine years.

This Remedy is composed of herbs, flowers and seeds possessing healing medicinal properties; contains no tobacco, is not injurious or habit-forming; is pleasant to use and perfectly harmless to man, woman or child.

Catarrhal germs are carried into the head, nose and throat with the air you breathe—just so the warm medicated smoke-vapor is carried with the breath, applying the medicine directly to the diseased parts. If you have tried the usual methods, such as sprays, douches, salves, inhalers and the stomach-ruining "constitutional" medicines, you will readily see the superiority of this Smoking Remedy.

Simply send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and he will send you a free package containing samples of the Remedy for smoking in a pipe and made into cigarettes, together with an illustrated booklet which goes thoroughly into the subject of catarrh. He will send by mail, for one dollar, enough of the medicine to last about one month.

DISTRICT STEWARDS' MEETING.

Brookhaven District.

The District Stewards, pastors, and church leaders will please to meet in the Methodist Church at Brookhaven, Miss., Dec. 31, 1913, for (1) the apportionment of assessments to the pastoral charges by the District Stewards, and (2) a brotherly discussion of all the interests of the Church in the Brookhaven District to be dealt with by us during the coming year.

The meeting will be called to order at 10 a.m., and it is very important that all these brethren be in place on time.

We need to begin at once, in a very energetic and practical way, to estimate the value of the Church to the community, and our relation to all its legitimate demands upon us as preachers, leaders, and stewards.

ROBT. SELBY, P. E.

THIS GIRL IS A WONDER.

You can make dollars and dollars selling Pure Fruit Candy, so if you want more money than you ever possessed, send forty-eight two-cent stamps to cover expense of mailing seventy-seven Pure Food Formulas, and a set of assorted bonbon moulds. I will help you start in business. I am glad to help others, who, like myself, need money. People say "the candy is the best they ever tasted," therein lies the beauty of the business. You don't have to canvass; you sell right from your own home. I made $12 the first day; so can you. Isabelle Inez, Block 1333 East Liberty, Pittsburgh, Pa.

$9.50 CHRISTMAS OFFER $9.50.

Our Annual Christmas Combination.
Feather Bed, Feather Pillows,
Pair of Blankets and Bolster.

Greatest bargain ever offered. Feather Bed weighs 40 lbs., covered in 8 oz. A. C. A. ticking; pair of 6 lb. pillows, same grade; pair full size blankets and large, 6 lb. bolster. This combination would cost you at a retail store $17.50. All goods guaranteed. Satisfaction or money back. Cash with orders. Agents wanted, Catalogue free. Reference: Broadway National Bank.

PURITY BEDDING CO.,
Box 244, Dept. 9. Nashville, Tenn.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Durant Dist.—First Round.

Sidon Ct.	Jan. 4, 5
Sallis Ct., at S. 11 a.m.	Jan. 7,
Kosciusko 3 p.m.	Jan. 8,
Noxipator Ct., at N.	Jan. 10, 11
Louisville, at L.	Jan. 11, 12
High Point at H. P., 11 a.m.	Jan. 13,
Pickens, at P., 11 a.m.	Jan. 15,
Chester, at Chester	Jan. 17, 18
Slate Spgs. at S. S., 11 a.m.	Jan. 23,
Bell Fontaine at B.F., 11 a.m.	Jan. 24,
Eupora and Mabin at E., Monday, 9 a.m.	Jan. 26,
Kilmichael, at K.	Jan. 25, 26
Quarterly Conf. Mon., 11:30 a. m.	
Poplar Creek, at Friendship, 11 a.m.,	Jan. 27,
Vaiden, at Vaiden, 11 a.m.	Jan. 28,
West Ct., at W., 11 a.m.	Jan. 29,
Hesterville Ct., at Shiloh,	Jan. 31, Feb. 1
Black Hawk at B.H., 11 a.m.	Feb. 4,
McCoel, at Bowie	Feb. 7, 8

W. S. SHIPMAN, P. E.

Corinth Dist.—First Round.

Iuka Ct., at Salem	Jan. 3,
Iuka	Jan. 4, 5
Booneville Ct., at Carolina	Jan. 10,
Booneville	Jan. 11, 12
Mooresville, at M.	Jan. 16,
Sherman, at Sherman	Jan. 17, 18
Corinth Ct. at Box's C.	Jan. 23,
Kossuth, at Wesley's C.	Jan. 24,
Rienzi, at Rienzi	Jan. 25, 26
Kirkville, at Marietta	Jan. 29,
Wheelers, at Wheelers	Jan. 30,
Mantachie, at Shiloh	Jan. 31,
Guntown and Baldwyn, at Saltillo	Feb. 1, 2
Hickory Flat, at Ebenezer	Feb. 6,
Myrtle, at Myrtle	Feb. 7, 8
New Albany Ct., at Ingomar	Feb. 14,
New Albany	Feb. 15, 16
Chalybeate, at Mt. Pleasant	Feb. 19,
Ripley Ct., at Rainey's C.	Feb. 20,
Dumas, at Jacob's Chapel	Feb. 21,
Ripley and Blue Mountain, at Ripley	Feb. 22, 23
Tishomingo, at T.	Feb. 27,
Belmont, at Patterson's Chapel,	Feb. 28, March 1

The District Stewards will please meet at the First Methodist Church at 9 a.m., Jan. 13, 1914. Let all be present. You can get in and out the same day from all directions.

J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Red Banks, at Victoria	Dec. 21, Jan. 3
Holly Springs	Dec. 28, Jan. 15
Oxford	Jan. 4, 5
Water Valley, First Church	Jan. 9, 11
Paris, at Paris	Jan. 10
Water Valley, N. Main St.	Jan. 11, 12
Duck Hill, at Tie Plant	Jan. 17
Grenada	Jan. 18, 19
Lamar, at Lamar	Jan. 20
Abbeville, at Abbeville	Jan. 24
Grenada Ct., at Holcomb	Jan. 25, 26
Waterford, at Waterford	Jan. 31
Potts Camp, at Potts Camp	Feb. 1, 2
Taylor, at Taylor	Feb. 6
Pine Valley, at Pine Valley	Feb. 7
Coffeeville, at Coffeeville	Feb. 8, 9
Mt. Pleasant, at Mt. Pleas't.	Feb. 14
Byhalia, at Byhalia	Feb. 15, 16
Cambridge, at Cambridge	Feb. 20
Toccapola at Lafayette Spgs.	Feb. 21,
Randolph, at Randolph	Feb. 22, 23
Ashland, at Liberty	Feb. 28, March 1

District Stewards will meet at First Church, Water Valley, at 2 o'clock, January 12. R. A. TUCKER, P. E.
Holly Springs, Miss., Dec. 16, 1913.

Greenville Dist.—First Round.

Cleveland	Jan. 4, 5
Clarksdale	Jan. 11, 12
Benoit and Bulah, at Benoit	Jan. 18, 19
Shelby	Jan. 24, 25
Shaw and Merigold, at Shaw	Jan. 25, 26
Tunica and Robinsonville, at Evansville	Jan. 31, Feb. 1
Lula and Dubb, at Lula	Feb. 1, 2
Glen Allen	Feb. 8, 9
Jonestown and Belen, at Jonestown	Feb. 15, 16
Boyle	Feb. 22, 23
Rosedale and Hillhouse, at Rosedale	Feb. 28, Mar. 1
Friars Point	Mar. 1, 2
Coahoma and Lyon, at Coahoma	Mar. 8, 9

The District Stewards will meet in the Methodist Church in Cleveland, January the 5th, at 2:30 p. m. It is important for every charge in the District to be represented.

H. S. SPRAGINS, P. E.

Columbus Dist.—First Round.

West Point	Dec. 7, 8
Starkville	Dec. 14, 15
Macon	Dec. 20, 21
Crawford	Dec. 21, 22
Brooksville	Dec. 27, 28
Columbus, Central	Dec. 28, 29
Shuqualak	Jan. 3, 4
Artesia	Jan. 4, 5
Mathiston	Jan. 10, 11
Cedar Bluff	Jan. 17, 18
Columbus, First Church	Jan. 20,
Mashulaville	Jan. 24, 25
Sturgis	Jan. 31, Feb. 1
Cochran	Feb. 8, 9
Columbus Ct., at Caledonia	Feb. 14, 15
Macon Ct., at Salem	Feb. 21, 22
Longview	Feb. 28, Mar. 1
Mayhew	Mar. 1, 2

District Stewards' Meeting at Artesia, Jan. 7. In connection with the District Steward's Meeting, I desire to have a meeting of all the Preachers and Lay Leaders of the District. Full announcement will be made through the mail to all the pastors of this meeting. W. W. WOOLLARD, P E.

Sardis District—Fourth Round.

Pleasant Hill	Jan. 3, 4
Olive Branch	Jan. 4, 5
Cockrum	Jan. 10, 11
Wall Hill	Jan. 17, 18
Tyro	Jan. 24, 25
Longtown	Jan. 31, Feb. 1
Crenshaw	Feb. 2,
Arkabutla	Feb. 7, 8
Coldwater	Feb. 8, 9
Lake Cormorant and Hinds,	Feb. 14, 15
Charleston	Feb. 21, 22
Oakland	Feb. 22, 23
Courtland	Feb. 28, March 1
Eureka	March 7, 8

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Belzoni Ct., at Belzoni	Jan. 3, 4
Isola Ct., at Inverness	Jan. 4, 5
Indianola Ct., at Fairview	Jan. 10, 11
Indianola Sta.	Jan. 11, 12
Ruleville Ct., at Ruleville	Jan. 17, 18
Drew Ct., at Drew	Jan. 18, 19
Minter City, at Minter City	Jan. 24, 25
Webb Ct., at Sumner	Jan. 25, 26
Dublin Ct., at Mattson	Jan. 30,
Lambert Ct., at Vance	Jan. 31, Feb. 1
Tutwiler Ct., at Tutwiler	Feb. 1, 2
Schlater Ct., at Schlater	Feb. 7, 8
North Carrollton Ct., at Poplar Springs	Feb. 14,
Carrollton Ct., at Carrollton	Feb. 15, 16
Mars' Hill Ct., at Gore's Springs	Feb. 21, 22

The District Stewards will please meet at Greenwood, Miss., Jan. 29, 1914, at 10 a. m. in the Methodist Church. BEN P. JACO, P. E.

Aberdeen Dist.—First Round.

Houston	Dec. 19,
Houlka	Dec. 20, 21
Shannon	Dec. 27, 28
Okolona	Dec. 28, 29
Pontotoc	Jan. 3, 4
Calhoun City, Pittsboro	Jan. 9,
Vardaman, Dema	Jan. 10, 11
Montpelier, Woodland	Jan. 16,
Houston Mission, George's Chapel	Jan. 17, 18
Okolona Mission, Thompson's Memorial	Jan. 24, 25
Verona	Jan. 29,
Fulton, Friendship	Jan. 30,
Tupelo, (night)	Jan. 30,
Smithville, Smithville	Jan. 31, Feb. 1
Buena Vista, Buena Vista	Feb. 6,
Aberdeen	Feb. 8, 9
Prairie, Strong	Feb. 14, 15
Greenwood Springs, Greenwood Springs	Feb. 19,
Nettleton, Pine Grove	Feb. 21, 22
Amory and Nettleton	Feb. 22, 23
Tremont, Asbury	Feb. 28, Mar. 1

JNO. W. BELL, P. E.

THE PIANOLESS HOME.

Have you ever visited a home where discord had usurped the place of sweet accord and where time seemed to hang heavy on the hands of the individual members of the family? There was no entertainer there! A sweet-toned Piano or Self-player Piano would have kept that home so happy, enlivened and entertaining that the home-life would have been like "One grand, sweet song."

Why let your home grow dull and your folks seek amusement in questionable places, all for the want of proper entertainment at home? The New Orleans Christian Advocate Piano Club enables you to secure a high grade piano or player-piano of the sweetest tone, at the lowest Factory price and on terms to suit your convenience. Every feature of the Club is guaranteed so that you cannot fail to be delighted. Write for handsomely illustrated catalogue and full particulars. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.

FRETTING.

How much a year do you think that anybody would give you for all your fretting? How much has it brought you in? Come, brother, if it is a good business, I would like to go into partnership with you; but I should like first to know something about your profits. As I look at your face I notice that it is careworn and anxious. That does not seem to indicate that the business is a profitable one. If I listen to your speech I hear you murmuring a great deal instead of praising God. That does not seem to me to be a profitable concern. In fact, as far as I have ascertained, either by my own experience or by the observation of others, I have never discovered that anxiety has comforted anybody, or that it has brought any grist to the mill or any meal to the barrel. Well, if a thing does not pay, what is the good of it?—Charles H. Spurgeon.

Piles Cured in 6 to 14 Days

Your druggist will refund money if PAZO OINTMENT fails to cure any case of Itching, Blind, Bleeding or Protruding Piles in 6 to 14 days. The first application gives Ease & Rest. 50c.

How to Make Better Cough Syrup than You Can Buy

A Family Supply, Saving $2 and Fully Guaranteed.

A full pint of cough syrup—as much as you could buy for $2.50—can easily be made at home. You will find nothing that takes hold of the ordinary cough more quickly, usually conquering it inside of 24 hours. Excellent, too, for spasmodic croup, whooping cough, bronchial asthma and bronchitis.

Mix one pint of granulated sugar with ½ pint of warm water, and stir for 2 minutes. Put 2½ ounces of Pinex (fifty cents' worth) in a pint bottle, then add the Sugar Syrup. It keeps perfectly. Take a teaspoonful every one, two or three hours.

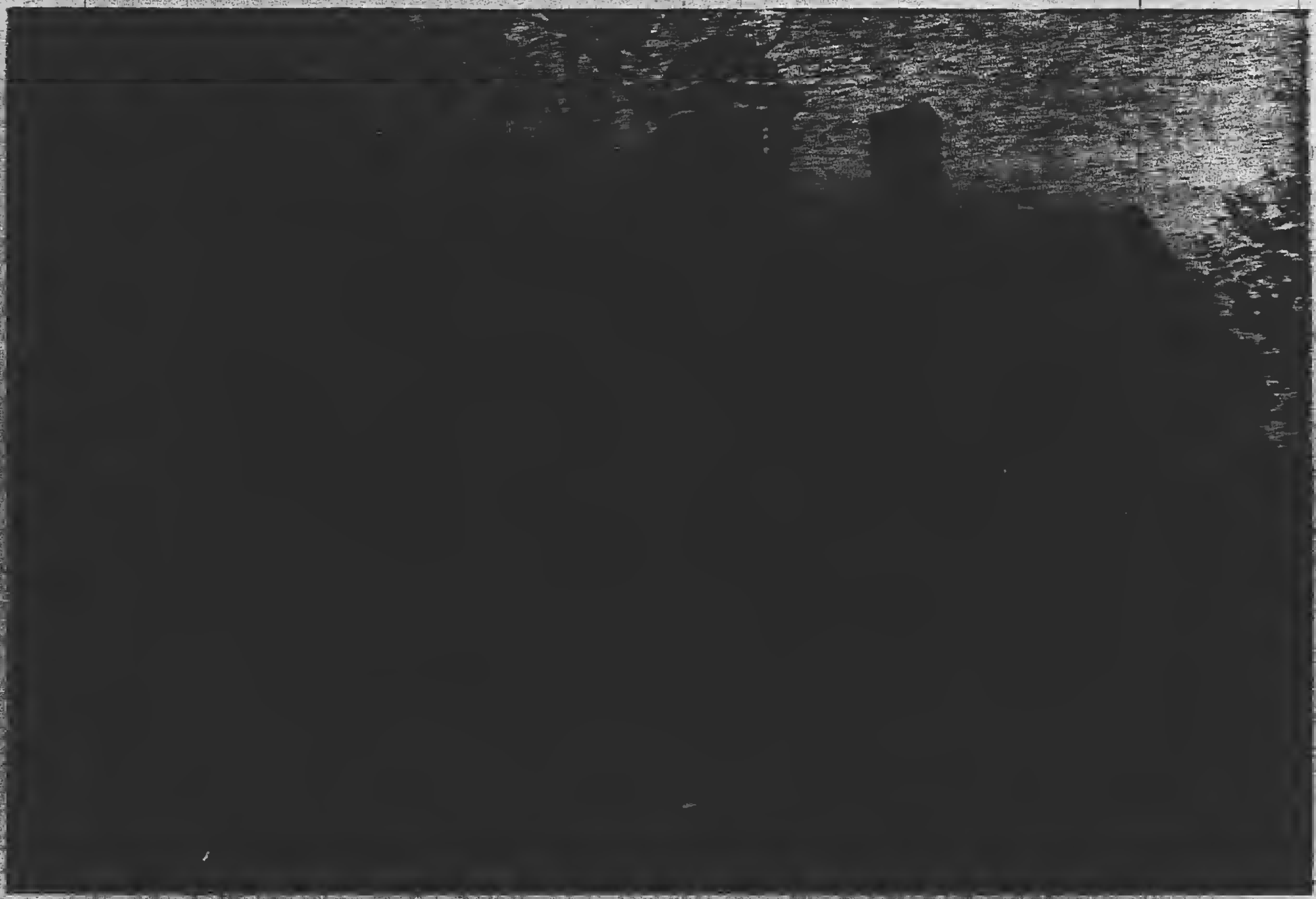
This is just laxative enough to help relieve a cough. Also stimulates the appetite, which is usually upset by a cough. The taste is pleasant.

The effect of pine and sugar syrup on the inflamed membranes is well known. Pinex is a most valuable concentrated compound of Norway white pine extract, rich in guaiacol and other natural healing pine elements. Other preparations will not work in this combination.

This Pinex and Sugar Syrup remedy has often been imitated, but the old successful mixture has never been equaled. It is now used in more homes than any other cough remedy.

A guaranty of [illegible] or money promptly [illegible] this preparation. Your druggist [illegible] Pinex, or will get it for you. [illegible] send to The Pinex Co., Ft. Wayne, [illegible]

Mansfield Female College



MAIN BUILDING, MANSFIELD FEMALE COLLEGE, MANSFIELD, LA.

It is our desire to truly EDUCATE your daughter and not merely instruct her. The heart as well as the head and hands needs its powers developed. The development of Christian character should mean more to a parent than the acquiring of a means of making a living.

The personal touch of broadly educat-ed, cultured, Christian teachers in our home life makes for culture, refinement and religious growth in such a way as is impossible in crowded dormitory life.

Every girl must recite a Bible lesson each week and attend the Sunday School and Church of her choice on Sunday.

This is not a short cut College. Oaks require a century for growth, gourds but a few weeks.

We could put less on our table and employ cheap teachers and charge less. Our expenses are reasonable. We are not in the cut rate business. Beware the man who offers much for little.

For catalogue address R. E. BOBBITT, President.

—WANTED—
TWENTY MORE GIRLS
By January 1st.

Friends, did you know that just twenty more girls would fill every room in the building and that if every one of you would just speak the good word here or there and send us the names of some thoughtful parents, we can easily get that number?

We are not running a cheap institution and at a financial loss, and we do not ask your support on the ground of loyalty. Come and see what we have and what we are doing and hear what we expect to do; and if not satisfied, send elsewhere. We offer our training and experience in service to our patrons for the education of our girlhood in all Christian graces, virtues and ideals; and we confidently believe there is a large place for M. F. C. in our educational field of Louisiana.

SCHOOL OF MUSIC

MISS LENA McCOPPIN, B.,
Music Director.
MISS ELIZABETH ILER,
Violin and Assistant in Piano.
MISS LAURA CREECH,
Voice and Assistant in Piano.

Our School of Music is in charge of teachers who rank with the best in the South. We confidently believe no other institution in the State offers superior advantages. These members of the music faculty have had years of experience as heads of Music Departments in large and reputable schools and Colleges and we feel that we are offering the services of artists who are trained and experienced instructors.

The growth of this Department has necessitated the employment of a third teacher and we are now ready for some fifteen more students.

One student has begun lessons on the Pipe Organ and we sincerely hope there will be several others to avail themselves of this unusual opportunity.

Miss Iler should have several more violin pupils and Miss Creech as many in Voice, now that we can take them.

Courses are offered in Piano, Pipe Organ, Violin, Voice, Harmony, Theory, History and Sight Singing.

Sciences and Domestic Science

Miss Edith Earnheart, B. S., A. B.
(Illinois State Normal; Epworth University.)

This is indeed the Science Age and our M. F. C. girls will get instructions from one well prepared to lead in the study of the laws of God as they are discoverable to the earnest student of Nature.

We would make every girl an observer and explorer and would have her unsatisfied to repeat parrot-like the scientific principles upon which the health and wealth of our times are based.

Our equipment consists of a Chemical and a Physical laboratory, gas cook stove, gas hot plates, and a new Singer sewing machine.

DOMESTIC SCIENCE was introduced last year and fourteen were enrolled. The work was delightful as well as useful.

Miss Earnheart's three year course admirably fits her for her work and it is our hope that this department will be filled with girls eager to learn both the Science and Art of Homemaking.

The public schools are demanding the introduction of Domestic Science and our graduates should find ready employment, if they wish to become teachers.

TEACHER TRAINING COURSE

Miss Pearl Hogrefe, A. B., A. M.
(Southwestern Kansas; University of Kansas.)

This Course was introduced two years ago and there were TEN graduates last June, one of whom is now in Japan to teach the next two years. Nine have positions and are making good.

Our graduates are exempt from examination except in the Theory and Art of Teaching and we require Psychology, Pedagogy, History of Education, Methods and Practice Teaching as a preparation for this examination and for efficiency in the school room or home.

High School graduates are offered two years work for the L. I. degree.

Our Primary and Intermediate Departments offer splendid opportunities for Practice Teaching under trained and experienced teachers.

A WORD OF APPRECIATION—The President and Faculty wish to assure the Patrons and other friends of the College of our appreciation of their confidence and loyalty as manifested in their kindliness and support of the institution.